

Government Oriental Series -- Class B. No. 6

HISTORY OF DHARMAŚĀSTRA

(ANCIENT AND MEDIEVAL
RELIGIOUS AND CIVIL LAW)

BY

PANDURANG VAMAN KANE, M. A., LL. M.

Vol. I

Bhandarkar Oriental Research Institute

1930



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Vol. I



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PREFACE

WHEN preparing materials for my edition of the Vyavahāramayukha it occurred to me that a brief history of Dharmaśāstra on the lines of the history of Aśhāhāra Literature that I prefixed to my edition of the Sāhityadarpaṇa would not fail to be of great use to Indian students of Dharmaśāstra. As I pursued my studies in Dharmaśāstra I found that the materials were so vast and of such a varied character that to compress them into a brief introduction would hardly do justice to the subject and would not convey an adequate idea of their richness and their importance to the study of social institutions, comparative jurisprudence and other branches of knowledge. Ultimately I made up my mind to bring out independently a history of Dharmaśāstra. At first I intended to treat in a single volume of the chronology of the Dharmaśāstra and the historical developments of the various topics comprised therein from the earliest times. The chronological portion alone took all the leisure I could spare during five years. During this period for some years I suffered from a very painful internal complaint which had at one time almost induced me to lay aside the work in despair. Latterly however I felt much better and I thought it desirable to issue the chronological portion of the work in a volume by itself. Following as I do the exacting profession of an advocate, and not being in the best of health, I feel great misgivings whether I shall carry out my original intention by publishing another volume on the development of the various subjects comprised in Dharmaśāstra such as marriage and other saṁskāras, judicial procedure and actions at law, daily observances, vratas, śrāddha and impurity, from Vedic times down to modern days. I hope, however, that, time and health permitting, I may be able to issue the second volume also in a few years more. As the Śāstris entertain strange notions about the changes of usages that occurred in India, about the vicissitudes of Indian social institutions and about chronology in general and as their influence upon the masses of India is very great, I intend in the near future to translate this work into Sanskrit and Marathi, my own vernacular, in the hope that their outlook may undergo a welcome change on perusing this work.

PREFACE

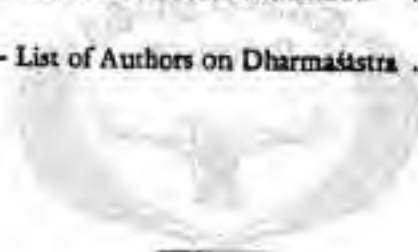
What remains is the pleasant duty of acknowledging my obligations to others. I must first mention the veteran scholar Dr. Jolly whose *Recht und Sitte* in the German *Grundriss* was the model I set before me and to whom I owe a deep debt of gratitude. I derived valuable help from the labours of eminent scholars such as Dr. Bühler, Rao Sahab V. N. Mandlik, Prof. Hopkins, Mr. M. M. Chakravarti, Mr. K. P. Jayasval, who worked before me in the same field. I am very thankful to the authorities of the India Office and to Dr. S. K. Belvalkar, Mahamahopadhyaya Prof. Kuppusvami Sastri, Dr. Bhattacharya (of Baroda) and Prof. H. D. Velankar (of Wilson College, Bombay) for giving to me all facilities for consulting the valuable collections of Sanskrit Mss. in their charge. For help in various directions I am obliged to Dr. V. G. Paranipe, Dr. S. K. De, Mr. P. K. Gode, Mr. G. N. Vaidya and a host of other friends. I am conscious that, in spite of all this help, the work contains numerous deficiencies, lapses and omissions. For these I crave the indulgence of scholars.

Bombay,
28th August 1930

P. V. KANE

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LIST OF ABBREVIATIONS.

A. Br. = Aitareya Brāhmaṇa.

Anan. }
or } = Anandāśrama series, Poona.
Anan. P. }

Ap. }
or } = Āpastamba-dharmasūtra.
Ap. Dh. S. }

Ap. Gr. S. = Āpastambagrhyasūtra.

A. S. B. = Asiatic Society of Bengal.

Baud. or Bau. Dh. S. or Baud. Dh. S. = Baudhayana-dharmasūtra
(Mysore edition).

Bau. Gr. S. = Baudhāyanagrhyasūtra (Mysore edition by Dr. Shama
Śastri).

B B R A S. = Bombay Branch, Royal Asiatic Society.

Bom. H. C. R. = Bombay High Court Reports.

Bom. L. R. = Bombay Law Reporter (edited by Messrs. Ratanlal
and Dhirajlal).

B. I. or B. I. S. = Bibliotheca Indica series, Calcutta.

Br. Upaniṣad or Br. Up. = Brhadāraṇyaka Upaniṣad.

B. S. or BSS. = Bombay Sanskrit series.

Cat. = Catalogue.

Caturvarga. = Caturvarga-cintāmaṇi of Hemādri (B. I. series).

C. O. = Calcutta Oriental Series.

D. C. = Deccan College collection of Sanskrit mss. now lodged at
the Bhandarkar Oriental Institute, Poona.

Dh. S. = Dharmasūtra.

E. C. = Epigraphia Carnatica.

E. I. = Epigraphia Indica.

Gau. }
Gaut. } = Gautama-dharmasūtra (Anandāśrama edition).

Gr. S. = Grhya-sūtra.

H. D. A.

H. A. S. L. = Max Müller's History of Ancient Sanskrit Literature.

Hir. = Hiranyakesi-dharmasutra.

H. O. S. = Harvard Oriental series.

Hp. cat. or Hp. Nepal cat. = Mahamahāpādhyāya Haraprasad Śāstri's catalogue of palmleaf and paper mss. belonging to Durbar Library, Nepal.

I. H. Q. = Indian Historical Quarterly.

I. L. R. = India Law Reports series, Bom. standing for Bombay, Cal. for Calcutta, All. for Allahabad and Mad. for Madras series.

Ind. Ant. or I. A. = Indian Antiquary.

I. O. cat. = Catalogue of the Sanskrit mss. at the India Office in London (ed. by Dr. Eggeling).

JASB. = Journal of the Asiatic Society of Bengal.

JBBRAS = Journal of the Bombay Branch, Royal Asiatic Society.

JBORS = Journal of the Bihar and Orissa Research Society.

JRAS = Journal of the Royal Asiatic Society of Great Britain.

Jivananda Sm. = Dharmaśāstra-saṁgraha, published by Jivananda at Calcutta in 1876 (two parts).

L. R. I. A. = Law Reports, Indian Appeals, the number of the volume being inserted between L. R. and I. A.

Mad. H. C. R. = Madras High Court Reports.

M. Gr. S. or Mānava Gr. S. = Mānava-Gr̥hyasūtra.

Mit. = Mitakṣarā on Yājñavalkya.

Moo. I. A. = Moore's Indian Appeals.

N. = Nārada-smṛti (ed. by Dr. Jolly).

P. Gr. S. = Pāraskaragr̥hyasūtra.

P. S. series = Punjab Sanskrit series.

Rg. = R̥gveda.

R. u. S. = Recht und Sitte (by Dr. Jolly).

S. B. E. = Sacred Books of the East Series.

S. B. H. = Sacred Books of the Hindus Series.

Tai. = Taittirīya.

Tai, S. = Taittiriya-saṁhita.

Tri. Cat. = Triennial Catalogue of Madras Government Sanskrit mss.

Tri. ed. = Trivandrum edition.

Vāj. S. = Vājasaneyi-Saṁhita.

Vas. or Vas. Dh. S. = Vasīṣṭhādharmaśūtra (B. S. series).

Viś. = Viśvarūpa.

Viṣṇu Dh. S. or Vi. = Viṣṇudharmaśūtra (ed. by Dr. Jolly).

V. S. = Vedāntasūtra.

W. B. = West and Bühler's Digest of Hindu Law (3rd ed.).

Yāj. = Yājñavalkyaśmṛti.

आ. सू. सू. or आप. सू. or आप. सू. सू. = आपस्तम्बसूत्र.

आप. ध. सू. or आ. ध. सू. = आपस्तम्बधर्मसूत्र.

ऐ. ब्रा. = ऐतरेयब्राह्मण.

काम. = कामन्दकीपनीतिसार.

कौ. = कौटिल्य's अर्थशास्त्र (Dr. Shamasastri's edition).

गौ. or गौ. ध. सू. = गौतमधर्मसूत्र.

चतुर्वर्ग. = चतुर्वर्गचिन्तामणि.

जीमूत. = जीमूतबाहुन.

ताण्ड्य. = ताण्ड्यमहाब्राह्मण.

तै. आ. = तैत्तिरीयारण्यक.

तै. ब्रा. = तैत्तिरीयब्राह्मण.

तै. सं. = तैत्तिरीयसंहिता.

वि. सि. = निर्णयसिन्धु.

परा. मा. = पराशरमाधवीय (B. S. series).

पा. = पाणिनि's अष्टाध्यायी.

पू. मी. सू. = पूर्वमीमांसासूत्र.

प्रायश्चित्तस. = प्रायश्चित्तमण्डल of नीलकण्ठ.

बौ. सू. = बौधायनसूत्र.

बौ. ध. सू. = बौधायनधर्मसूत्र.

मद्. पा. = मदनपारिजात (B. I. series).

मनु. = मनुस्मृति.

मिता. = मिताक्षरा

मेधा. = मेधातिथि's भाष्य on मनुस्मृति

वा. or वाङ्. = वाङ्मयव्यवस्थिति.

वि. वि. = विवाहविहितामणि of वाचस्पतिमिश्र.

वि. र. = विवाहवृत्ताकर (B.I. edition).

विश्व. = विश्वरूप on वाङ्. (Tri. ed).

वीर. = वीरमिश्रोद्घ (on व्यवहार ed. by Jivananda).

व्य. म. = व्यवहारमूल of नीलकण्ठ (my edition).

व्य. मा. = व्यवहारमायुका of जीवन्वाहन.

शतपथ or शतपथभा. = शतपथभाष्य.

सं. को. = संस्कारकोशुन of अनन्तदेव.

सरस्वती°
or
स. वि } = सरस्वतीविलास.

स्मृतिच. = स्मृतिचन्द्रिका (ed. by Mr. J. R. Gharpure).

ADDITIONS AND CORRECTIONS

(N. B. Errors in printing that can be easily detected have been passed over).

Sec. 4 pp. 12-20 *The Dharmasūtra of Gautama*. Mr. Batakriṣṇa Ghose (in I. H. Q. vol. III for 1927, p. 607 ff) has an exhaustive note on the mutual relations of Gautama, Baudhāyana and Āpastamba. He holds that Gautama is not the oldest extant author, that Āp. and Gautama stand in the same relation as Manu and Yājñavalkya, that Baudhāyana-dharmasūtra is not older than Āpastambadharmasūtra, that the reference to the views of some in Gautama 15. 30 may easily be to Āp. Dh. S. II. 7. 21. Some of the reasons on which he relies for these views have already been examined in the body of the work. That the extant sūtra of Gautama has been in some places revised may be admitted ; but that Gautama as an author on dharma preceded Āpastamba's work cannot be denied. There is nothing of chronological value so far as Gautama is concerned in Āpastamba's rejection of the view of Śvetaketu that even a married man should continue Veda-study. That Āpastamba says nothing about mixed castes is on a par with his silence as to *nīyoga* and the secondary sons. Āpastamba knew the lowest castes such as Cāṇḍāla and Pulkasa and Vaina (Āp. Dh. S. II. 1. 2. 6). As to beef-eating allowed by Āpastamba, vide p. 45 of text and Śatapatha Brāhmaṇa (S. B. E. vol. 26 p. 11 where beef-eating is not allowed to a dīkṣita). Doctors of law were not agreed on many points of dharma and hence no certain chronological conclusion about individual authors can be drawn merely from their views on certain points. It is not correct to say as Mr. Ghose does that Āpastamba knows no fines for crimes. Āpastamba does say that in case of dispute between litigants elders were to decide, that in case of doubt they were to decide by inference or divine proof, that witnesses were to tell the truth and that if the witnesses were found to be false they were to be fined (II. 11. 29. 5-8). This shows that fines were not unheard of in Āpastamba's days and if he omits a detailed statement the reason must be sought for elsewhere

than in his being prior to all dharmaśāstras. Fines for crimes are as old as the Taittirīya Saṁhitā II, 6. 10. 2.

Sec. 9 p. 56 l. 18 read 'note 41' for 'note 46.'

Sec. 10 p. 60 ll. 25-27. After the words 'the sūtra is in close relation to one of the oldest schools of the Yajurveda, viz. Kātha' the following should be added 'Vācaspati in his Śrāddha-kalpa alias Pitrabhaktitarāṅgiṇī says that the sūtra of Viṣṇu is meant for students of the Kāthāśākhā, as Viṣṇu is a sūtra-kāra of that Śākhā'; यच्चाग्निं परित्यज्यै रौषेण भवति वा पुत्रा ग्रा इति विष्णुस्तुतादुक्तं तत्कठशाखिणं तस्य तत्सूत्रकारत्वात् । ms. of विदुर्भक्ति in the India Office, folio 17a (I. O. cat. p. 556 No. 1730). The sūtra referred to is विष्णुधर्मसूत्र 86. 9.

Sec. 11 p. 71 Vide Ind. Ant. vol. 25 for 1896 pp. 147-48 for an account of the ms. of the Hārīmadharmaśāstra found by the late Pandit Vaman Śāstri Islampurkar.

Sec. 13 p. 84 l. 10 read '110' for '108'.

Sec. 14 *The Arthaśāstra of Kauṭilya*. There is a perennial stream of articles and works inspired by the Arthaśāstra. Some of them that appeared after this work was sent to the press and some that had appeared before but had been omitted through oversight are noticed here. Dr. Stein has a note on the word 'suruṅgā' occurring in the Arthaśāstra and its connection with the Greek word 'syrinx'; (vide I. H. Q. vol. I, pp. 429-432) and holds that the Arthaśāstra must be later than the 2nd century B. C. The same scholar contributes a note on 'Pāṇḍyakavāṭa' occurring in the Arthaśāstra II. 11 (in I. H. Q. vol. IV p. 778) and concludes from comparison with Brhat-saṁhitā and other works that the list of countries cannot be earlier than 6th century A. D. I am glad to note that the veteran *savant* Dr. Jolly (in 'Zeitschrift für Indologie und Iranistik' for 1927 pp. 216-221) approves of my view that the original name was Kauṭilya and not Kautalya. In the Nidhanpur plate of Bhaskarvarman (E. I. vol. 19 p. 245, at p. 248) donees of Kauṭilya-gotra are mentioned. The verse in the second Act of the Mālatīmādhava of Bhavabhūti (युवापेक्षासुखं कथमित्युप-क्रान्तमथवा कुतोपन्यसेहः कुदिलनयनिष्णलमनसाय) contains a hit at

the name Kautilya and his teaching. Mr. E. H. Johnston contributes in the J R A S for 1929 pp. 77-102 an article on 'two studies in the Arthashastra of Kautilya,' wherein he examines the works of Aśvaghoṣa, the Laṅkāvatāra and the Jātakamālā and holds that the Arthashastra is not much earlier than Aśvaghoṣa and not later than 250 A. D. It is gratifying to see that from the untenable position of relegating the Arthashastra to the 3rd century A. D., western scholars are receding to the first century of the Christian era. Prof. Benoy Kumar Sarkar contributes an appreciative and lengthy review of Dr. Meyer's work 'Das altindische Buch vom Welt-&c' in the Indian Historical Quarterly for 1928 pp. 348-383. Dr. Meyer has brought out another work 'on Hindu Law-books and their relation with one another and with Kautilya' (über das Wesen der altindischen Rechtschriften &c.). This work compels admiration for the author's patience and industry, but is seriously marred throughout by wild generalisations, perverse and startling propositions unsupported by weighty evidence. He makes Gautama the latest of the Smṛtis and Nārada one of the earliest, places Nārada several centuries before the Christian era, regards the compiler of the Yājñavalkyasmṛti as a stupid brāhmaṇa. He is blissfully ignorant of the references to Gautama occurring in the Tantravārtika, which I collected in my paper on 'the Tantravārtika and the dharmaśāstra literature' (JBBRAS vol. I new series for 1925 pp. 66-67). He propounds the absurd theory that the Brāhmaṇas were people like gypsies roving about in bands without any morals or principles of conduct. I can agree with some of his conclusions, viz. the non-existence of a Mānavadharmasūtra, the non-existence of a floating mass of verses on which authors of dharmaśāstra could draw. Mr. Batakriṣṇa Ghose submits Dr. Meyer's work to a scholarly and trenchant criticism in I. H. Q. for 1928 vol. IV. pp. 570-592. Prof. D. R. Bhandarkar has recently published in a book-form his lectures on 'some aspects of ancient Hindu polity.' Vide I. H. Q. vol. V (1929) p. 780 for an article on 'salaries and allowances in Kautilya'.

- Sect. 15 pp. 105-107 *Vaikhāṇasadharmapralna*. Dr. Eggers recently published (Göttingen, 1929) his work 'Das Dharmasūtra der Vaikhāṇasa', which is reviewed in JRAS for 1929 pp. 916-918.
- Sec. 29 pp. 129-131 *Sumantu*. For a dharmasūtra of Sumantu, vide Madras Tri. cat. of Sanskrit mss. (1919-1922) pp. 5160-62.
- Sec. 31 p. 154 read 'In other places' for 'In another places'.
- Sec. 34 pp. 170-175 *Yājñavalkyasmṛti*. Dr. Hans Losch writes a monograph on 'Die Yājñavalkyasmṛti und Beitrag zur Quellenkunde des Indischen Rechts' (Leipzig 1927). His conclusions may be briefly summarised as follows: (I) the text of Yājñavalkya that we have and that is commented upon is not the original, but is enlarged with interpolations such as Vināyakaśānti and Grahaśānti (which are borrowed from Agnipurāṇa chap. 266 and 164 respectively by the compiler of Yāj. Smṛti), the section on rājadharmā (which is a versified copy of ideas contained in arthaśāstra literature), verses 60-205 of the third chapter (of Yāj.) : (II) the 2nd book of Yāj. (on vyavahāra) is a later addition corresponding to an older redaction of the Agnipurāṇa; (III) that the first and 3rd books of Yāj. are a recast of an ancient text which has been better preserved in the Garuḍapurāṇa. I have shown in my history of Sanskrit Poetics that the Agnipurāṇa was compiled about 900 A. D. and in this book it has been shown that the Garuḍapurāṇa must have been compiled about the same time, that it summarises Parāśara-smṛti and that it presents a text of Yāj. which is intermediate between that of Viśvarūpa and that of the Mitākṣarā. Dr. Losch's work adduces no proofs that would shake these conclusions. I am pleased to find that Mr. Chintaharāṇa Chakravarti holds (JASB for 1928 vol. 24 p. 467) that the *nti* portion of Garuḍapurāṇa belongs to the 9th or 10th century. The indefatigable scholar Dr. Meyer appears to have criticized Dr. Losch in a monograph (vide review of it by Mr. Batakrishna Ghose in I. H. Q. for 1929 pp. 367-375). Mr. Batakrishna Ghose holds that vyavahāra did not originally form part of the Yājñavalkya

smṛti on the ground that otherwise it is very difficult to explain its absence in the Garuḍapurāṇa. But this is quite unconvincing. We have no sure criterion for judging on what bases the eclectic purāṇas (Agnipurāṇa and Garuḍapurāṇa) proceeded. But in the case of the Garuḍapurāṇa the omission of the vyavahāra section is easily explicable in several ways. The Garuḍapurāṇa was concerned more with purely religious matters and so omitted the rather secular chapter on vyavahāra. One might ask, why did the Agnipurāṇa omit the first and third kāṇḍas of Yājñavalkya if they existed in its day. One may with equal logic argue that those two kāṇḍas did not exist in the Yājñavalkya smṛti when the Agnipurāṇa was compiled.

P. 181 The late Sir Ramakrishna Bhandarkar could even Western scholars in assigning Yājñavalkya to a date not earlier than the 6th century A. D. In his work 'Vaishnavism and Śaivism' (p. 148) the learned doyen of modern Sanskrit studies in Western India holds that the worship of Ganeśa is a late one, as it is not mentioned in the Gupta inscriptions. The veteran scholar did not notice the points brought out in my book (such as the mention of nakṣatras from Kṛtika). He is willing to assign Amarasimha to the 5th or 6th century A. D. (ibid. p. 45). The great lexicographer mentions Vinayaka and his synonyms (such as ekadanta &c), but the words Mita, Sammita that are given as the appellations of Vinayaka in Yaj. are conspicuous by their absence in Amara's lexicon. Hence the conclusion is that Amara wrote centuries after Yājñavalkya and that Vinayaka worship had taken a complexion before Amara flourished that was very different from what it was in Yājñavalkya's day.

Mita and Sammita occur as names of Maruts in the Taittiriya Sāthitā.

P. 186 That वज्रच्छाया and व्यतीपात had nothing to do with 'rāśis' follows from the following. 'बोभो मवाग्रयोदधौ वृक्षरच्छायासंज्ञितः । मयेमवाग्रां संख्ये च साक्षिन्वर्के करे स्थिते ॥' (quoted in कुम्भारम्भाकर p. 319 as from ब्रह्मपुराण); मवाग्रांमिचमिहार्द्रांमिहैषतमस्तके । यथा राक्षसो व्यतीपातः स वज्रते ॥ quoted in प्रायश्चित्तसूत्र of शुनन्दन as from बृहस्पति.

Sec. 38 pp. 213-221 *Kātyāyana*. Mr. Narayana Chandra Bandopadhyaya has recently published (Calcutta 1927) about 800 verses of Kātyāyana on vyavahāra culled from five *nibandhas*. In the Hindu Law Quarterly recently started in Bombay I am editing a reconstruction of Kātyāyana on vyavahāra (reconstructed text from twenty *nibandhas*, references to the places whence verses are taken, translation, notes &c.). About 300 verses have been printed in the first two issues for January and April 1930.

Sec. 38 p. 215 read 'Manu' for Bhṛgu' in l. 11.

Sec. 39 pp. 221-223 *Āṅgiras*. In the 2nd Act of the *Mālatīmādhava* (p. 104 of Bhandarkar's edition) we have a prose quotation from Āṅgiras 'गीतश्रावणयोः क्षिप्रता यस्यां मनश्चक्षुषोरनुबन्धस्तस्याश्चक्षु-
रिति'. In the *Āpastambagrhya* (l. 3. 19-21) this is cited without name as the view of some 'अनुबन्धशीलक्षणसंपन्नामरोगास्तुपचच्छेत् ।
अनुबन्धशीलक्षणसंपन्नः क्षुतवानरोग इति वरसंपद् । यस्यां मनश्चक्षुषोर्निबन्धस्त-
स्याश्चक्षुर्नोत्तरदृष्टिपेतेत्येके'. It is not likely that Bhavabhūti who was a great scholar would commit a mistake and it is extremely probable that he had a *sūtra* of Āṅgiras before him.

Sec. 44 pp. 226-227 *Pitāmaha*. Dr. Karl Scriba collected together from several *nibandhas* about 200 verses of Pitāmaha and published them with translation (Die Fragmente des Pitāmaha, Leipzig, 1901) on the eight constituents of *karana* (i. e. the court of justice), fifty *chalas*, twenty-two wrongs (in which king acted *mo motu*), ordeals (162 verses) and the four kinds of ascetics.

Sec. 64 pp. 275-279 *Dharmatara Bhojadeva*. In the Madras Tri. Cat. of Sanskrit Mss. for 1919-1922 p. 4562 No 3078 there is a ms of Bhujabalanibandha by Bhojarāja in 18 chapters on astrological matters in relation to vratas, marriage &c.

In the *Kṛtyaratnākara* of Caṇḍeśvara quotations from a *Kṛtyasamuccaya* of Bhūpala or Bhūpalasamuccaya are cited (at pp. 278, 289, 449, 461, 496 &c.). It appears that this is entirely a different work from the *Rājamārtanḍa* and the *Bhujabalabhīma*.

Sec. 68. p. 285. l. 20 read 'Misarumiśra' for 'Harinātha'.

Sec. 71, pp. 294-296 *Kāmadhenu*. That Bhoja was not the author of the *Kāmadhenu* follows from the following words of the *Āṭvaratnākara* (p. 156) 'एतानि वाक्यानि अलङ्कारतृतीयावतथोचक-
वाक्यमप्ये चूपालकामधेनुकल्पतरु लिखितानि.' At p. 30 of the
same work the *kāmadhenu* is spoken of as equal in authority
to the *Rāja* (राजतुल्ययोगक्षेम). These references show that
the *Kāmadhenu* was not regarded by Candēśvara as the work
of Bhūpāla (or Bhojadeva) ; other passages of the *Kṛtya-
ratnākara* where *Gopāla*, *Kalpataru*, and *Bhūpāla* are spoken
of in the same breath indicate that *Gopāla* was as great an
authority as the *Kalpataru* ; and knowing as we do that
Candēśvara looked upon *Kāmadhenu*, *Kalpataru*, *Pārijāta*,
Prakāśa and *Halāyudha* as his best authorities, it follows
that *Gopāla* was the author of the *Kāmadhenu*. Vide
Āṭvaratnākara pp. 277, 443 (गोपालचूपालकल्पतरुपरिभाषेतु ह) .

Sec. 72 pp. 298-299 *Halāyudha*. There is a Ms. of a work called
Paṇḍitasarvasva in the *Madars Tri. cat.* of Sanskrit mss.
for 1919-22 p. 5165. In the manuscript itself there is no
reference to the author or his parentage. It is a large
work and deals with वर्णाश्रमाचार, देवलिपिनिर्णय, उपवास, शौच,
अशौच, धातु, ज्योतिःशास्त्र, विवाहविस्मृति, दान, वाचस्पति, प्रतिज्ञा,
लोचने, विजय, अक्षयविचार, ह्यदि. From the style it seems
more likely that it is not the work of Halāyudha.

In the *Ekādaśitattva* (*Jīvananda* vol. II p. 31) and *Suddhi-
tattva* (*Jīvananda* vol II p. 327) Halāyudha is said to be
the author of *Saṁvātsarapradīpa*.

Sec. 73 pp. 301-306 *Bhavadēvabhāṭṭa*.

There was another work of *Bhavadēvabhāṭṭa* called *Sam-
bandha-viveka*. This work is mentioned in the *Saṁskāra-
tattva* (*Jīvananda* vol I p. 890) and in the *Vivāhatattva*
(vol. II p. 143).

Sec. 74 pp. 306-308 *Prakāśa*.

The *Vivādaratnākara* and other *Ratnākara*s of Candēśvara
generally refer to *Prakāśa* only, but sometimes Candēśvara
speaks of *Smṛtimahānavaprakāśa* e. g. on p. 326 of
Kṛtyaratnākara we have ' जावालमाल्यपुराणवाक्यपरामर्शाक्षिराशि-
सकलदुःखैः तागिनिविशेतरदुःखैरेकोदिष्टं कार्यमिति स्मृतिमहानवप्रकाशाकार इति

कल्पतरु इति तत्समन्वयेऽप्युक्तं तदुक्तं. This also shows that *Smṛtimahārnava* prakāśa was a work referred to by the *Kalpataru* and so earlier than 1100 A. D.

Sec. 87 pp. 354-359 *Hemādri*.

In the Marathi Quarterly of the *Bhārata-itihāsa-saṁśodhaka-maṇḍala*, vol. X part 2 p. 84, Mr. Y. K. Deshpande quotes from a work called *Bhānuvijaya* of the *Mahānubhāva* sect passages wherein *Hemādri* is charged with having been won over by Turks (Mahomedans) and with having brought about the imprisonment of *Bhānubhaṭṭa* alias *Bhāskara Kavīśvara Vyāsa* (a *Mahānubhāva* saint) 'अरि करावा रक्तचन्दन । हेमाद्री तुर्का लागले पण । दिल्लीच्यो देवोनि घन । मंत्री पा वधु केडा ॥ आत्मगर्णी असाल्लेपणे । अहिता घेरिले तुजने । तुर्का कोई असे आंगवणे । हेमाद्रीचेवी बंधाविले ॥'.

But in the absence of other corroborative evidence hardly any reliance can be placed on this charge, as it might have been levelled at *Hemādri* in revenge for his imprisoning a leader of a dissenting sect like that of the *Mahānubhāvas*.

P. 359 In the *Śivadigvijaya* (printed at Baroda in śaka 1817) at p. 442 *Hemādapanta* (*Hemādri*) is credited with having brought from *Lankā* (Ceylon) in śaka 1193 (1271-2 A. D.) the '*Piśacca lipi*' (Modi script).

P. 368 l. 16 Read 'contemplate' for 'complete'.

P. 398 foot note 969 Read 'अलभत सुनये' for 'अलभत तनये'.

SYNOPSIS OF CONTENTS

Sec. 1 *Meaning of dharma :*

... pp. 1-4

Defies exact rendering in English - In the Rgveda, used as adjective or noun - means 'upholder or supporter' in some Rgvedic passages - in most Rgveda passages means 'religious ordinances or rites' and in rare cases 'fixed principles or rules of conduct' - in Aitareya-brāhmaṇa dharma means 'whole body of religious duties' - in Chāndogya-Upaniṣad *dharma* means 'peculiar duties of āśramas' - *dharma* came to mean 'duties and privileges of a person as a member of the Aryan community, as member of one of the varṇas or as in a particular stage of life' - the same meaning in Taittiriya Upaniṣad (I. 11), Bhagavadgītā, Manusmṛti and other smṛtis - according to Medhatithi, dharma five-fold viz., varṇadharmā, āśramadharmā, varṇāśramadharmā, naimittikadharmā, guṇadharmā - this meaning of dharma taken in this work - definitions of dharma according to Jaimini, Vaiśeṣikaśāstra, Hārta, Mahābhārata, and Buddhist works - subjects treated in this work, viz. sources of dharma, contents of works on dharma, their chronology.

Sec. 2 *Sources of dharma :*

... pp. 4-7

According to Gautama, Āpastamba, Vasiṣṭha, Manu, Yājñavalkya - principal sources were Veda, smṛtis and custom - Vedas do not contain positive precepts on dharma, but give information incidentally - examples from Vedic literature suggesting dharmasāstra rules.

Sec. 3 *When dharmasāstra works were first composed*

... pp. 8-10

It is difficult to say when composed - Nirukta (III. 4-5) exhibits controversies about inheritance and quotes a verse (śloka) from some work on dharma - Bühler's view about such verses - Gautama and Baudhāyana speak of dharmasāstra - Baudhāyana and Āpastamba mention numerous sages on *dharma* - Vārtika of Kātyāyana and Jaimini speak of dharmasāstra - Patañjali on dharmasūtrakāras - dharmasāstra works existed prior to Yaska or at least before 600 B. C. and in 2nd century B. C. dharmasūtras had become authoritative - method of dealing with the whole dharmasāstra literature followed in this

book, first dharmasūtras, then early metrical smṛtis like those of Manu and Yājñavalkya, later versified smṛtis, then commentaries and digests, such as the *Mitākṣarā* - chronology of early writers very difficult to settle - Max Müller's view that works in continuous śloka metre followed sūtra works not acceptable.

Sec. 4 *Dharmasūtras* : ... pp. 10-12

Many of them formed part of the Kalpa and were studied in distinct sūtra-*caranās* - dharmasūtras of Āpastamba and Baudhāyana presuppose grhyasūtras of their *caranā* - no dharmasūtras extant corresponding to the śrauta and grhya sūtras of Āśvalāyana, Śāṅkhāyana and Mānava-Tantravārtika on what dharmasūtra was studied in what particular Vedic Śākhā - all dharmasūtras gradually became authoritative in all schools - close connection between grhyasūtras and dharmasūtras on certain topics - scope of dharmasūtras - grhyasūtras sometimes refer to dharmasūtras - points of distinction between dharmasūtras and the other smṛtis.

Sec. 5 *Dharmasūtra of Gautama* : ... pp. 12-20

Gautama's is the oldest extant dharmasūtra - specially studied by followers of Sāmaveda - Gautama one of the nine subdivisions of the Rāṇayaniya school of Sāmaveda - Gautamadharmasūtra points to close connection with Sāmaveda - Gautama refers to his own previous dicta - contents of 28 chapters of Gautamadharmasūtra - the work is entirely in prose - Gautama's language agrees more with Pāṇini's rules than Āpastamba's - explanation of this - Haradatta prefers Pāṇinian readings of Gautama's text - some sūtras of Gautama quoted in the *Mitākṣarā* and other works not found in extant text - extent of literature known to Gautama - the only author named is Manu - the meaning of 'ācāryāḥ' whose views are cited by Gautama - earliest reference to Gautama on dharma is in Baudhāyana-dharmasūtra - Baudhāyana (III. 10) borrows chap. 19 of Gautama - close correspondence between many other sūtras of Gautama and Baudhāyana - Vasiṣṭha (4. 34 and 36) refers to views of Gautama - Vasiṣṭha's 22nd chap. is borrowed from 19th of Gautama - many sūtras the same in Gautama and Vasiṣṭha - Gautama referred to by Manu as son of Utathya - Gautama referred to by Yājñavalkya, Bhaviṣya-purāṇa, Kumārila, Śaṅkarācārya, Medhātithi - Gautama's reference to *Yatana* - probable age between 600 -

400 B. C. - Haradatta and Maskarin commented on Gautama - Asahāya also did so - śloka - Gautama and Vṛddha - Gautama.

Sec. 6 *Baudhāyana-dharmasūtra* :

... pp. 20-32

Baudhāyana is a teacher of the Black Yajurveda - arrangement of Baudhāyana kalpa according to Dr. Burnell and Dr. Caland - Baudhāyanagrhya presupposes the Baudhāyanadharmasūtra - grhya (III.9.6) speaks of pravacanakāra Kaṇva Bodhāyana and sūtrakāra Āpastamba - tarpaṇa in Baudhāyana-dharmasūtra (II. 5. 27) mentions Kaṇva Bodhāyana, Āpastamba and Hiraṇyakeśin - contents of Baudhāyana-dharmasūtra - extant sūtra has not come down intact - fourth prāśna probably an interpolation - third prāśna also not free from doubt - Baudhāyana III, 10 taken from Gautama - Baudhāyana III. 6 agrees closely with Viṣṇudharmasūtra 48 - Dr. Jolly thinks both borrowed from a common source - probably Viṣṇu borrows from Baudhāyana - repetitions exist even in the first two prāśnas - form and structure of Baudhāyana - quotes numerous verses, even in the first two prāśnas - language of Baudhāyana often departs from Pāṇinian standard - literature known to Baudhāyana - several authors on dharma together with their views mentioned by Baudhāyana - Asura Kapila said to be originator of āśramas - Śābara, Kumārila, Viśvarūpa and Medhātithi refer to Baudhāyana dharmasūtra - home of Baudhāyana - Baudhāyana is styled pravacanakāra and Āpastamba sūtrakāra - Bühler holds that Baudhāyana was a southern teacher - age of Baudhāyana dharmasūtra - later than Gautama - Bühler's reasons for placing Baudhāyana a century or two earlier than Āpastamba not convincing - divergences between Baudhāyana and Āpastamba - style of Baudhāyana compared with that of Āpastamba - Baudhāyana to be placed between 500-200 B. C. - numerous sūtras of Baudhāyana identical with those of Āpastamba and Vasīṣṭha - Baudhāyana mentions several appellations of Ganeśa, just as Mānavagrhya does and mentions seven planets, Rāhu and Ketu - Govindasvāmin commented on Baudhāyana.

Sec. 7 *Dharmasūtra of Āpastamba* :

... pp. 32-46

The Āpastambakalpasūtra of the Black Yajurveda divided into 30 prāśnas, dharmasūtra constituting 28th and 29th prāśnas thereof - Āpastamba is one of the five subdivisions of the Khāṇḍikēya school of Taittirīyāśakha - Āpastambagrhya and dharma sūtras are compos-

tions of same author - some sūtras of the two are identical - Āp. grhya does not treat of some topics as they are dealt with in dharma sūtra - contents of Āp. dharmasūtra - form and structure of Āp. dharmasūtra - Āp. is more archaic and un-Pāṇinian than any other dharmasūtra - many unfamiliar words in Āp. - several verses quoted in Āp. - literature known to Āp. - Āp. mentions six āṅgas of Veda and ten writers on dharma by name - Śvetaketu and Āp. - Harita quoted frequently by Āp. - Āp. controverts several views - striking coincidences between Gautama and Āp. - Āp. quotes a verse from Purāṇa and speaks of the view of Bhaviṣyatpurāṇa - Āpastamba and Manu - Āpastamba presupposes many rules of the Mīmāṃsā and agrees closely with Jaimini's sūtras - age of Āp. Dh. S. - quoted by Śābara, Kumārila, Śaṅkarācārya, Viśvarūpa and Medhātithi - home and personal history of Āpastamba not known - Āp. is later than Gautama and probably Baudhāyana - his age between 600-300 B. C. - Āp. condemns *niyoga*, rejects secondary sons, does not admit *pailāta* and *Prajāpatya* forms of marriage - divergence between the views of Āp. and Gautama and other sūtrakāras - Haradatta's is the only commentary extant on Āp. - Āpastamba smṛti in verse.

Sec. 8. *Hiranyakeśidharmasūtra* : ... pp. 46-50

Hiranyakeśidharmasūtra forms 26th and 27th *pralnas* of the Hiranyakeśikalpa-Hiranyakeśin's can be hardly called an independent work, as it borrows hundreds of sūtras word for word from Āp. - a few additions made to Āp. in Hiranyakeśi Dh. S. - Hiranyakeśin's readings are smoother and more classical than Āpastamba's - arrangement of sūtras also is somewhat different in the two - com. of Mahādeva called Ujjvalā on Hiranyakeśin is almost the same as Haradatta's on Āp. - Bühler thinks Mahādeva borrows from Haradatta - Mahādeva's com. in a few places contains more matter than Haradatta's and Mahādeva differs from Haradatta.

Sec. 9. *Vasiṣṭha-dharmasūtra* : ... pp. 50-60

Different editions of Vasiṣṭha contain different numbers of chapters - Kumārila says it was specially studied by R̥gvedins - explanation of this statement - nothing special in the Vasiṣṭhadharma-sūtra to connect it with R̥gveda - contents of the Vasiṣṭhadharma-sūtra - style of Vas. Dh. S. resembles Gautama's - many sūtras of Vas. identical with Gautama and Baudhāyana - form of Vasiṣṭha

dharmasūtra resembles Baudhāyana dharmasūtra - Medhātithi and Mitākṣarā quote from almost all chapters of extant Vasiṣṭha and so does Viśvarūpa - literature known to Vasiṣṭha - Vasiṣṭha prohibits learning language of Mlecchas - authors on dharmasāstra named by Vasiṣṭha - Vasiṣṭha's references to the views of Manu are made with reference to a work of Manu almost identical with the present Manusmṛti and do not compel us to formulate the existence of a Mānavadharmasūtra - Bühler wrong in taking Vas. Dh. S. 4. 8 as a quotation from Mānavadharmasūtra - Only Vas. Dh. S. 12.16 and 19. 37 where Manu is quoted have no corresponding verses in the present Manusmṛti - Over forty verses are entirely common to Vas. and present Manusmṛti - conclusion that Vas. contains borrowings from the present Manusmṛti or its prototype in verse - Vas. Dh. S. 21 is same as Gautama 19 - Dr. Jolly's view that Vas. Dh. S. 28.10-15 and 18-22 are borrowed from Viṣṇudharmasūtra chap. 56 and 87 or its original the Kāthakadharmasūtra is wrong - home of Vas. to the north of Narmadā, according to Bühler - this is mere speculation - earliest reference to Vasiṣṭha as a writer on dharma is in Manu (8-140) - age of Vasiṣṭha - Vasiṣṭha's views are ancient, particularly about secondary sons, about Dattaka son, about *nijoga* and remarriage - he mentions only six forms of marriage - but in other matters differs from Gaut. or Baudh. viz. on adoption, on documents - Vas. Dh. S. between 300-100 a. c. - whether Vas. 18. 4 (Rāmaka v. l. Romaka) contains a reference to the Romans - Vrddha-Vasiṣṭha, an early compilation - there is a Brhad Vasiṣṭha and a Jyotir Vasiṣṭha - Yajñasvāmī commented upon Vas. Dh. S.

Sec. 10 Viṣṇudharmasūtra :

... pp. 60-70

Viṣṇu Dh. S. contains 100 chapters and yet sūtra not extensive - several chap. (40, 42, 76) contain only one sūtra and one verse - first chap. and last two are entirely in verse, the rest in mixed prose and verse - Viṣṇu Dh. S. closely connected with Kāthasākhā - Dr. Jolly says chap. 21, 67, 73 and 86 of Viṣṇu closely correspond with Kāthaka grhya - but Viṣṇu Dh. S. is not the work of the author of Kāthaka grhya - contents of Viṣṇu Dh. S. - Viṣṇu resembles Vas. Dh. S. - its peculiar feature that it professes to be revealed by God Viṣṇu - its style, easy and diffuse - work contains old

and new material - hundreds of sūtras are prose renderings of hundreds of verses occurring in our Manu - hypothesis of a common origin or borrowing by both from a floating mass of verses untenable - extant Viṣṇudharmasūtra borrows from Manu - Viṣṇu contains verses identical with the Bhagavadgita and Yājñavalkya smṛti - Dr. Jolly's view that Yājñavalkya borrows his anatomical section from Viṣṇu not correct - Viṣṇu Dh. S. contains long list of tirthas, the word Jaiva for Jupiter - those wanting in Yājñavalkya - extant Viṣṇu Dh. S. later than Manusmṛti and Yājñavalkyasmṛti - Viśvarūpa does not quote a single sūtra of Viṣṇu by name, though he refers to Viṣṇu (ch. 97) for orders of saṁnyāsins - Mitākṣarā quotes hardly any verse from Viṣṇu - Aparārka and Smṛticandrikā quote Viṣṇu profusely - verses were added at a late date to original sūtra - literature known to Viṣṇu Dh. S. - Viṣṇu mentions the seven days of the week, recommends the practice of *sati*, speaks of pustakas, of many good and evil omens among which the sight of yellow-robed Buddhist ascetics is included - it prohibits speech with Mlecchas and journeys to Mleccha countries, it dilates on worship of Vāsudeva - though Viṣṇu agrees in some respects with Kāthaka-grhya, on some points it differs from it - date of older kernel of Viṣṇu may be 300 to 100 B.C. - additions made after 3rd century A.D. and before 7th century - some sūtras agree closely with Nārada - Brhad Viṣṇu and Vṛddha Viṣṇu and Laghu Viṣṇu - Nandapaṇḍita's com. on the Viṣṇu Dh. S. - probably Bhāruci also commented on it.

Sec. 11 *The dharmasūtra of Hārita :*

... pp. 70-75

Baudhāyana, Apastamba and Vasīṣṭha quote Hārita as an authority - Mr. Islampurkar secured a ms. of Hārita-dharmasūtra at Nasik in 30 chapters - contents of that ms. - its relation to Maitrāyaṇīyasamhitā - it mentions the Kāśmīrian word "Kaphella" - quotations in commentaries and digests show that Hārita dealt exhaustively with the same topics that are found in other dharmasūtras - Kumāṛila mentions Hārita as dharmasāstrakāra but does not assign him to any particular caraṇa as he does Apastamba and others - notable doctrines of Hārita - mentions worship of Ganeśa - Hārita's verses on vyavahāra quoted in nibandhas are later than the sūtra - Laghu Hārita and Vṛddha Hārita - latter in verse is later than Yājñavalkya, Nārada and Kātyāyana.

Sec. 12 *The dharmasūtra of Śaṅkha-Likhita* : ... pp. 75-79

From *Tantravārtika* it appears that dharmasūtra of Śaṅkha-Likhita was studied by Vajāneyins - Mahābhārata (Śānti 23) contains story of brothers Śaṅkha and Likhita - Various compilations ascribed to Śaṅkha alone or Likhita alone or to both - Restoration of Dharmasūtra in *Annals of Bhandarkar Institute* (vol. VII, VIII) - Verse Śaṅkhaśmṛti stricter than prose Śaṅkha-Likhita - cont. on dharmasūtra mentioned in *Kalpātara* and *Vivādaratnākara* - doctrines of dharmasūtra similar to those of other dharmasūtras - speaks of twelve secondary sons - allows *nīyoga* - speaks of several ordeals - defines Āryāvarta as between Sindhu - Sauvita and Kāmpilya - Literature known to Śaṅkha Likhita - probable age between 300-100 B. C.

Sec. 13 *Mānavadharmasūtra* : *Did it exist?* ... pp. 79-85

MaxMüller and Weber responsible for the theory that the extant Manusmṛti was a recast of an ancient Mānavadharmasūtra now lost - hardly any data for the sweeping generalisation of Max-Müller that all genuine dharmasūtras are nothing but more modern texts of earlier sūtra works on *kuladharmas* - one main plank of this theory that the continuous employment of the śloka metre was unknown in the sūtra period is now exploded - Bühler supports Max Müller's theory by some additional arguments - Vasistha IV. 5-8 on which Bühler relies not properly understood by him - Vasistha (19-37) quotes a Mānava śloka which is not in the Anuṣṭubh metre and not found in extant Manu and Bühler thinks it is taken from Mānavadharmasūtra - Bühler's reliance on a fragment of Uśanas which is corrupt is not worth consideration - Bühler relies on Kāmandakiyanitisāra (II. 3. and XI. 67) where Mānavas are said to hold that there are three vidyās for a king and that Manu said that king's council should consist of 12 ministers - These views not the same in extant Manu - Bühler's conclusion not correct - Kāmandaka is only paraphrasing Kauṭiliya - Bühler's generalisation about Mānava or Mānavāḥ without foundation - Kumārila, Śaṅkara, and Viśvarūpa all employ 'Mānava' for Manusmṛti - Bühler relies on analogy of the complete set of Apastamba and Baudhāyana sūtras for holding that a Mānavadharmasūtra existed - Proper explanation of Vas. Dh. S. IV. 5-8 - Bühler not right in saying that Vas. Dh. S. 11, 23, 12, 16, 23, 43 either contradict Manu or find no counterpart

therein - analogy of Āpastamba sūtras of no use - excepting the three *śaṅgas* of the Black Yajurveda, no *śaṅga* of any Veda has a dharmasūtra attributed to the founder of that *śaṅga* - an explanation suggested - existing materials not sufficient to establish theory that a Mānavadharmasūtra once existed.

Sec. 14 *Arthaśāstra of Kauṭilya* :

... pp. 85-104

First translated by Dr. Shāma Śāstri and text published in 1909 - other editions - numerous works and articles inspired by the publication of Kauṭilya Arthaśāstra - Kauṭilya is oldest extant work on Arthaśāstra - scope of arthaśāstra and relation to dharmaśāstra - arthaśāstra an upaveda of Atharvaveda - purpose of this śāstra - rule in case of conflict between Dharmaśāstra and Arthaśāstra - Cāṇakya, Kauṭilya and Viṣṇugupta are names of the same person - glowing tribute paid to Cāṇakya or Viṣṇugupta by Kāmaṇḍakīyanitisāra, Tantrākhyāyikā, Daṇḍin - Bāṇa and Pañcatantra on Kauṭilya as author of Arthaśāstra - Brhatkathā of Guṇāḍhya contained his story - Mudrārākṣasa connects his name with Kutila - controversy as to whether Kauṭilya can be the work of a busy minister of Candragupta Maurya - Jolly, Winternitz and Keith hold that extant work is not by the minister of Candragupta - Megasthenes' silence about Cāṇakya explained - whether the Kauṭilya is the product of a school or of an individual author - Kauṭilya's views cited about 70 times in the work in the third person - explanation of this - Dr. Jolly wrong in his explanation of *apadeśa* (in XV. 1) - Keith thinks that an author would not parade an uncomplimentary epithet like Kauṭilya (derived from kuṭila) - Is the name Kauṭilya or Kautalya - works on gotra and pravara give various forms such as Kautali, Kauṭilya and Kautili - form, style and contents of the Kauṭilya - a few verses interspersed in the work, generally at the end - in all 340 verses excluding *mantras* - some verses are certainly quotations - work abounds in numerous technical and rare words - deviations from Paṇini - summary of contents - section on judicial administration interesting - greatest correspondence between Kauṭilya and Yājñavalkya - some striking examples - it is Yājñavalkya that borrows - reasons - Yājñavalkya represents a far too advanced stage

of juristic principles than Kauṭilya - close agreement between Manusmṛti and Kauṭilya also - but they differ on *niyoga*, as to nomenclature of vyavahārapadas, about heirship of mother and paternal grandmother, on remarriage of widows, divorce, gambling - Kauṭilya long anterior to the extant Manusmṛti - Kauṭilya's five references to Mānavas explained - references to Svāyambhuva and Pracetasa Manu contained in the Mahābhārata suggest that there were two works in verse on dharma and politics attributed to these or perhaps one work containing both, subsequently recast as the extant Manusmṛti - only two views ascribed to Mānavas in Kauṭilya not found in extant Manusmṛti - in the dharmasūtra section the only other authors or schools cited are Bārhaspatyas and Auśanāsas - none of the dharmasūtras of Gautama and others are anywhere quoted by name - views cited on the question as to whom a child belongs (to the begetter or to him on whose wife it is begotten) can be traced to Baudhāyana, Gautama and Vasistha - views of Ācāryas cited in the Kauṭilya - Kauṭilya later than Gautama and Āpastamba but earlier than extant Manusmṛti - date of Kauṭilya - it is certainly not later than 2nd century A. D. and not earlier than 325 B. C. - schools named by Kauṭilya and also individual authors - views of Ācāryas are quoted over fifty times and Kauṭilya differs in each case - meaning of 'ācāryas' - literature known to Kauṭilya - Sanskrit official language and the work mentions guṇas of composition - Kauṭilya agrees with Kāmasūtra in several respects - Dr. Jolly and Prof. Keith opine that both works composed about same time - points of difference between the two works - countries and peoples mentioned by Kauṭilya - silks from Cīna and blankets from Nepal - corporations of Licchavis, Vṛjikas and others mentioned - meaning of 'rājāśabdopajīvinab' (in XI-I) - best breeds of horses - Mlecchas sold or pledged children - references to Buddhists and Ājivakas - weights to be made from stones of Magadha and Mekala - doubtful whether Kauṭilya knew extant text of Mahābhārata - most of the stories cited as illustrations by Kauṭilya occur in the Mahābhārata, but some divergence exists in the case of Janamejaya, Maṇḍavya - Kauṭilya's knowledge of drugs and of rasa (mercury) - references to shrines of Śiva, Skanda &c. - traditional date of 300 B. C. more likely to be correct than 3rd cen-

tury A. D. approved of by Dr. Jolly and Winternitz - two commentaries on Kauṭīliya, *Nayacandrika* of Madhavayajnan and *Pratipadapañcika* of Bhāṭṭarvamin - sūtras attributed to Canakya - several niti collections in verse ascribed to Canakya are later than Kauṭīliya.

Sec. 15 *Vaikhānasa-dharmaśāstra* : ... pp. 105-107

Vaikhānasa is one of the six sūtra carāṇas of the black Yajurveda mentioned by Mahādeva in his *Vaijayanti* on *Satyāśadhaśrautasūtra* - Vaikhānasa occurs in Gautama, Baudhāyana, Vasiṣṭha (9. 10) and Manu (6. 21) - *Vaikhānasa-dharmaprasna* divided into three *prāśnas* - contents of the work - its age later than Gautama and Baudhāyana - names more mixed castes than even some of the verse *smṛtis* - devotion to Nārāyaṇa looms very large in the work - Dr. Caland's view that *Manusmṛti* borrows from *Vaikhānasaśāhīya* not correct.

Sec. 16 *Atri* : ... pp. 107-110

Atri named in Manu (III. 16) - *Ātreya-dharmaśāstra* in nine *adhyāyas* - summary of contents - form of *Atri-dharmaśāstra* - several works styled *Atri* - *smṛti* - summary of *Atrisamlhitā* printed by Jīvananda - Atri quoted as an authority on adoption - *Laghu Atri* and *Vṛddhātreya-smṛti* - *Mahābhārata* (*Anuśāsana* 65. 1) quotes a verse of Atri.

Sec. 17 *Uśanas* : ... pp. 110-116

Uśanas wrote on politics, as Kauṭīliya shows - *Mahābhārata* (*Śānti* 56. 29-30) refers to work of Uśanas on politics - *Nītiprakāśikā* on Śukra as arranger of *rājaśāstra* - An *Uśanasa-dharmaśāstra* in verse - contents - peculiar views of Uśanas about offspring of inter-caste marriages - several verses common to Uśanas and Manu - names the views of numerous writers on dharma - Haradatta and *Smṛticandrikā* knew a work of Uśanas dealing with all branches of dharma - Uśanas *smṛti* in verse - verses of Uśanas on *vyavahāra* - *Śukranītiśāra* edited by Oppert.

Sec. 18 *Kaṇva and Kāṇva* : ... pp. 116-117

Āp. Dh. S. (I. 6. 19) shows that Kaṇva and Kāṇva were two distinct authors - verses of Kaṇva quoted in *Smṛticandrikā*.

- Sec. 19 *Kaśyapa and Kaśyapa* ... pp. 117-118

Baudhayana (Dh. S. I, 11.20) cites a verse in which Kaśyapa's view is contained - there was a dharmaśūtra of Kaśyapa - a Kaśyapa śmṛti in prose contained in Deccan College Mss. - contents thereof - Saṃhitā includes Kaśyapa among 18 upasmr̥tis.

- Sec. 20 *Gārgya* : ... p. 119

A śūtra work of Gārgya on dharma existed - Gārgya and Vṛddha Gārgya - a Gārgyasmṛiti on astronomy and astrology - Jyotiḥ Gārgya and Brhad Gārgya.

- Sec. 21 *Cyavana* : ... p. 119

Seems to have written a śūtra work on dharma.

- Sec. 22 *Jātukarnya* : ... pp. 119-120

A verse of Vṛddha Yājñavalkya names Jātukarnya as a dharma śāstrakāra - quotations in verse in Mitākṣarā and later works.

- Sec. 23 *Devala* : ... p. 120

A dharmaśūtra of Devala existed once - Mitākṣarā and other works also contain quotations in verse on ācāra, vyavahāra, śrāddha - this latter a later compilation - Devalasūtrī in 90 verses on purifications is also a late work - jurist Devala flourished about the same time as Brhaspati and Kātyāyana.

- Sec. 24 *Paṭilmasi* : ... pp. 121-122

An ancient śūtrakāra, as Vāṣṭarūpa quotes his śūtras - Dr. Jolly thinks he belongs to Atharvaveda - Paṭilmasi on *śatti*, inheritance, on absence of untouchability under certain circumstances.

- Sec. 25 *Budha* : ... p. 123

A śūtrakāra cited by Hemādri, Aparārka, Kalpataru and Jimutavāhana - a brief compilation and not very early in age.

- Sec. 26 *Brhaspati* : ... pp. 123-126

An ancient teacher of arthashastra mentioned in Kautiliya - Mahābhārata (Śānti 39. 80-85) credits him with composition of vast work of Brhaspati on *trivarga* and mentions several of his views - Kāmasūtra speaks of Brhaspati as writer on *artha* - peculiar views of

Brhaspati according to Kauṭīliya - Brhaspati also wrote a prose work on vyavahāra and prāyaścitta - probably the authors of the two are different - 700 verses on vyavahāra ascribed to Brhaspati are quoted in the Mitākṣarā - this is an independent work composed between 300-500 A. D. - smaller compilations in verse ascribed to Brhaspati - *Barhaspatya Arthaśāstra* edited by Dr. Thomas is a late work.

Sec. 27 *Bhāradvāja and Bhāradvāja* : ... pp. 126-128

A śrautasūtra and gṛhya of Bhāradvāja exist - Viśvarūpa's work establishes existence of a sūtra work on dharma of Bhāradvāja - there was smṛti in verse also attributed to Bhāradvāja - Kauṭīliya shows that Bhāradvāja was an ancient author on politics - some views of Bhāradvāja - Mahābhārata on Bhāradvāja - verses on vyavahāra attributed to Bhāradvāja - this probably different from work on politics.

Sec. 28 *Śatātapa* : ... pp. 128-129

A sūtra work of Śatātapa on dharma dealing with prāyaścitta, śrāddha and ācāra must have existed - verses of Śatātapa quoted in Mitākṣarā and other later works - this is probably different from smṛti work - several verse compilations ascribed to Śatātapa - *Vṛddha Śatātapa* and *Bṛhat Śatātapa*.

Sec. 29 *Sumantu* : ... pp. 129-131

A sūtra work on ācāra and prāyaścitta ascribed to Sumantu existed - Yājñavalkya and Parāśara do not enumerate Sumantu among expounders of dharma - Sumantu mentioned in Mahābhārata and Bhāgavata - verses from Sumantu on dharma are cited by Aparārka - this is a different work - numerous verses on vyavahāra quoted from Sumantu in *Sarasvativilāsa*.

Sec. 30 *The Smṛtis* : ... pp. 131-135

Two senses of the word smṛti, viz. all orthodox ancient non-Vedic works (such as Pāṇini's grammar, Śrauta sūtras, Mahābhārata Manu, &c.) and (a narrower sense) dharmasāstra - smṛti, a source of dharma according to Gautama and others - number of smṛtis went on increasing - Yājñavalkya enumerates twenty writers of smṛtis; Parāśara 19 - *Tantravārtika* speaks of 18 dharmasamhitās - Catur-

viññātimata gives views of 24 writers - a *smṛti* called *Ṣaṭ-triśaṣṭi-mata* - *Pañhinasi* enumerates 36 and so does *Aparārka* - *Vṛddha Gautama* enumerates 57 - *Viramitrodaya* enumerates 18 *smṛtis*, 18 *upasmṛtis* and 21 more - total number of *smṛtis* about 100 - these are products of widely separated ages - some entirely in prose, some entirely in verse, some are mixed - chronology of *smṛtis* presents perplexing problems - two or three *smṛtis* go under the same name, e. g. *Hārita*, *Atri*, *Śātātapa* - sectarian zealots fabricate certain *smṛtis* - the prefixes *laghu*, *brhat* and *vṛddha* applied to *smṛtis* - well-known verses are ascribed to different authors, as authors quote from memory.

Sec. 31 *The Manusmṛti* :

... pp. 135-158

Numerous editions - *Manu* as the father of mankind in the *Rgveda* and other *Vedas* - *Manu* and the deluge in *Śatapatha-brāhmaṇa* - *Manu* in the *Nirukta* - *Manu* quoted as law-giver in *Gautama*, *Apastamba* and *Mahābhārata* - introduction to *Nārada-smṛti* and *Manu* - how the *Manusmṛti* is narrated - four versions of *Svāyambhuva śāstra* according to *Bhaviṣyapurāṇa* - almost impossible to say who composed extant *Manusmṛti* - *Bühler's* theory that our *Manu* is a recast of *Mānavadharmasūtra* shown above to be unsustainable - the *Mānavagṛhya* differs from *Manusmṛti* in several particulars - *Vintyakaśānti* of *Mānavagṛhya* and tests for selecting a bride not contained in our *Manu* - *Mahābhārata* distinguishes between *Svāyambhuva Manu* and *Prācetas Manu*, former promulgating *dharma-śāstra* - these two works combined in the present *Manu* - extant *Manu* has 12 chapters and 2694 verses - its style - contents of *Manu-smṛti* - extent of literature known to *Manusmṛti* - the author of the *Manusmṛti* is not the first legislator - age of *Manusmṛti* - external evidence - *Medhātithi's* is first extant commentary - *Viśvarūpa* quotes 200 verses - *Śaṅkara*, *Kumārila* and *Śabara* refer to *Manu* - *Bṛhaspati* had the present text of *Manu* before him - *Aśvaghoṣa* in his *Vajrasūci* quotes several verses from '*Mānavadharmasūtra*' some of which are found in our *Manu* - *Rāmāyaṇa* (*Kiṣkindhā* 18. 30-32) contains *Manu* VIII. 318 and 316 - *Manu* attained present form long before 2nd century A. D. - there are earlier and later strata in *Manu* - contradictory statements as to *Brāhmaṇa* marrying a *śūdra* woman, about appropriate forms of marriage, about *niyoga*, about H. D. D.

Besh-eating - Bühler's conclusion is that cosmological and philosophical portions in 1st and 12th books, rules about mixed castes and duties of castes in 10th book are later additions - all additions made before 3rd century A. D. - Manusmṛti has not suffered several recasts - quotations cited as *Vṛddha Manu* and *Bṛhan-Manu* are later than Manusmṛti - extant *Manu* older than *Yājñavalkya* - *Manu* mentions *Yavanas*, *Kambojas*, *Śakas*, *Pahlavas* and *Cinas* - extant Manusmṛti composed between 2nd century B. C. and 2nd century A. D. - relation of *Mahābhārata* and *Manu* - conflict of views between *Mandlik*, *Hopkins* and *Bühler* - *Hopkins* holds that there was a mass of floating verses ascribed to mythical *Manu* on which both Manusmṛti and *Mahābhārata* drew - *Bühler* says that the floating mass of verses was not all attributed to *Manu* - *Manu* mentions stories and names that occur in the *Mahābhārata* but these names go into Vedic antiquities - *Manu* never names the *Mahābhārata*, while the latter often refers to 'rājadharmas or śāstra of *Manu*' or to 'what *Manu* said' - Both *Hopkins* and *Bühler* hold that the *Anuśāsanaparva* and *Śāntiparva* knew a Manusmṛti, but earlier books, whenever they speak of *Manu*, refer to floating mass of popular verses - this conclusion not correct - final conclusion, viz., long before 4th century B. C. there was a *dharmaśāstra* in verse attributed to *Svayambhuva Manu*, there was another work on *rājadharma* attributed to *Prācētesa Manu*, that probably there was one work, then between 200 B. C. and 200 A. D. Manusmṛti was recast - extant *Mahābhārata* later than extant Manusmṛti - influence of *Manu* spread to *Cambodia* and other countries beyond *India* - *Manu* had several commentators, *Medhātithi*, *Govindarāja*, *Kulluka*, *Nārāyaṇa*, *Rāghavānanda*, *Nandana* and *Rāmacandra* - *Asahāya* commented on *Manu* - *Udayakara* is another commentator and so is *Dharaṇīdhara* - *Nārāyaṇa* flourished between 1100-1300 A. D. - *Rāghavānanda* later than 1400 A. D. - *Vṛddha Manu* and *Bṛhan-Manu* - explanation as to how these originated.

Sec. 32 *The two Epics :*

... pp. 158-160

Rāmāyaṇa is relied upon as a source of *dharma* though less frequently than the *Mahābhārata* - *Ayodhyakāṇḍa* and *Aranyakāṇḍa* contain disquisitions on politics - age of the epics a difficult problem more appropriate for a separate treatise - table indicating where *dharmaśāstra* topics occur in the *Mahābhārata* and the *Rāmāyaṇa*.

Sec. 33 *The Purāṇas* :

... pp.160-167

Purāṇas as a class of literature mentioned in Taittirīya Āraṇyaka, Chāndogya Upaniṣad, Gautama Dh. S., Mahābhāṣya - extant purāṇas are recasts made of older material - some of the extant Purāṇas like Vāyu earlier than 6th century A. D. - Names of principal 18 Purāṇas - 18 Upapurāṇas - Matsyapurāṇa contains much dharmaśāstra material - Agnipurāṇa contains disquisition on rājadharma and chapters 253-258 contain almost the whole of the vyavahāra section of Yājñavalkya - Garuḍapurāṇa borrows about 400 verses from Ācāra and prāyaścitta sections of Yājñavalkya - chronology of Purāṇas passed over - Divergence as to the names of the principal 18 purāṇas and as to their extent - Purāṇas very valuable for study of social and religious questions as to mediæval and modern India - Padmapurāṇa divides 18 Purāṇas into three groups of sāttvika, rājasa, tāmasa and divides eighteen smṛtis also in the same way - table showing which dharmaśāstra topics are dealt with in which purāṇa.

Sec. 34 *The Yājñavalkyasmṛti* :

... pp. 168-190

Yājñavalkya, a name most illustrious among Vedic sages - stories about strained relations between Vaiśampāyana and Yājñavalkya - Yājñavalkya and Janaka in the Śatapathabrāhmaṇa - Yājñavalkya, a great philosopher in the Brhadāraṇyaka - Yājñavalkya smṛti claims that the Āraṇyaka and Yogaśāstra were composed by the author of the smṛti - slight variation in the number of verses contained in Yājñavalkyasmṛti according to Viśvarūpa, Mitākṣarā and Aparārka - arrangement of verses different in Viśvarūpa and Mitākṣarā, particularly in the prāyaścittakāṇḍa - readings of the two commentators also differ - Agnipurāṇa affords excellent check for consideration of text of Yājñavalkya - Readings of Agnipurāṇa compared with those of Viśvarūpa and the Mitākṣarā - conclusion is that the Agnipurāṇa represents a text midway between Viśvarūpa and that of the Mitākṣarā - So Agnipurāṇa represents a text of Yājñavalkya current about 900 A. D. - total number of verses on vyavahāra in the Agnipurāṇa is 315, out of which the first 31 are not taken from Yājñavalkya - almost all of these 31 taken from Nārada - Garuḍapurāṇa (chap. 93) expressly says that the dharma promulgated by Yājñavalkya was imparted therein - Garuḍa (chap. 93-106

contains dharmasāstra material taken from ācāra and prāyaścitta sections of Yājñavalkya - Garuḍa (93-102) deals with ācāra and 102-106 with prāyaścitta - Garuḍapurāṇa omits rājadharmā section of Yājñavalkya - only a few verses of Yāj. are repeated word for word, while a summary only is given of several verses - comparison of the text of the Garuḍapurāṇa with Viśvarūpa's text and that of the Mitākṣarā - Garuḍapurāṇa represents text intermediate between Viśvarūpa and Mitākṣarā - are there different strata in Yājñavalkya? text mainly the same from 700 A. D. and little evidence to show that the text of Yājñavalkya as we have it contains several strata - comparison of Yājñavalkyasmṛti with Manusmṛti - close agreement in phraseology between the two - Yājñavalkya usually tries to compress Manu's dicta - Yāj. adds Vināyakaśānti and Grahaśānti and ordeals, while Manu omits first two and cursorily refers to two ordeals - Yāj. silent on origin of world which we have in Manu - style of Yājñavalkya - contents of smṛti - literature known to Yājñavalkyasmṛti - enumerates 19 authors on dharma - close agreement between Viṣṇu Dh. S. and Yājñavalkya and between Kauṭilya and Yāj. - Manu and Yāj. differ on several points and Yāj. represents a more advanced state of thought than Manu - Manu allows brāhmaṇa to marry śūdra girl, Yāj. does not - Manu condemns niyoga, Yāj. does not - same case with gambling - Yāj. takes Vināyakaśānti from Mānavagṛhya - Yājñavalkyasmṛti in intimate relation to white Yajurveda and literature appurtenant to it - Yājñavalkya closely agrees with Paraskaragṛhya - Dr. Jolly's theory that Yājñavalkya's work goes back to a dharmasūtra of White Yajurveda is without foundation - date of Yājñavalkyasmṛti - Viśvarūpa separated from the smṛti by several centuries - probable date of Yājñavalkya between 100 B. C. and 300 A. D. - Laṅkāvatārasūtra (gāthās 814-816) refers to Yājñavalkyasmṛti - Dr. Jolly thinks that Yāj. shows acquaintance with Greek astrology - Dr. Jacobi's theory that naming of week days after planets first introduced by Greeks and borrowed by Indians - these theories untenable - Yāj. does not mention week days, but only the nine planets (in I. 296) - Yāj. does not mention the zodiacal signs - he arranges the nakṣatras from Kṛttikā to Bharanī (I. 268) as the Taittirīyabrahmaṇa does - 'susthe indau' in Yāj. explained by Viśvarūpa without reference to zodiacal signs - from Vedic times nakṣatras divided into auspicious and inauspicious - Yājñavalkya's reference to nānakas - Yāj. regards sight of yellow-

robed people as an evil omen - Dr. Jolly's date of 400 A. D. for Yājñavalkya is far too late - there is a Vṛddha-Yāj., a Yoga-Yāj., and a Bṛhad-Yāj. - Yoga-Yājñavalkya existed much earlier than 800 A. D. as Vācaspati-miśra quotes a half verse from Yoga-Yāj. and Aparārka quotes profusely from him - mss. of Yoga-Yājñavalkya in Deccan College collection in 12 chapters and 495 verses and of Bṛhad-Yogi-Yājñavalkya in 12 chapters and 920 verses - Yoga-Yājñavalkya and Bṛhad-Yogi-Yājñavalkya of the mss. are entirely different works - several commentaries on Yājñavalkya, viz. of Viśvarūpa, Vijñāneśvara, Aparārka and Śulapaṇi.

Sec. 35 *Parāśarasmṛti* :

... 190-196

Yāj. mentions Parāśara, but the extant Parāśarasmṛti is probably a recast of an older smṛti - Garuḍapurāṇa (chap. 107) gives a summary of 39 verses of Parāśarasmṛti - From Kautilya it appears there was a work of Parāśara on politics - extant Parāśara in 12 chapters and 592 verses deals with ācāra and prāyaścitta alone - Parāśara, an ancient name - Parāśara mentions 19 smṛti writers - contents of the smṛti - Parāśara has peculiar views - authors cited by Parāśara - views of Manu frequently cited - several identical verses in Manu and Parāśara - age of Parāśarasmṛti between 100-500 A. D. - a Bṛhat-Parāśara saṁhitā in 12 chapters and 3000 verses - contents thereof - it is a late work - Vṛddha Parāśara quoted by Aparārka.

Sec. 36 *The Nārada-smṛti* :

... pp. 196-207

Two versions of Nārada on vyavahāra, a smaller and a larger one - com. of Asahāya as revised by Kalyāṇabhaṭṭa is contained in Dr. Jolly's edition - Nārada not mentioned by Yāj. or Parāśara in list of expounders of dharma - three introductory chapters on judicial procedure and on sabhā, then 18 *vyavahārapadas*, then an appendix on theft from Nepal ms. - some difference in the names of titles between Nārada and Manu - printed Nārada contains 1028 verses - about 700 verses of Nārada quoted in digests - Viśvarūpa's and Medhātithi's quotations from Nārada agree with printed Nārada - Agnipurāṇa chap. 253 contains thirty verses of Nāradasmṛti defining the eighteen titles from *ṛgveda* to *prakṛpaka* in the same order - Nārada's verses on ācāra, śrāddha and prāyaścitta quoted in Smṛti candrikā, Hemādri - probably this is a different Nārada - form, style and metre of Nārada - Literature known to Nārada - 50 verses are

identical in Manu and Nārada - many more verses of Nārada closely correspond to Manu's - Nārada based upon Manu, almost the same as the extant one - Some verses of Mahābhārata are the same as Nārada's - some verses of Kauṭilya and Nārada agree - points in which Manu and Nārada differ - many subdivisions of topics in Nārada - some topics peculiar to Nārada, viz. 14 kinds of impotent persons, three punarbhūts and four svairiṇīs - Nārada somewhat later than Yāj. - Nārada propounds several juristic and political principles, fixes the period of minority at 16 - Nārada earlier than 8th century at the latest - Bāṇa's reference to Nāradiya explained - Nārada wrote a work on politics also - one half verse common to Vikramorvaśīya and Nārada - 'dināra' occurs in Nārada - Dr. Jolly says Nārada is later than 300 A. D. - Jolly's assumption wrong - dināras may have been introduced into India about beginning of Christian era - Nārada flourished between 100-300 A. D. - home of Nārada cannot be ascertained - Dr. Jolly's theory that he came from Nepal is pure guess-work - Jyotir-Nārada, Brāhmaṇ-Nārada, Laghu-Nārada - Mahābhārata quotes Nārada's view on flesh-eating, on utpātas.

Sec. 37 Brhaspati:

... 207-213

The complete smṛti of Brhaspati on vyavahāra not yet discovered - Brhaspati closely follows Manu, pointedly refers to Manu's text and explains and defines the laconic terms of Manu - Brhaspati treats of nine ordeals - order in which topics of vyavahāra were dealt with in Brhaspati - Brhaspati first to clearly distinguish between civil and criminal justice-elaborate rules of procedure - close agreement between Nārada and Brhaspati on many points - Brhaspati agrees closely with Manu, but differs from him as to partibility of clothes and as to maximum interest on corn, fruit, wood and beasts of burden - age of Brhaspati - later than Manu and Yāj. - Brhaspati uses the words nānaka and dināra - probably of same age as Nārada - Kātyāyana who is regarded as an ancient sage by Viśvarūpa about 825 A. D. frequently refers to the views of Brhaspati - Dr. Jolly wrong in assigning Brhaspati to 6 or 7th century - Brhaspati flourished between 200-400 A. D. - home of Brhaspati cannot be determined - verses of Brhaspati on ācāra, śrāddha, āśauca and saṁskāra in Mitrakṣarā, Smṛticandrikā and other works - a Vṛddha Brhaspati and a Jyotir-Brhaspati.

Sec. 38 *Kātyāyana* :

... pp. 213-221

Work of Kātyāyana on vyavahāra not yet recovered – account given here based on quotations – Nārada and Brhaspati are models of Kātyāyana – on several points he presupposes Nārada – Nārada very brief on stridhana, while Kātyāyana's treatment is classical – Kātyāyana first to give definitions of some kinds of stridhana – Kātyāyana often refers to Brhaspati's views – About 900 verses of Kātyāyana on vyavahāra quoted in digests – he refers to Bāruha 20 times – only a few of these are found in Manu – Many of the views attributed in Kātyāyana to Manu are not found in extant Manusmṛiti – some of the views ascribed to Mānavas by Kātyāyana differed from the views of the extant Manusmṛiti – some verses are ascribed to Kātyāyana and Manu, Yājñavalkya and Brhaspati in the digests – Kātyāyana is in advance of Nārada and Brhaspati in the matter of definitions and as to rules on stridhana – Kātyāyana probably first to distinguish between *jayapatra* and *palecatkara* – date of Kātyāyana – later than Yājñavalkya, Nārada and Brhaspati – flourished between 400-600 A. D. – Medhatithi (on Manu 7. 1) quotes a Kātyāyana sūtra in prose – Brhas Kātyāyana and Vṛddha Kātyāyana – Hemadri speaks of Upa-Kātyāyana – the Karmapradīpa of Kātyāyana or Gobhilasmiṛiti in 500 verses – contents thereof – authors named by Karmapradīpa – some verses of it identical with Manu, Yājñavalkya and Mahābhārata – Karmapradīpa profusely quoted in Aparārka and Smṛticandrikā and to a lesser degree by Mitākṣarā – some quotations ascribed to Kātyāyana on topics other than vyavahāra are not found in the Karmapradīpa – Kātyāyana composed some large work of which Karmapradīpa is part or abridgment – no sufficient data to identify jurist Kātyāyana and the author of the Karmapradīpa.

Sec. 39 *Āṅgiras* :

... pp. 221-223

Quoted frequently on all topics except vyavahāra by writers from Viśvarūpa-Smṛticandrikā quotes some prose passages from Āṅgiras – several compilations on prāyaścitta attributed to Āṅgiras – Brhad-Āṅgiras and Madhyamāṅgiras.

Sec. 40 *R̥gveda* :

... p. 223

Frequently quoted by Mitākṣarā, Aparārka and Smṛticandrikā on ācāra, āśauca and śrāddha – one verse on partition – a prose quotation in Smṛticandrikā.

Sec. 41 *Karṣapāṇī* : ... p. 223

Sec. 42 *Caturvīṅśatīmatā* : ... p. 223-225

Embodies in 525 verses the opinions of 24 sages - contents - quoted by Mitākṣarā and Aparārka, but not by Viśvarūpa and Medhatithi - probably compiled about 8th or 9th century A. D. - Bhaṭṭoji commented upon it.

Sec. 43 *Dakṣa* : ... pp. 225-226

Mentioned by Yaj. - Viśvarūpa quotes him several times - Aparārka quotes a prose passage - contents of printed Dakṣasmṛti in 220 verses.

Sec. 44 *Pitāmaha* : ... pp. 226-227

Quotations from Pitāmaha occur mostly on vyavahāra, particularly ordeals - he treats of nine ordeals - 50 *chālas* enumerated by Pitāmaha in which king took action without a complaint - views peculiar to Pitāmaha, viz. 18 lowest castes, eight constituents of hall of justice, &c. - mentions Bṛhaspati - flourished between 400-700 A. D.

Sec. 45 *Pulastya* : ... p. 228

An expounder of dharma named in a verse of Vṛddha Yajñavalkya - Viśvarūpa, Mitākṣarā, Aparārka cite many verses on ahnikā and śrāddha - Dhanatnākara cites a prose passage of Pulastya - composed between 4th and 7th century A. D.

Sec. 46 *Pracetas* : ... p. 229

A dharmasāstra writer mentioned by Parāśara, though not by Yaj. - prose and verse quotations cited by Mitākṣarā and Aparārka - a few prose quotations in Haradatta on Gautama and Smṛticandrikā - Vṛddha Pracetas and Bṛhat Pracetas.

Sec. 47 *Prajāpati* : ... pp. 229-230

Prajāpati cited as authority by Baudhāyana Dh. S. (II. 4. 15) and Vasiṣṭha (III. 47 &c.) - they mean probably Manu - a compilation in 198 verses ascribed to Prajāpati - Mit. and Aparārka and others quote Prajāpati on āsauca, prāyaścitta, śrāddha, ordeals and vyavahāra.

Sec. 48 *Martī* : ... pp. 230-231

Quoted on ahnika, āśauca, śraddha and vyavahāra by Mitākṣarā, Aparārka and Smṛticandrikā - recommends writing as essential for sale, mortgage, gift and partition of immovables.

Sec. 49 *Yama* : ... pp. 231-235

Yama quoted in Vas. Dh. S. (18. 13-15 and 19. 48) - various printed compilations in verse ascribed to Yama - Brhad Yama in 5 chapters and 182 verses - Viśvarūpa and others quote about a hundred verses of Yama on all topics including vyavahāra - some of these found in printed text - a few prose passages of Yama quoted by Aparārka - Anuśāsanaparva 10.1. 72-74 quotes gāthās of Yama - some views of Yama on vyavahāra set out - Brhad Yama, Laghu Yama and Svalpa Yama.

Sec. 50 *Laugākṣi* : ... pp. 235-236

Mitākṣarā quotes verses on āśauca and prāyaścitta, while Aparārka quotes prose and verse passages on saṁskāras, vaiśvadeva &c.

Sec. 51 *Vilvamiṭra* : ... p. 236

Named by Vṛddha Yajñavalkya - verses quoted on all topics except vyavahāra.

Sec. 52 *Vyāsa* : ... pp. 236-238

Printed compilation ascribed to Vyāsa in 250 verses - contents - about two hundred verses of Vyāsa on vyavahāra cited in Aparārka, Smṛticandrikā and other works - his doctrines closely agree with those of Nārada, Bṛhaspati and Kātyāyana - some of his views on vyavahāra set out - flourished between 200-500 A. D. - Aparārka cites many verses from Vyāsa on saṁskāras, śraddha &c. - probably Vyāsa the jurist is identical with the latter - Gadya-Vyāsa, Vṛddha-Vyāsa and Brhad-Vyāsa, Mahāvyaśa and Laghu Vyāsa.

Sec. 53 *Ṣaṭ-triṁśan-mata* : ... pp. 238-239

This was a compilation like Carurviṁśati-mata - quotations from it cited in Kalpataru, Mitākṣarā, Smṛticandrikā and Aparārka - Viśvarūpa and Medhātithi do not mention it - date between 700-900 A. D. - no verse quoted from this on vyavahāra.

Sec. 54 *Samgraha or Smṛtisamgraha* : ... pp. 239-242

Quoted by Mitākṣarā, Apararka and Smṛticandrikā on several topics of dharma—quotations on vyavahāra are many and important for history of Hindu Law—views of Saṁgrahakāra and Dhareśvara coincide in many respects and were criticized by Mitākṣarā—date of Saṁgraha between 8th and 10th centuries.

Sec. 55 *Saṁivarta* : ... pp. 242-244

Mentioned as dharmaśāstrakāra by Yājñ. — cited on all topics of dharma by Viśvarūpa, Medhatithī, Mitākṣarā—Apararka quotes about 200 verses—some of his views on vyavahāra—contents of printed Saṁivarta in 230 verses—Bṛhat Saṁivarta and Svalpa Saṁivarta.

Sec. 56 *Hārta* : ... p. 244

Verses from Hārta on vyavahāra deserve special treatment—some of his views set out, e.g. definition of vyavahāra, four aspects of vyavahāra, importance of writing, defects of plaint and reply, protection of long possession, when title by itself is decisive against long possession, five kinds of sureties, treatment of erring wives—his date between 400-700 A. D.

Sec. 57 *Commentaries and Nibandhas* : ... pp. 246-247

Dharmaśāstra literature falls into three periods, the first from 600 B. C. to 100 A. D. being the period of the dharmaśāstras and of the Manusmṛti, the 2nd from 100 A. D. to 800 A. D. of Yājñavalkya and other smṛtis and third from 700 to 1800 of commentators and authors of digests—first part of this last period contains commentaries—digests written from 11th century—no hard and fast line between commentaries and digests—these to be treated of in chronological order as far as possible.

Sec. 58 *Aśāṅka* : ... pp. 247-251

Portion of his bhāṣya on Nārada (up to verse 21 of abhyupetyāśuśreṣa) published by Dr. Jolly—Kalyāṇabhaṭṭa revised it—exact relationship of Kalyāṇabhaṭṭa's revision to original not clear, but he took great liberties—Kalyāṇabhaṭṭa was encouraged by

Keśavabhaṭṭa - Viśvarūpa on Yāj. (III. 263-264) mentions Asahāya by name and quotes latter's explanation of Gautama 22. 13. - Hārata of Aniruddha speaks of bhāṣya of Asahāya on Gautama - from a passage of Sarasvatīvilāsa it appears that Asahāya commented on Manu also - Medhātithi on Manu 8. 156 quotes Asahāya - Mitākṣarā mentions the views of Asahāya - date of Asahāya between 600-750 A. D. - a few views of Asahāya set out, viz. definition of dāya, succession to Śulka of a woman, succession to a childless brāhmaṇa.

Sec. 59 *Bharṭṛyañña* : ... pp. 251-252

An ancient Bhāṣyakāra mentioned by Medhātithi (on Manu 8. 3) - his views cited by Trikaṇḍamaṇḍana - he wrote bhāṣya on Kātyāyana śrautasūtra and Pāraskara grhyasūtra - probably he commented on Gautamadharmasūtra - flourished about 800 A. D.

Sec. 60 *Viśvarūpa* : ... pp. 252-264

His commentary called Bālakriḍā on Yāj. published at Trivandrum - Mitākṣarā refers to it in introductory verses and on Yāj. (I. 80 and III. 24) - printed com. of Viśvarūpa on vyavahāra portion of Yāj. is very meagre - literature referred to or quoted by Viśvarūpa - most of the quotations from Svāyambhuva found in extant Manu, but not so those ascribed to Bṛghu - quotes prose passages of Bṛhaspati on vyavahāra - quotes a verse of Viśālākṣa on politics and refers to arthasāstras of Bṛhaspati and Uśanas - Kautīlya not named, yet Viśvarūpa seems to have had his work before him - Viśvarūpa's work saturated with doctrines of Pūrvaśāstra - quotes Śābara and Ślokaśāstra - quotes his own karikās on Yāj. I. 7. and other places - his philosophical views identical with Śaṅkarācārya's - Dr. Jolly's view that citations of Viśvarūpa in the Smṛticandrikā on certain points not traced in the printed Bālakriḍā examined and shown to be incorrect - some citations of Viśvarūpa's views in Gr̥hastharatnākara and Hemādri not found in printed text of Viśvarūpa - points in which Viśvarūpa and Mitākṣarā differ set out - Viśvarūpa must have flourished between 750 and 1000 A. D. - If Viśvarūpa identical with Sureśvara, pupil of Śaṅkara, then he flourished between 800-850 - reasons for identity set out - Maṇḍana and

Sureśvara not identical – Bhavabhūti and Umbeka identical, but not same as Sureśvara – a digest called *Viśvarūpanibandha* by another *Viśvarūpa* – a *Viśvarūpasamuccaya* mentioned by Raghunandana.

Sec. 61 *Bhārucci* : ... pp. 264-266

His views quoted by *Mitākṣarā* on Yāj. I. 81 and II. 124 – a *Bhārucci* mentioned as an ancient teacher of *Viśiṣṭadvaita* system by *Rāmānujācārya* in his *Vedārthasaṁgraha* – *Bhārucci* the philosopher is probably identical with *Bhārucci* the jurist – from notices in the *Sarasvatīvilāsa* *Bhārucci* seems to have commented on the *Viṣṇudharmasūtra* – *Bhārucci* and *Mitākṣarā* disagreed on numerous points.

Sec. 62 *Śrīkara* : ... pp. 266-268

Views of *Śrīkara* set out – first writer to propound the view that spiritual benefit was the criterion for judging of superior rights to succession – probably a *Maithilī* – difficult to say whether he wrote a commentary or an independent digest – flourished between 800-1050 A. D.

Sec. *Medhātithi* : ... pp. 266-275

Wrote an extensive commentary on *Manu* – printed *bhāṣya* corrupt in 8th, 9th and 12th chapters – reference to king *Madana* having restored *Medhātithi's* *bhāṣya* explained – Dr. Jolly says *Medhātithi* was a southerner – this is wrong – He was a northerner and probably a *Kashmirian* – literature known to *Medhātithi* – *smṛtis* quoted by him – mentions *Asahāya*, *Bhartr̥yāñja*, *Yajvan*, *Upādhyāya*, *R̥ju*, *Viṣṇuvāmin* – *Medhātithi* saturated with *Purva-mīmāṃsā* – his reference to *Śrīraka* explained – *Medhātithi* and *Śaṅkarācārya* – peculiar views of *Medhātithi* set out – wrote *Smṛti-viveka* from which he quotes verses in his *Manubhāṣya* – date of *Medhātithi* – flourished between 825-900 A. D.

Sec. 64 *Dhāreśvara Bhojadeva* : ... pp. 275-279

Mitākṣarā (on Yāj. II. 135 and III 24) mentions views of *Dhāreśvara* – *Dhāreśvara* is to be identified with king *Bhojadeva* of *Dhārā* – works on numerous branches of knowledge attributed to *Bhoja* of *Dhārā* such as on *Poetics*, *Rājamṛgāṅka* (on astronomy), a com. on *Yogasūtras* – *Śuddhikaunudi* of *Govindānanda* mentions

Rajamārtāṇḍa of Bhoja on śrāddha - Mitākṣara and Dhāreśvara disagree on several points, e. g. on the question whether ownership was known from śāstra alone, on the meaning of 'duhitaraḥ' in Yāj. - on other points the two agree - Bhūjālapaddhati or simply Bhupāla or rāja refers to a work of Bhojadeva - Bhujabalabhima of Bhojarāja quoted in Tithihattva and Āhnikahattva of Raghunandana as distinct from the Rajamārtāṇḍa - Bhoja reigned from 1000 to 1055 A. D. - Dharmapradīpa of Bhoja is the work of another Bhoja, who was son of Bhāramalla and king of Aśapura - it was written between 1400-1600 A. D.

Sec. 65 *Devasvāmin* : ... pp. 279-281

Said by Smṛticandrikā to have composed a digest of smṛtis - Nārāyaṇa, commentator of Aśvalāyanagrhyā, relies on bhāṣyā of Devasvāmin - he composed a digest on ācāra, vyavahāra and āśauca - Smṛticandrikā quotes his views on the meaning of Yautaka, on the meaning of duhitaraḥ in Yāj., on Manu 9. 141 - A Devasvāmin commented on Pūrvamīmāṃsāsūtras and on the Saṅkṣarakaṇḍa - difficult to say whether he is identical with the writer on dharmāśāstra - Devasvāmin flourished about 1000-1050 A. D.

Sec. 66 *Jitendriya* : ... 281-283

He is frequently quoted by Jimūtavāhana in his three works - Jitendriya held that the wives of a person whether separated or joint succeeded to their deceased husband - no early writer other than Jimūtavāhana cites him - flourished between 1000-1050 A. D.

Sec. 67 *Bālaka* : ... pp. 283-284

Mentioned by Jimūtavāhana, Śulapaṇi, Raghunandana - several views of Bālaka set out - flourished before 1100 A. D.

Sec. 68 *Balarūpa* : ... pp. 284-286

The opinions of Balarūpa are cited in the Smṛtisāra and Vivādacandra - also in the Vivādacintāmaṇi - he wrote at least on vyavahāra and Kāla - Bālaka and Balarūpa are probably identical - Balarūpa is certainly earlier than 1250 A. D. - Vivādacandra once speaks of 'author of Balarūpa', suggesting thereby that Balarūpa was a work.

Sec. 69 *Yogloka* : ... pp. 286-287

Known only from works of Jimūtavāhana and Raghunan-dana - Jimūtavāhana only rarely agrees with him and generally criticizes him and taunts him with being a logician merely - Brhad Yogloka and Svalpa Yogloka - Yogloka wrote at least on vyavahāra and Kāla - flourished between 950-1050.

Sec. 70 *Vijñāneśvara* : ... pp. 287-293

The unique position of the Mitākṣarā on account of being es-teemed as of paramount authority by British Indian courts - the several names of the Mitākṣarā - quotes a host of smṛti writers and six predecessors as authors of commentaries and digests - personal history of Vijñāneśvara - profound student of pūrvamīmāṃsā - date of Vijñāneśvara - between 1070-1100 - out of many commentators of the Mitākṣarā three famous - peculiar doctrines of the Mitākṣarā - seems to have been author of Āśaucadaśaka also - several commen-taries on Āśaucadaśaka by Harihara, Raghunātha and Bhaṭṭoji - Vijñāneśvara not the author of Trimsat-śloki - Nārāyaṇa, a pupil of Vijñāneśvara, wrote Vyavahāra-śiromaṇi.

Sec. 71 *Kāmadhenu* : ... pp. 293-296

An ancient digest not yet discovered - quoted by Kalpataru, Hāralatā, and other works - Gopāla, the author of Kāmadhenu - Aufrecht's view that Śambhu is the author of Kāmadhenu wrong - Śambhu is a nibandhakāra on dharma cited by Smṛticandrikā and Hemadri - Mr. Jayasval wrongly ascribes Kāmadhenu to Bhoja - probable date of Kāmadhenu between 1000-1100 A. D.

Sec. 72 *Halāyudha* : ... pp. 296-301

A jurist quoted by Kalpataru, Smṛtisāra and other works - he flourished between 1000-1100 A. D. - he was probably a Maithila or a Bengal writer - Halāyudha, author of Abhidhānatnamālā, Kavirahasya and Mṛtasañjivani (com. on chandah-sūtra), is dif-ferent - he hailed from the Deccan and flourished between 940-995 A. D. - another Halāyudha, author of Brāhmaṇasarasvasva - personal history of this Halāyudha - judge of Lakṣmaṇasena, king of Bengal - Halāyudha's literary activity between 1175-1200 A. D. - another Halāyudha, author of Prakāśa, commentary on the Śrāddhakalpasūtra of Kātyāyana - he flourished between 1150 and 1300 A. D.

Sec. 73 *Bhavadevabhāṭṭa* : ... pp. 301-306

Author of *Vyavahāraṭīkā* - also of *Karmānuṣṭhānapādhātī* or *Daśakarmapādhātī* - contents of latter - another work is *Prayascittanirūpana* - light on personal history of Bhavadeva in inscription at Bhuvaneśvara - he was a great builder of temples and tanks - flourished between 1050-1150 A. D. - Bhavadeva and *Pradīpa* - other authors on *dharmaśāstra* named Bhavadeva.

Sec. 74 *Prakāśa* : ... pp. 306-308

An ancient work on *vyavahāra*, *dāna*, *śraddha* &c. - whether an independent digest is doubtful - was probably a commentary on *Yājñavalkyasmṛiti* composed between 1000-1100 A. D. - *Mahārṇava-prakāśa*, *Smṛtimahārṇava* or *Mahārṇava* quoted by Hemādri are all names for the same work - probably *Prakāśa* and *Smṛtimahārṇava-prakāśa* are identical.

Sec. 75 *Pārijāta* : ... pp. 308-309

Several works on *dharma* end in *Pārijāta* - an ancient work called *Pārijāta* quoted by *Kalpataru* - it dealt with at least *vyavahāra*, *dāna* - composed between 1000-1125 A. D.

Sec. 76 *Govindarāja* : ... pp. 309-315

Wrote com. on *Manusmṛiti* and a work called *Smṛtimāñjarī* - personal history of Govindarāja - he is not to be identified with king Govindacandra of Benares - *Kullūka* frequently criticizes Govindarāja - contents of *Smṛtimāñjarī* - date of Govindarāja between 1050-1140 A. D.

Sec. 77 *The Kalpataru of Lakṣmīdhara* : ... pp. 315-318

An extensive work which exercised great influence over early Mithilā and Bengal writers - personal history of Lakṣmīdhara - work divided into fourteen *kāṇḍas* - their arrangement - contents of *vyavahāra*, *rājadharmā* and *dāna* *kāṇḍas* - date of *Kalpataru* between 1100-1150 A. D. - *Caṇḍeśvara* borrowed extensively from *Kalpataru*.

Sec. 78 *Jimātavāhana* : ... pp. 318-327

He is first of the three great Bengal writers on *dharmaśāstra* - only three works known, *Kalaviveka*, *Vyavaharamātrkā* and *Daya-*

bhāga - these three parts of a projected digest called Dharmatātra - object and contents of Kalaviveka - works quoted in Kalaviveka - profound study of Porvanimāṇsā displayed therein - contents of Vyavahāra-mātrkā - works quoted in it - Dayabhāga most famous of his works and of paramount authority in Bengal on Hindu Law - contents of Dayabhāga - doctrines peculiar to Dayabhāga - authors and works named in the Dayabhāga - personal history of Jimūtavahana - his date - divergent views - literary activity lies between 1090-1130 A. D. - Did Jimūtavahana know the *Mitākṣarā*?

Sec. 79 *Aparārka* : ... pp. 328-334

Wrote a voluminous commentary on Yājñavalkyasmṛiti - authors and works quoted by Aparārka - studiously avoids naming his predecessors who were writers of digests - peculiar views of Aparārka - evidence to show that Aparārka knew the *Mitākṣarā* - date of Aparārka - Smṛticandrikā criticizes Aparārka - Aparārka was a Śilāhara prince - inscriptions of Śilāharas - commentary written about 1125 A. D.

Sec. 80 *Pradīpa* : ... pp. 334-335

An independent work on vyavahāra, śraddha, śuddhi and other topics - between 1100-1150 A. D.

Sec. 81 *Smṛtyarthasara of Śrīdhara* : ... pp. 335-337

Contents of - personal history of Śrīdhara - authors and works relied on as authorities - Śrīdhara probably composed another larger work - date between 1150-1200 A. D.

Sec. 82 *Aniruddha* : ... pp. 337-340

An early and eminent Bengal writer - wrote *Hāralatā* and *Pitrdayitā* alias *Karmopadeśinipaddhatī* - contents of *Hāralatā* and of *Pitrdayitā* - authors and works named in them - personal history of Aniruddha - flourished in 3rd quarter of 12th century.

Sec. 83 *Ballālasena* : ... pp. 340-341

Compiled at least four works, *Ācārasāgara*, *Adbhutasāgara*, *Dānasāgara*, *Pratiṣṭhāsāgara* - subjects dealt with in *Dānasāgara* - *Adbhutasāgara* left incomplete and finished by his son *Lakṣmaṇasena* - *Dānasāgara* valuable for checking the text of the *Purāṇas* -

literary activity in 3rd quarter of 12th century, as Danasagara was composed in Śaka 1091 - Aniruddha was *guru* of Ballalasena.

Sec. 84 *Harihara* : ... pp. 343-345

A writer on vyavahāra - he flourished before 1300 A. D. - Harihara composed commentary on Pāraskaragṛhyasūtra - this Harihara flourished between 1150 and 1250 A. D. - whether he was pupil of Viṇṇaneśvara - a Harihara comments on Āśaucadāsaka - jurist Harihara probably identical with bhāṣyakāra of Pāraskara - several Hariharas known.

Sec. 85 *Smṛticandrikā of Devaṇḍabhaṭṭa* : ... pp. 345-347

An extensive digest - printed text deals with śaṁskṛta, ācāra, vyavahāra, śrāddha and āśauca - he wrote on prāyaścitta also - name variously written - profusely quotes Smṛtikāras, 600 verses of Katyāyana alone on vyavahāra being quoted - authors and works named - author a southerner - contents - points in which Mitākṣarā and Smṛticandrikā differ - date between 1150 and 1225 A. D. - several works named Smṛticandrikā.

Sec. 86 *Haradatta* : ... pp. 347-353

His fame high as a commentator - his Anākūla on Apastambagṛhya, Anāvila on Āśvalāyanagṛhya, Mitākṣarā on Gautamadharmasūtra, Ujjvalā on Apastambadharmasūtra and a com. on the Apastambamantrapāṭha - explains grammatical peculiarities at great length - he was a southerner - a great devotee of Śiva - tradition says Rudradatta and Haradatta are identical - Haradatta on widow's right of succession - interesting information from Haradatta - date, a difficult problem - between 1100-1300 A. D. - Haradatta, commentator of dharmasāstra works, is identical with Haradatta, author of Padamañjarī - Haradattācārya mentioned in Bhaviṣyottarapurāṇa and Śivarahasya is probably the Haradattācārya cited in Sarvadarśanasamgraha - Hariharatāratamya and Caturvedatātparyasamgraha are works ascribed to Haradatta.

Sec. 87 *Hemādri* : ... pp. 354-359

He and Mādhava the two outstanding dākṣiṇātya writers on dharmasāstra - his Caturvargacintāmaṇi is a huge work of an ency-
M. D. F.

cloppadic character - projected to contain five sections - printed parts comprise vrata, dāna, śraddha and kāla - Hemādri a profound student of Pūrvamīmāṃsā - predecessors named by him - personal history of Hemādri - his connection with Yādavas of Devagiri - genealogy of the Yādavas - Caturvargacintāmaṇi composed about 1270 A. D. - com. on Śaunaka's Praṇavakalpa and a śraddhakalpa according to Kātyāyana are attributed to him - Vopadeva, a friend and a protégé of Hemādri - references to Hemādri's work in grants.

Sec. 88 *Kullukabhaṭṭa* : ... pp. 359-363

A famous commentator of Manusmṛiti - he drew largely upon Medhātithi's bhāṣya and Govindarāja - Śrī William Jones on Kullūka - authors and works quoted by him - personal history - he wrote Smṛitiviveka, of which Aśaucasāgara, Śraddhasāgara and Vivādasāgara were parts - contents of Śraddhasāgara - this is full of Pūrvamīmāṃsā discussions - date of Kullūka uncertain - flourished between 1150-1300 A. D.

Sec. 89 *Śrīdatta Upadhyaya* : ... pp. 363-365

One of the earliest *nibandhakaras* on dharmasāstra from Mithilā - contents of Ācārādārśa and authors quoted therein - his Candogāhnikā - his Pitrabhakti - authors quoted in it - his, Śraddhakalpa - his Samaya-pradīpa - contents of the work - flourished between 1200-1300 A. D., probably about 1275-1300 A. D. - another Śrīdattamiśra, a Maithilā writer, who flourished towards end of 14th century.

Sec. 90 *Caṇḍeśvara* : ... pp. 366-372

Most prominent among Maithilā *nibandhakaras* - compiled extensive digest called Smṛtiratnākara in seven sections on dāna, kṛtya vyavahāra, śuddhi, pūjā, vivāda and grhasṭha - contents of Kṛtya-ratnākara, Grhasṭharatnākara, Dānaratnākara, Vivādaratnākara and other ratnākaras - he also compiled Kṛtyacintāmaṇi, the Rājanīti-ratnākara, Dānavākyāvali and Śivavākyāvali - contents of Rājanīti-ratnākara - he drew principally upon five viz. Kāmadhenu, Kalpataru, Pārijāta, Prakāśa and Halāyudha - authors and works quoted - personal history of Caṇḍeśvara - genealogy - he was minister of Harisimhadeva of Mithilā and later of Bhavesa and weighed himself against gold in 1314 A. D. - literary activity between 1314-1370 A. D.

Sec. 91 *Harinātha* : ... pp. 372-374

Author of a digest called *Smṛtisāra* - names numerous authorities - contents - flourished in first half of 14th century - several works styled *Smṛtisāra*.

Sec. 92 *Mādhavācārya* : ... pp. 374-381

The most eminent of dakṣināṛya writers on dharmaśāstra - two works on dharmaśāstra deserve special notice, viz. *Parāśara Mādhaviya* and *Kālanirṇaya* - authors and works quoted in them - contents of *Kālanirṇaya* - family and personal history of *Mādhavācārya* - his brother *Sāyana* - *Mādhava* founded Vijayanagar in 1335 A. D. - pedigree of Vijayanagar kings - the two works were composed between 1340-1360 A. D. - literary activity of *Mādhava Vidyāranya* between 1330-1385 A. D. - *Mādhava Vidyāranya* different from *Mādhava mantrin* who was governor of Banavase and Goa - several commentaries of *Kālanirṇaya*.

Sec. 93 *Madanapāla and Viśveśvarabhaṭṭa* : ... 381-389

Four works attributed to *Madanapāla*, a great patron of learning like *Bhoja*, viz. *Madanapārijāta*, *Smṛtimahārṇava* or *Madanamahārṇava*, *Tithinirṇayasāra* and *Smṛtikaumudī* - *Madanapārijāta* really composed by *Viśveśvarabhaṭṭa* - contents of *Madanapārijāta* - *Mahārṇava* ascribed to *Mādhata*, a son of *Madanapāla* - principal topics of the work - *Tithinirṇayasāra* - *Smṛtikaumudī* deals with dharmas of *Sūdras* - contents - all the above four works probably composed by *Viśveśvarabhaṭṭa* - *Subodhinī*, com. on *Mitākṣarā* by *Viśveśvarabhaṭṭa* is a leading authority in Benares school of Hindu Law - pedigree of *Madanapāla* - other works on astronomy and medicine attributed to *Madanapāla* - date of *Madanapāla*, between 1300-1400 A. D. - *Madanavinodanighaṇṭu* composed in 1431 of Vikrama era i. e. 1375 A. D.

Sec. 94 *Madanaratna* : ... pp. 389-393

An extensive digest on dharmaśāstra, variously styled - seven *uddiyotas* of it on *samaya*, *ācāra*, *vyaṁbhāra*, *prayaścitta*, *dāna*, *luddhi*, *lanti* - contents of *uddiyotas* on *samaya*, *dāna*, and *lanti* - work composed under *Madanasīrṇadeva*, son of *Śaktisīrṇadeva* - pedigree of the family - *Madanasīrṇa* called together four learned men,

Ramākara, Gopinātha, Viśvanātha and Gaṅgādhara, and entrusted composition of work to them - date of Madanaratna between 1350-1350, probably about 1425-50.

Sec. 95 *Śālapāṇi* : ... pp. 393-396

His authority in Bengal is next only to Jimūtavāhana's - *Dīpa-kalikā*, commentary on Yājñavalkya, his earliest work - holds archaic views on inheritance - his *Smṛtiviveka*, of which fourteen parts ending in 'viveka' are known - *Durgotsavaviveka* is amongst his latest works - *Śrāddhaviveka* is his most famous work - authors and works named by him - personal history little known - exact age uncertain - flourished between 1375-1460 A. D.

Sec. 96 *Rudradhara* : ... pp. 396-398

A Maithilī writer - wrote *Śrāddhaviveka*, *Śuddhiviveka*, *Vratapaddhati* and *Varsakṛtya*, the first being the most famous of his works - flourished between 1425-1460 A. D.

Sec. 97 *Mitramittra* : ... pp. 398-399

Wrote *Vivādacandra* - contents - work composed under orders of queen Lachimadevi, wife of prince Candrasinha of Mithilā - flourished about 1450 A. D.

Sec. 98 *Vacaspati* : ... pp. 399-405

The foremost nibandhakāra of Mithilā - his *Vivādacintāmaṇi* of paramount authority on matters of Hindu Law in Mithilā - a voluminous writer - several works of his styled *Cintāmaṇi* on *ācāra*, *āhnikā*, *kṛtya*, *tīrtha*, *dvaita*, *nīti*, *vivāda*, *vyavahāra*, *śuddhi*, *sudrācāra*, *śrāddha* - works named by him - a group of his works ends in 'nirṇaya' viz. *Tithinirṇaya*, *Dvaitanirṇaya*, *Mahādānanirṇaya*, *Vivādanirṇaya*, *Śuddhinirṇaya*, - he also contemplated writing seven works styled *Mahānava* on *kṛtya*, *ācāra*, *vivāda*, *vyavahāra*, *dāna*, *śuddhi* and *pitṛyajña* - other works of his- *Śrāddhakālpa* or *Pitṛbhaktitarāṅgi* his last work - personal history of *Vacaspati* - connected with king Bhairava and his son Rāmabhadra - genealogy of Kameśvara kings - *Vacaspati* flourished between 1425-1480 A. D. - philosopher *Vacaspati* different.

Sec. 99 *Nṛsiṅhapraśāda* : ... pp. 406-410

An encyclopaedic work - divided into 12 sections - called 'sāra' - the author's name variously given as *Dalapati* or *Dalādhīa* - personal

history - writers and works named - contents of the work - flourished between 1400-1510 A. D., probably about 1490 to 1510.

Sec. 100 *Pratāparudradeva* : ... pp. 410-414

He was king of the Gajapati dynasty in Orissa and composed *Sarasvativilāsa* - pedigree and history of family - purpose and contents of *Sarasvativilāsa* - works quoted - composed between 1497-1539 A. D. - Foulke's theory about date not acceptable - the *Pratāpamārtanda* or *Praudhapatāpamārtanda* of *Pratāparudradeva*.

Sec. 101 *Govindānanda* : ... pp. 414-415

Author of *Dānakaumudī*, *Suddhikaumudī*, *Śrāddhakaumudī* and *Varṣakriyākaumudī* and a com. called *Arthakaumudī* on the *Suddhidīpikā* of Śrinivāsa and a com. *Tattvārthakaumudī* on the *Prāyaścittaviveka* of Śaṅkara - literary activity between 1500-1540 A. D.

Sec. 102 *Raghunānanda* : ... pp. 416-419

Last great writer of Bengal on dharmaśāstra - wrote an *encyclopaedia* called *Smṛtitattva* in 28 sections - names over 300 authors and works - 28 *tattvas* enumerated - other works besides these 28 - wrote also com. on *Dāyabhāga* - personal history - authors and works quoted - flourished between 1500-1575.

Sec. 103 *Nārāyaṇabhaṭṭa* : ... pp. 419-421

The most famous member of the Bhaṭṭa family of Benares - personal history - born in 1513 A. D. - among his works are *Antyeṣṭipaddhati*, *Tristhaliseru*, *Prayogaratna*, and com. on verses of *Kālamādhava* - literary activity between 1540-1570 A. D. - *Nārāyaṇa* author of *Dharmapravṛtti* different.

Sec. 104 *Todarānanda* : ... pp. 421-423

An encyclopaedia on dharma, several parts of which were called *Saṅkhyā* - authors and works quoted - personal history of *Todarānanda* - he died in 1589.

Sec. 105 *Nandapāṇḍita* : ... pp. 423-432

A voluminous writer on dharmaśāstra - author of com. on *Parāśarasmṛiti* and on the *Mitākṣarā* of *Vijñāneśvara* - his *Śrāddha*-

kalpalatā - his Śuddhicandrika, a com. on the Śaḍaśtī - his work styled Smṛtisindhu and a summary of it styled Tatīvamukta-valī - his Vaijyanti, a com. on Viṣṇudharmasūtra - his agreements and disagreements with Mitākṣarā - Dattaka-mīmāṃsā, his most famous work - it is regarded by British Indian courts and Privy Council as standard work on adoption - his views set out - personal history - he had various patrons - his thirteen works - Vaijyanti composed in 1623 A. D.

Sec. 104 *Kamalākaraḥṭṭa* : ... pp. 412-437

Grandson of Nārāyaṇaḥṭṭa - personal history - composed more than 22 works on several śāstras - about a dozen works on dharmasāstra, the Nirṇayasindhu, Śūdrakamalākara and Vivadatāṇḍava being most famous - he meant all the works on dharmasāstra to be parts of a digest called Dharmatattva - contents of Pūrtakamalākara, Śāntiratna, Vivadatāṇḍava, Śūdrakamalākara and Nirṇayasindhu - the last, one of his earliest works composed in 1612 A. D. and so his literary activity lies between 1610-1650 A. D.

Sec. 107 *Nilakanthaḥṭṭa* : ... pp. 438-440

Grandson of Nārāyaṇaḥṭṭa and son of Śaṅkarāḥṭṭa - personal history - his work Bhagavantaḥṭṭa divided into twelve mayukhas composed in honour of Bhagavantaḥṭṭa, Bundella chieftain - also wrote Vyavaharataṭṭva - estimate of his qualities as a writer - his Vyavahāramayukha is of paramount authority on Hindu Law in Gujerat, Bombay Island and North Konkan - his literary activity - flourished between 1610-1650 - divergence of views between the cousins Kamalākara and Nilakantha.

Sec. 108 *The Viramitrodaya of Mitrāmīśra* : ... pp. 440-446

Viramitrodaya, a vast digest composed by Mitrāmīśra on all topics of dharmasāstra - sections called prakāśas - contents of the printed prakāśas on Lakṣaṇa, āhnikā, vyavahāra, tīrtha, pūjā, saṁskāra, rājanīti - highly controversial work - generally follows Vijñāneśvara, but at times severely criticizes him - a work of high authority in Benares school of modern Hindu Law - Mitrāmīśra also wrote a commentary on Yājñavalkyasmṛiti - personal history - account

and pedigree of his patron Virasirāha - meaning of title 'Viramitrodaya' - his literary activity lay in the first half of the 17th century.

Sec. 109 *Anantadeva* : ... pp. 447-453

Composed a vast digest called *Smṛitikaustubha* on *saṁskāra*, *acāra*, *rājadharmā*, *dāna*, *utsarga*, *pratiṣṭhā*, *tithi* and *saṁvatsara* - *Samiskārakaustubha* is most popular work - contents of *Samiskārakaustubha* - portion of it on adoption called *Dattakadidhiti* - summary of important views on adoption - contents of *Abhididhiti* and *Rājadharmakaustubha* - pedigree of his patron's family - Anantadeva wrote at command of Baz Bahadurcandra - Anantadeva was great-grand-son of Ekanātha, a great Marathi poet and saint - his younger brother Jivadeva - literary activity between 1645-1695.

Sec. 110 *Nagojibhatta* : ... pp. 453-456

His learning of an encyclopaedic character - wrote standard works on grammar, *dharmaśāstra*, yoga, &c. - total number of works about 30 - wrote about ten works on *dharmaśāstra* - personal history - his patron Rāma of the Bisen family - pedigrees of Bhattoji Dikṣita and Nagoji's connection with Bhattoji - literary activity between 1700-1750 A. D.

Sec. 111 *Balakṛṣṇa or Bālabhāṭṭa* : ... pp. 456-462

Lakṣmīvyākhyāna or *Bālabhāṭṭa* is a com. on the *Mitākṣara* of Vījñāneśvara - *Bālabhāṭṭa* favours latitudinarian views about the rights of women - estimate of *Bālabhāṭṭa* according to judicial decisions - author of *Bālabhāṭṭa* somewhat of an enigma - introductory verses about the authoress Lakṣmidevi - real author *Balakṛṣṇa*, son of Vaidyanātha Pāyagunḍa, who was a pupil of Nagojibhāṭṭa - *Balakṛṣṇa* also wrote *Upakṛtitattva*, *Dharmaśāstrasaṁgraha* - Vaidyanātha, the commentator of *Alaṅkāra* works, different from Vaidyanātha, Pāyagunḍa, the father of *Bālabhāṭṭa* - flourished between 1730-1820 A. D.

Sec. 112 *Kaṭhinaṭha Upādhyāya* : ... pp. 463-465

Composed extensive work called *Dharmasindhuśara* - leading work in Deccan now on religious matters - subjects of the work -

personal history - his other works - *Dharmasindhu* composed in 1790-91 A. D.

Sec. 113 *Jagannātha Tarkapañcānana* : ... pp. 465-466

Among digests compiled under the British the *Vivādabhaṅgārṇava* of Jagannātha is the most famous - Colebrooke translated it in 1796 - topics treated of in it - Jagannātha died in 1806.

Sec. 114 *Conclusion* : ... pp. 466-467

Motives actuating writers on *dharmaśāstra* - their contribution to culture - their defects - their admirable and useful work.



HISTORY OF DHARMAŚĀSTRA.

1. Meaning of Dharma.

Dharma is one of those Sanskrit words that defy all attempts at an exact rendering in English or any other tongue. That word has passed through several vicissitudes. In the hymns of the Rgveda the word appears to be used either as an adjective or a noun (in the form *dharman*, generally neuter) and occurs at least fifty-six times therein. It is very difficult to say what the exact meaning of the word *dharma* was in the most ancient period of the vedic language. The word is clearly derived from root *dhr* (to uphold, to support, to nourish). In a few passages, the word appears to be used in the sense of 'upholder or supporter or sustainer' as in Rg. I. 187.1¹ and X. 92.2². In these two passages and in Rg. X. 21.3³ the word *dharma* is clearly masculine. In all other cases, the word is either obviously in the neuter or presents a form which may be either masculine or neuter. In most cases the meaning of *dharman* is 'religious ordinances or rites' as in Rg. I. 22. 18, V. 26. 6, VIII. 43. 24, IX. 64. 1 &c. The refrain 'tāni dharmāni prathamānyasān' occurs in Rg. I. 164. 43 and 50, X. 90. 16. Similarly we have the words 'prathamā dharmā' (the primeval or first ordinances) in Rg. III. 17. 1. and X. 56. 3 and the words 'sanatā dharmāni' (ancient ordinances) occur in Rg. III. 3. 1. In some passages this sense of 'religious rites' would not suit the context, e. g. in IV. 53. 3⁴, V. 63. 7⁵, VI. 70. 1⁶, VII. 89. 5⁷. In these passages the meaning seems to be 'fixed principles or rules of conduct'. In the Vajasaneyasamhitā the above senses of the word *dharman* are found and in II. 3 and V. 27 we have the words 'dhruveṇa dharmāṇa'. In the same Samhitā

1 वितुं नु स्तोत्रं मुहो धर्मोऽं नविषीम् । This occurs in शुक्लयजुर्वेद 34.7.

2 इममजस्वामुभये अकृष्यत धर्मोर्नामि विदधेय सार्धनम् ।

3 त्वे धर्माणो आसते जुहूमिः सिञ्चतीरिषे ।

4 आया रजोसि द्विष्यामि पार्थिवो भ्लोकं देवः कृणते स्वाय धर्मजे ।

5 धर्मणा मित्रावरुणा विपश्चिता मता रक्षेधे असुरस्य माधव्यो ।

6 द्यावापृथिवी वरुणस्य धर्मणा विष्कभिते अजरे भूरितता ।

7 अर्चिर्हो वत्स धर्मो युयोधम मा नुस्तस्यादेनसो देव तीरिषः ।

the form 'dharmah' (from *dharma*) becomes frequent, e. g. X. 29, XX. 9. The Atharvaveda contains many of those verses of the Rgveda in which the word *dharma* occurs, e. g. VI. 5. 3 (*acittya chet tava dharmā yuyopima*), VII. 5. 1 (*Yajñena yajñamayajanta*) VII. 27. 5 (*trīṇi padā vicakrame*). In XI. 9. 17 the word 'dharmah' seems to be used in the sense of 'merit acquired by the performance of religious rites'. In the Aitareya-brāhmaṇa, the word *dharma* seems to be used in an abstract sense⁸, viz. 'the whole body of religious duties'. In the Chāndogya-upaniṣad⁹ (2. 23) there is an important passage bearing on the meaning of the word *dharma* 'there are three branches of *dharma*, one is (constituted by) sacrifice, study and charity (i. e. the stage of house-holder); the second (is constituted by) austerities (i. e. the stage of being a hermit); the third is the *brahmachārī* dwelling in the house of his teacher and making himself stay with the family of his teacher till the last; all these attain to the worlds of meritorious men; one who abides firmly in *brahman* attains immortality.' It will be seen that in this passage the word '*dharma*' stands for the peculiar duties of the *āśramas*. The foregoing brief discussion establishes how the word *dharma* passed through several transitions of meaning and how ultimately its most prominent significance came to be 'the privileges, duties and obligations of a man, his standard of conduct as a member of the Āryan community, as a member of one of the castes, as a person in a particular stage of life.' It is in this sense that the word seems to be used in the well-known exhortation to the pupil contained in the Taittiriya-upaniṣad (I. 11) 'speak the truth, practise (your own) *dharma* &c.' It is in the same sense that the Bhagavadgītā uses the word *dharma* in the oft-quoted verse 'svadharmaṁ nidhanam śreyah.' The word is employed in this sense in the *dharmalāstra* literature. The Manusmṛti (1. 2) tells us that the

⁸ कर्तुं सत्यं तपो राष्ट्रं अमो धर्मश्च कर्म च । भुतं भविष्यदुच्छिष्टे वर्धि लक्ष्मीर्बले बले ॥

⁹ धर्मस्य गोप्ता जनीति तमभ्युत्कृष्टमेवैविद्भिषेक्ष्यन्नेतया चार्चामिममप्यथेन । ऐ. ब्रा. VII. 17; vide also a similar passage at A. Br. VIII. 13. The form *dharman* occurs in the Upaniṣads and in classical Sanskrit in Bahuvrīhi compounds, e. g. अनुविद्धविधर्मो in the बृहदारण्यकोपनिषद्, and the sūtra धर्मोऽनुविद् केवलम् (पा. V. 4. 124).

¹⁰ यथो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति प्रथमस्तत्र एवेति द्वितीयो ब्रह्मचार्यचार्यकुलवर्सी तृतीयोऽप्यन्तर्मात्मानमाचार्यकुलेऽसादयन् सर्व एते पुण्यलोका भवन्ति ब्रह्मसंस्थोऽमृतत्वमेति ।

Vide वेदान्तसूत्र III. 4. 16-20 for a discussion of this passage.

sages requested Manu to impart instruction in the *dharma*s of all the *varṇas*. The Yājñyavalkya-smṛiti (I. 1) employs it in the same sense. In the Tantra-Vārtika¹¹ also we are told that all the *dharma*-sūtras are concerned with imparting instruction in the *dharma*s of *varṇas* and *āśramas*. Medhātithi commenting on Manu says that the expounders of *smṛtis* dilate upon *dharma* as five-fold, e. g. *varṇadharmas*, *āśramadharmas*, *varṇāśramadharmas*, *naimittikadharmas* (such as *prāyaścitta*) and *guṇadharmas* (the duty of a crowned king, whether Kṣatriya or not, to protect)¹². It is in this sense that the word *dharma* will be taken in this work. Numerous topics are comprehended under the title *dharmaśāstra*, but in this work prominence will be given to works on *ācāra* and *vyavahāra* (law and administration of justice).

It would be interesting to recall a few other definitions of *dharma*. Jaimini¹³ defines *dharma* as 'a desirable goal or result that is indicated by injunctive (Vedic) passages.' The word *dharma* would mean such rites as are conducive to happiness and are enjoined by Vedic passages. The Vaiśeṣikasūtra¹⁴ defines *dharma* as 'that from which results happiness and final beatitude.' There are several other more or less one-sided definitions of *dharma* such as 'ahimsā paramo dharmah' (Anuśāsanaparva 115. 1.), 'anṛśamsyam paro dharmah' (Vanaparva 373. 76), 'ācārah paramo dharmah' (Manu I. 108). Hārta defined *dharma* as 'śrutipramāṇaka'¹⁵ (based on revelation). In the Buddhist sacred books the word *dharma* has several senses. It often means the whole teaching of Buddha (S. B. E. Vol. X. p. XXXIII). Another meaning of *dharma* peculiar to the Buddhist system is 'an element of existence, i. e. of matter, mind and forces'¹⁶.

The present work will deal with the sources of *dharma*, their contents, their chronology and other kindred matters. As the

11 'सर्वधर्मसूत्राणां वर्णश्रमधर्मोपदेशित्वत्' p. 237.

12 हर्दत्त on गो. ध. सू. 19. 1 and गोविन्दराज on मनु 2.25 give the same fivefold classification.

13 वेदनालक्षणो धर्मः । पृ. मी. सू. I. 1. 2.

14 अध्यातो धर्मं व्याख्यास्यामः । यतोऽप्युद्यमिः श्रेयसाप्सिद्धिः स धर्मः । वैशेषिकसूत्र.

15 अध्यातो धर्मं व्याख्यास्यामः । श्रुतिप्रमाणको धर्मः । श्रुतिश्च द्विविधा वेदकी तान्त्रिकी च । quoted by कृष्णक on मनु. 2. 1.

16 Vide Dr. Stcherbatsky's monograph on 'the central conception of Buddhism' (1923) p. 73.

material is vast and the number of works is extremely large, only a few selected works and some important authors will be taken up for detailed treatment. More space will be devoted to comparatively early works.

2. Sources of Dharma.

The Gautamadharmasūtra¹⁷ says 'the Veda is the source of *dharma* and the tradition and practice of those that know it (the Veda).' So Āpastamba¹⁸ says 'the authority (for the *dharma*s) is the consensus of those that know *dharma* and the Vedas.' Vide also the Vasīṣṭhadharma-sūtra¹⁹ (I. 4-6). The Manusmṛti²⁰ lays down five different sources of *dharma* 'the whole Veda is (the foremost) source of *dharma* and (next) the tradition and the practice of those that know it (the Veda); and further the usages of virtuous men and self-satisfaction.' Yājñavalkya²¹ declares the sources in a similar strain 'the Veda, traditional lore, the usages of good men, what is agreeable to one's self and desire born of due deliberation—this is traditionally recognised as the source of *dharma*.' These passages make it clear that the principal sources of *dharma* were conceived to be the Vedas, the Smṛtis, and customs. The Vedas do not contain positive precepts (*vidhis*) on matters of *dharma* in a connected form; but they contain incidental references to various topics that fall under the domain of *dharmaśāstra* as conceived in later times. Such information to be gathered from the Vedic Literature is not quite as meagre as is commonly supposed. In another place²² I have brought together about fifty Vedic passages that shed a flood of light on marriage, the forms of marriage, the different kinds of sons, adoption of a son, partition, inheritance, *brāddha*, *strīdhana*. To take only a few examples. That brotherless maidens found it difficult to secure husbands is made clear by several Vedic passages.

¹⁷ वेदो धर्ममूलम् । तद्विदो च स्मृतिशाले । गो. घ. सु. I. 1-2

¹⁸ धर्मज्ञसमयः प्रमाणं वेदाश्च । आप. घ. सु. I. 1. 1. 2.

¹⁹ धृतिस्मृतिविहितो धर्मः । तदलाभे शिष्टाचारः प्रमाणम् । शिशुः पुनरकामात्मा ।

²⁰ वेदोक्तिलो धर्ममूलं स्मृतिशाले च तद्विदाम् । आचारश्चैव साधूनामात्मवस्तुधरेष्वच ॥ मनु-स्मृति II. 6.

²¹ धृतिः स्मृतिः सदाचारः स्वस्य च विधिमात्मनः । सत्यकृतपुण्यजः कामो धर्ममूलमिदं स्मृतम् ॥ याज्ञ. I. 7.

²² Vide JBBRAS. vol. XXVI (1922), pp. 57-82.

'Like (a woman) growing old in her parents' house, I pray to thee as Bhaga from the seat common to all²³'. Vide also Rgveda I 124. 7; IV. 5. 5 and Atharvaveda I. 17. 1 and Nirukta III. 4-5. These passages constitute the basis of the rules of the dharmasūtras and the Yajñavalkya-smṛti against marrying a brotherless maiden²⁴. This bar against marrying a brotherless maiden seems to have been due to the fear that such a girl might be an appointed daughter (*putrikā*) and that a son born of such a girl would be affiliated to his mother's father. This custom of *putrikā* is an ancient one and is alluded to in the Rgveda, according to Yaska²⁵. Rgveda X. 85 is a very interesting hymn as regards marriage; verses from it are used even to this day in the marriage ritual²⁶. It shows that in the remote Vedic age the marriage rite resembled in essence the Brāhma form as described in the Dharmasūtras and Manu.²⁷ But the purchase of a bride (i. e. what is called *Āsura* marriage in later literature) was not unknown in the Vedic age. A passage of the Maitrāyaṇīyasamhitā (I. 10. 11) is referred to in the Vasiṣṭhadharmasūtra²⁸ in this connection, viz. 'she who being purchased by the husband'. The *Gāndharva* form is hinted at in the word²⁹ 'when a bride is fine-looking and well adorned, she seeks by herself her friend among men'. The importance of the *āśura* son was felt even in the remote Vedic ages. 'Another (person) born of another's loins, though very pleasing, should not be taken, should not be even thought of (as to be taken in adoption³⁰)'. The Taittirīya-samhitā (VI. 3. 10. 5) propounds the well-known theory of the three debts³¹. The story

²³ अमाजृरिदे पित्रोः सत्त्वां सनी संमलादा सदसस्त्वानिषे भगवन् । कण्वेद् II. 17. 7.

²⁴ अरोमिणीं धान्मर्तमसमानपंगे प्रजाम् । याज्ञ. I. 53; vide also मनु III. 11.

²⁵ Vide Rgveda III. 31. 1. and Nirukta III. 4.

²⁶ e. g. the verse गुञ्जामि ते सोमगुन्दाय (कण्वेद् X. 85. 36). Vide आप. ग. सू. II. 4. 14.

²⁷ गो. ध. सू. IV. 4. बौ. ध. सू. I. 11. 2; आप. ध. सू. II. 5. 11. 17; मनु III. 27.

²⁸ वसिष्ठधर्मसूत्र I. 36-37; note आप. ध. सू. II. 6. 13. 11 where the word 'purchase' is tried to be explained away and also प. श्री. सू. VI. I. 15. 'कथस्य वर्णमश्वत्सम्'.

²⁹ भद्रा दधुर्मदेति यन्मुपेक्षाः स्वयं सा मित्रं कृते जने पितृ । कण्वेद् X. 27. 12.

³⁰ न हि यभाचारणः सुश्रोत्रो अन्योदयो मनेसा मन्त्रवा उ । कण्वेद् VII. 5. 8.

³¹ जायमानो वे ब्राह्मणस्मिन्नलवा जायते ब्रह्मचर्येण कविभ्यो यज्ञेन देवेभ्यः प्रजया पितृभ्यः ।

History of Dharmasūtra

of Śanaḥśepa in the Aitareya-brāhmaṇa (VII. 3) suggests that a son could be adopted even when there was an *aurasa* son. The Taittirīya-saṁhita (VII. 1. 8. 4) tells the story of Atri who gave an only son in adoption to Aurva. The Kṣetrajña son of the Dharmasūtras is often referred to in the earliest Vedic literature. 'What (sacrificer) invites you (Aśvins) in his house to a bed as a widow does a brother-in-law or a young damsel her lover'³². The Taittirīya-saṁhita makes it clear that a father 'could distribute his wealth among his sons during his own life time 'Manu divided his property among his sons' &c.³³ Another passage of the same *Saṁhita* seems to suggest that the eldest son took the whole of the father's wealth 'therefore people establish their eldest son with wealth'³⁴. Even in the Vedic ages the son excluded the daughter from inheritance 'a son born of the body does not give the paternal wealth to (his) sister'³⁵. A passage of the Taittirīya-saṁhita is relied upon by ancient and modern writers on *Dharmasūtra* for the exclusion of women in general from inheritance 'therefore women being destitute of strength take no portion and speak more weakly than even a low person'³⁶. The R̥gveda eulogises the stage of studenthood and the Śatapathabrāhmaṇa speaks of the duties of the Brahmacārin such as not partaking of wine and offering every evening a *samida* to fire³⁷. The

32 को वै शय्या विधेयं देवं मयं न यथा कृते सवस्य आ । ऋग्वेद X. 40. 2.

33 मनुः पुत्रेभ्यो दाप्यं व्यमजन् । ते. सं. III. 1. 9. 4. This passage is relied upon by आप. ध. सू. II. 6. 14. 11 and सो. ध. सू. II. 2. 2.

34 तस्माज्ज्येष्ठं पुत्रे धनेन निरपसापयन्ति । ते. सं. II. 5. 2. 7. This passage is referred to by आप. ध. सू. II. 6. 14. 12 and सो. ध. सू. II. 2. 5.

35 'न जामये तान्ते' रिक्थमारेकु' ऋग्वेद III. 31. 2. Vide निरुक्त III. 5 for explanations of this verse.

36 तस्मान्निव्यो निरिन्द्रिया अद्यादीरपि पापत्वेन उपसंहारं वदन्ति । ते. सं. VI. 5. 8. 2. Here the portion spoken of is really that of the soma beverage. Vide सो. ध. सू. II. 2. 47 for reliance on this passage and also हरदत्त (on आप. ध. सू. II. 6. 14. 1) and सरस्वतीविलास (para. 21 and 326). Vide also शतपथब्रा. IV. 4. 2. 13 for a similar passage.

37 ब्रह्मचारी चरति वोषेष्टद्वेषः स देवानां भयनेकमङ्गम् । ऋग्वेद X. 109. 5. The शतपथब्रा. (XI. 5. 4. 18) reads ' तद्वाहुः । न ब्रह्मचारी सम्भवन्तीवन् । Compare मनु. II. 177. Vide शतपथब्रा. XI. 3. 3. 1 for samidh.

Taittirīya-saṁhitā (VI.2. 8. 5) relates³⁸ how Indra consigned *Yatis* to wolves (or dogs) and how Prajāpati prescribed a *Prāyaścitta* for him. The Śatapatha-brāhmaṇa speaks of the king and the learned Brāhmaṇa as the upholder of the sacred ordinances.³⁹ The Taittirīya-saṁhitā says 'therefore the Śūdra is not fit for sacrifice'.⁴⁰ The Aitareya Brāhmaṇa tells us that when a king or other worthy guest comes, people offer a bull or a cow.⁴¹ The Śatapatha-brāhmaṇa speaks of Vedic study as *yajña* and the Taittirīya-āraṇyaka⁴² enumerates the five *yajñas*, which are a prominent feature of the *Mānasmṛiti*. The *Rgveda* eulogises the gifts of a cow, horses, gold and clothes.⁴³ Another passage of the *Rgveda*⁴⁴ (thou art like a *prapa* in a desert) is relied upon by Śabara on Jaimini (I. 3. 2) and by Viśvarūpa on Yājñavalkya as ordaining the maintenance of *prapas* (places where water is distributed to travellers). The *Rgveda* condemns the selfish man who only caters for himself.⁴⁵

The foregoing brief discussion will make it clear that the later rules contained in the *dharmaśāstras* and other works on *dharmaśāstra* had their roots deep down in the most ancient Vedic tradition and that the authors of the *dharmaśāstras* were quite justified in looking up to the Vedas as a source of *dharma*. But, as said above, the Vedas do not profess to be formal treatises on *dharma*; they contain only disconnected statements on the various aspects of *dharma*; we have to turn to the *smṛitis* for a formal and connected treatment of the topics of the *dharmaśāstra*.

³⁸ इन्द्रो यतीन् सालावृकेभ्यः प्रायच्छत् । मेघान्धि (on मनु XI. 45) quotes this. Vide ऐ. ब्रा. 7. 28 and तृणहृद्यमहा. ब्रा. 8. 1. 3. 13. 4. 17 and अथर्ववेद II. 5. 3.

³⁹ एष च क्षीप्रियश्चेतो इ वे द्वौ मनुष्येण वृत्तमतो । शतपथ V. 4. 4. 5.

⁴⁰ नस्माच्छूद्रो यज्ञेऽनवकृमः । ते. सं. VII. 1. 1. 6.

⁴¹ तद्यथेवादौ मनुष्यराजे आगतेन वारिमन्वाह्यमुक्षणे वा वेदते वा क्षुद्रन् एवमस्मा एतत्क्षुद्रन्ते यदस्मि मथनन्ति । ऐ. ब्रा. I. 15. Compare वसिष्ठधर्मसूत्र 4. 8.

⁴² यत्र वा एते महायज्ञाः सन्ति प्रसायन्ते सन्ति सन्तिष्ठन्ते देवयज्ञाः पितृयज्ञो भूतयज्ञो मनुष्ययज्ञो ब्रह्मयज्ञः । ते. आ. 2. 10. 7.

⁴³ उक्त्वा द्विवि दक्षिणावन्तो अश्वयुषे अश्वदाः सद ते सूर्ये । हिरण्यदा अमृतत्वं अंजने वासोदाः सोमं प्र निरन्त आयुः ॥ ऋग्वेद X. 107. 2.

⁴⁴ धन्वन्निव मुपा ओसि त्वमेण इयुक्षवे पूर्वे प्रल राजन् । ऋग्वेद X. 4. 1.

⁴⁵ कर्बलापो भवति केवलदा । ऋग्वेद X. 117. 6.

3. When Dharmasāstra works were first composed

The important question is to find out when formal treatises on *dharma* began to be composed. It is not possible to give a definite answer to this question. The Nirukta (III. 4-5) shows that long before Yaska heated controversies had raged on various questions of inheritance, such as the exclusion of daughters by sons and the rights of the appointed daughter (*putrika*). It is very likely that these discussions had found their way in formal works and were not merely confined to the meetings of the learned. The manner in which Yaska writes suggests that he is referring to works in which certain Vedic verses had been cited in support of particular doctrines about inheritance⁴⁶. It is further a remarkable thing that in connection with the topic of inheritance Yaska quotes a verse, calls it a *śloka* and distinguishes it from a *ṛk*.⁴⁷ This makes it probable that works dealing with topics of *dharma* existed either composed in the *śloka* metre or containing *ślokas*. Scholars like Bühler would say that the verses were part of the floating mass of mnemonic verses, the existence of which he postulates without very convincing or cogent arguments in his Introduction to the Manusmṛiti (S. B. E. vol. 25 Intro.xc). If works dealing with topics of *dharma* existed before Yaska, a high antiquity will have to be predicated for them. The high antiquity of works on *dharmasāstra* follows from other weighty considerations. It will be seen later on that the extant *dharmasāstras* of Gautama, Baudhayana and Apastamba certainly belong to the period between 600 to 300 B. C. Gautama⁴⁸ speaks of *dharmasāstra* and the word *dharmasāstra* occurs in Baudhayana also (IV. 5.9). Baudhayana speaks of a *dharmapāṭhaka* (I. 1. 9.). Besides Gautama quotes in numerous places the views of others in the words 'ityeke' (e.g. II. 15, II. 58, III. 1, IV. 21, VII. 23). He refers to Manu⁴⁹ in one place and to 'Acaryas' in several places (III. 36, IV. 18 and 25).

46 अथैतां जाम्या रिक्थप्रतिषेध उद्धरन्ति ज्येष्ठं पुत्रिकाया इत्येके । Vide S. B. E. Vol. 25, LXI (footnote) for Bühler's view refuting Roth's opinion that the whole discussion in the Nirukta is an interpolation.

47 तदेतदृक्श्लोकाभ्यामभ्युक्तम् । अङ्गद्वयान्तरमवसि... स जीव शतदः शतम् ॥ अविशेषेण पुत्राणां दायो भवति धर्मतः । मिथुनानां विलग्नौ मनुः स्वायम्भुवोमयी ॥

48 गो. ध. सू. 9.21 'तस्य च व्यवहारो वेदो धर्मशास्त्राण्यङ्गानि उपवेदाः पुराणम्'. The words 'धर्मधर्मविद्वत्तयः' in गो. ध. सू. 28.47 appear to refer to students of धर्मशास्त्र.

49 श्रीणि प्रथमान्वनिर्देष्टव्यानि मनुः । गो. ध. सू. 21.7.

Baudhāyana mentions by name several writers on dharma, viz. Aupajāṅghani, Kātya, Kāśyapa, Gautama, Maudgalya and Hārta. Apastamba also cites the views of numerous sages such as those of Ika, Kanva, Kaṇva, Harita and others. There is a Vārtika which speaks of Dharmaśāstra⁵⁰, Jaimini speaks of the duties of a Śūdra as laid down in the dharmaśāstra⁵¹. Patañjali shows that in his days *dharmaśāstras* existed and that their authority was very high, being next to the commandments of God⁵². He quotes verses and dogmas that have their counterparts in the dharmaśāstras. The foregoing discussion establishes that works on the *dharmaśāstra* existed prior to Yāska or at least prior to the period 600-300 B. C. and in the 2nd century B. C. they had attained a position of supreme authority in regulating the conduct of men.

In this book the whole of the extant literature on *dharma* will be dealt with as follows:—First come the dharmaśāstras, some of which like those of Apastamba, Haridraśeṣi and Baudhāyana form part of a larger Śūtra collection, while there are others like those of Gautama and Vasiṣṭha which do not form part of a larger collection; some *dharmaśāstras* like that of Viṣṇu are, in their extant form, comparatively later in date than other *śāstra* works; some *śāstra* works like those of Śaṅkha-Likhita and Pāṇḍarasi are known only from quotations. Then early metrical *smṛtis* like those of Manu and Yājñavalkya will be taken up for discussion; then later versified *smṛtis* like that of Nanda; there are many *smṛti* works like those of Bṛhaspati and Kṛtyavāna that are known only from quotations. The two epics, the Mahābhārata and the Rāmāyaṇa, and the Purāṇas also have played a great part in the development of the Dharmaśāstra. The commentaries on the *smṛtis*, such as those of Viśvarūpa, Medhātithi, Viśvanāśvara, Aparāntaka, Haradatta will be next passed

50 धर्मशास्त्रं च तथा । Vide महाभाष्य vol. I, p. 242.

51 शूद्रश्च धर्मशास्त्रवाच । प. मी. सू. VI.7. 6.

52 निवेष्टव्यं आहारापचारां नाम धर्मसूत्रकाराः पदान्ति अववादेरुत्कर्षा बाध्यन्तामिति । महाभाष्य vol. I, p. 115 and vol. II, p. 365. पतञ्जलि पञ्चतन्त्रे आहाराय सिकाः पितृभ्यः प्रणिताः (vol. I, p. 14) for which vide आप. सू. I. 7. 20. 3 तद्यथायै कलार्थे निमित्ते छाया गन्ध इत्यन्यस्येते, पतञ्जलि ३३४ तैलं न विक्षेप्य मांसं न विक्षेप्यम् and लोमनसं स्पृष्टुं शौचं कर्तव्यम् (vol. I, p. 25).

in review and then the digests on *dharmas* such as the works of Hemādri, Tōḍaramalla, Nīlakaṇṭha and others.

It is very difficult to settle the chronology of the works on *dharmasūtra*, particularly of the earlier ones. The present writer does not subscribe to the view of Max Müller (H. A. S. L. p. 68) and others that works in continuous Anuṣṭubh metre followed *sūtra* works⁵³. Our knowledge of the works of that period is so meagre that such a generalisation is most unjustifiable. Some works in the continuous śloka metre like the Manusmṛti are certainly older than the Viṣṇudharmasūtra and probably as old as, if not older than, the Vasīṣṭhadharmasūtra. One of the earliest extant *dharmasūtras*, that of Baudhāyana, contains long passages in the śloka metre, many of which are quotations and even Apastamba has a considerable number of verses in the śloka metre. This renders it highly probable that works in the śloka metre existed before them. Besides a large literature on *dharmas* existed in the days of Apastamba and Baudhāyana which has not come down to us. In the absence of that literature it is futile to dogmatise on such a point.

4. The Dharmasūtras.

It seems that originally many, though not all, of the *dharmasūtras* formed part of the Kalpasūtras and were studied in distinct *sūtracaraṇas*. Some of the extant *dharmasūtras* here and there show in unmistakable terms that they presuppose the Gṛhyasūtra of the *śāraṇa* to which they belong. Compare Ap. Dh. S. I. 1. 4. 16 with Ap. Gr. S. I. 12 and II. 5; and Baud. Dh. S. II. 8. 20 with Baud. Gr. S. II. 11. 42 (and other *sūtras*)⁵⁴. The *Dharmasūtras* belonging to all *sūtracaraṇas* have not come down to us. There is no *dharmasūtra* completing the Aśvalāyana Śrauta and Gṛhya *sūtras*; no Mānavadharmasūtra has yet come to light, though the

⁵³ Vide S. B. E. vol. II, p. IX, but see Goldstücker's Pāṇini (pp. 59, 60, 78) against Max Müller and Prof. D. R. Bhandarkar's Carmichael lectures for 1918, pp. 105-107.

⁵⁴ अग्निमिदं परितन्वन् सविध आदध्यात् सावं नातर्वधोपदेशम् । आप. ध. सू. I. 1. 4. 16; अग्निमिदं भागधेर्देवैरेभि परितन्वाति । आप. गृ. I. 12 and ह्यममादाश-चाराचारयति दशैर्पूर्णमासवत्सुर्णम् । आप. गृ. II. 5; शेषमुक्तमष्टकाहोमं (बौ. ध. सू. II. 8. 20) refers to बौ. गृ. II. 11. 42; मूर्धेललाटनासायममाणा वासिकस्य वृक्षस्य दण्डाः (बौ. ध. सू. I. 2. 16) refers to बौ. गृ. II. 5. 56 and other places where पलाश is one of the वासिक trees.

Mānava Śrauta and Grhya sūtras are extant ; in the same way we have the Śāṅkhāyana Śrauta and Grhya sūtras, but no Śāṅkhāyanadharmasūtra. It is only in the case of the Āpastamba, Hiranyakeśin and Baudhāyana Sūtracarakas that we have a complete *kalpa* tradition with its three components of Śrauta, Grihya and Dharma sūtras. The Tantravārtika of Kumārila contains very interesting observations on this point. It tells us that Gautama (dharmasūtra) and Gobhila (grhyasūtra) were studied by the *Chāndogas* (Samavedins), Vasiṣṭha (dharmasūtra) by the Rgvedins, the dharmasūtra of Śāṅkha-Likhita by the followers of Vājasaneyasaṁhitā and the sūtras of Āpastamba and Baudhāyana by the followers of the Taittiriya Śākhā⁵⁵. The Tantravārtika (p. 179) establishes it as a *śiḍ-dhātū* (on Jaimini I. 3. 11) that all the *dharmasūtras* and *grhyasūtras* are authoritative for all Aryan people. From this it appears that although originally all sūtracarakas might not have possessed dharmasūtras composed by the founder of the *caraka* or ascribed to him, yet gradually certain dharmasūtras were specially taken over or appropriated by certain *carakas*. As the *dharmasūtras* were mostly concerned with rules about the conduct of men as members of the Āryan community and did not deal with ritual of any kind, all *dharmasūtras* gradually became authoritative in all schools.

The *dharmasūtras* were closely connected with the *grhyasūtras* in subjects and topics. Most of the Grhyasūtras treat of the sacred domestic fire, the divisions of Grhya sacrifices, the regular morning and evening oblations, sacrifices on new and full moon, sacrifices of cooked food, annual sacrifices, marriage, *pūṇsatvina*, jātakarma, upanayana and other *samskāras*, rules for students and *śrūtakas* and holidays, śrāddha offerings, madhuparka. In most cases the Grihyasūtras confine themselves principally to the various events of domestic life ; they rarely give rules about the conduct of men, their rights, duties and responsibilities. The dharmasūtras also contain rules on some of the above topics such as marriage and the *samskāras*,

⁵⁵ तन्त्रवार्तिके पृ. 179 'पुराणमाजर्वेतिहासव्यतिरिक्तगौतमवसिष्ठशङ्खलिक्षितह्यतिषस्तम्ब-
बोधयनादिप्रणीतधर्मशास्त्राणां गृह्यसूत्राणां च प्रातिशाख्यलक्ष्मणवत्कतिचरणं पाठव्यव-
स्थोपलभ्यते । तद्यथा गौतमीयगोभिलियि छन्दोगैरेव परिगृह्यते । वासिष्ठं बह्वेरेव शङ्ख-
लिक्षितोक्तं च वानसनेयिभिः । आपस्तम्बबोधयनयि मौत्सिर्यैरेव प्रतिपद्ये । एवं तत्र तत्र
गृह्यव्यवस्थाभ्युपगमादि दर्शयित्वा विचारयितव्यम् । किं तानि तेषामेव प्रमाणान्युत
सर्वेषाम् । (on पू. मी. सू. I 3. 11).

rules for Brahmacharya and snātakas and holidays, on śraddha and madhuparka. It is therefore not to be wondered at that in the Apastamba-grhyasūtra the topics of the duties of the Brahmacharin and of the house-holder, of *atithit* and of *śraddha* are meagrely treated as compared with the Apastamba-dharmasūtra. The dharmasūtras very rarely describe the ritual of domestic life; they merely touch upon it; their scope is wider and more ambitious; their principal purpose is to dilate upon the rules of conduct, law and custom. Some sūtras are common to both the Apastamba-grhya and the dharma sūtra⁵⁶. Sometimes the grhyasūtra appears to refer to the dharmasūtra⁵⁷. There are certain points which distinguish the dharmasūtras (the more ancient of them at least) from smṛtis. (a) Many dharmasūtras are either parts of the Kalpa belonging to each saṃhita or are intimately connected with the grhyasūtras. (b) The dharmasūtras sometimes betray some partiality in their Vedic quotations for the texts of that Veda to which they belong or in the caranās of which they are studied. (c) The authors of the (older) dharmasūtras do not claim to be inspired seers or superhuman beings⁵⁸, while the other smṛitis such as those of Manu and Yājñavalkya are ascribed to Gods like Brahma. (d) The dharmasūtras are in prose or in mixed prose and verse; the other smṛitis are in verse. (e) The language of the dharmasūtras is generally more archaic than that of the other smṛitis. (f) The dharmasūtras do not proceed upon any orderly arrangement of topics, while the other smṛitis (even the oldest of them, viz. Manusmṛiti) arrange their contents and treat of the subjects under three principal heads viz. *śāstra*, *vyavahāra* and *prāyaścitta*. (g) Most of the dharmasūtras are older than most of the other smṛitis.

5. The Dharmasūtra of Gautama.

This has been printed several times (there is Dr. Stenzler's edition of 1876, the Calcutta edition of 1876, the Anandaśrama

56 e. g. पाठाशौ दुष्टोऽनाख्य... इत्यवर्णनं योगेनेक उपादिशन्ति । आप. गृ. IV. 17. 15. 16 and आप. ध. I. 1. 2. 38.

57 e. g. the आप. गृ. says 'मासि श्रद्धस्यापरपक्षे यथापदेशं कालः' (VIII. 31. 1.). This has in view आप. ध. सू. II. 7. 16. 4-22.

58 Compare शौ. ध. I. 5-4 and आप. ध. सू. I. 2. 5. 4. 'तदनादयचोऽवरेषु न जायन्ते निषमालिकमान्' and आप. ध. सू. II. 6. 13. 9 नदन्तीत्यप्युज्जानः स्तुतिवत्तरा.

edition with the commentary of Haradatta, and the Mysore Government edition with the bhāṣya of Maskari; it was translated by Bühler in S. B. E., Vol. II. with an introduction). The Ānandaśrama edition of 1910 which is incorrect in a few places (e.g. 21. 7) has been used in this work. This dharmasūtra is, as we shall see, the oldest of those we have. The Gautama-dharmasūtra was specially studied by followers of the Sāmaveda (see note 55 above). The commentary on the Caranavyūha tells us that Gautama was one of the nine subdivisions of the Rāṇayaniya school of the Sāmaveda. A teacher Gautama is mentioned frequently in the Lātyāyanaśrautasūtra (e.g. I. 3. 3 and I. 4. 17) and in the Dṛāhyāyanaśrauta (e.g. I. 4. 17, IX. 3. 15) of the Sāmaveda. The Gobhilagrhya (III. 10. 6) which belongs to the Sāmaveda cites Gautama as an authority. Therefore it is not improbable that a complete Gautamasūtra embodying Śrauta, Grhya and Dharma doctrines once existed. There are other indications pointing to the close connection of the Gautama-dharmasūtra with the Sāmaveda. Chapter 26 of the dharmasūtra about *Kriachra* penance is the same, almost word for word, as the *Sāmavidhāna*⁵⁹ Brāhmaṇa (I. 2, Burnell's ed.). Among the purificatory texts (21 in number) mentioned in Gau. Dh. S. (19. 12) there are nine that are Sāmans. The mention of the five utterances ('Vyāhritis') resembles the number in the Vyāhritisāma⁶⁰ though the order is different. It is however to be noted that Gautama is a generic name. In the Kathopanishad, both Naciketas (II. 4. 15, II. 5. 6) and his father (I. 1. 10) are styled Gautama. In the Chāndogyaopaniṣad there is a teacher Hāridrumata Gautama (IV. 4. 3).

59 There are however considerable divergences; e.g. गो. ध. सू. 26. 10-12 are 'आपो हि वेति तिस्रः पवित्रवर्तनिर्मोर्जयेत द्विष्ववर्णाः शुचयः पावका इत्यष्टभिः । अथोदकतर्पणम् । नमोदमाय &c. while the सामविधान is 'आपोहितीषाभिरथोदकतर्पणं नमोदमाय', गो. ध. सू. 26. 12 contains many additions. Wherever there is divergence, it is generally Gautama that amplifies the passages found in the सामविधान.

60 गो. ध. सू. I. 52 अर्वा स्वाहुतयः पञ्च सत्याम्नाः. Again in गो. ध. सू. 25. 8 we have मातोपद्वयः समनसापचारे स्वाहुतयः पञ्च सत्याम्नाः, while in गो. 28. 8. the five स्वाहुतिs seem to be भूः, भुवः, स्वः, नपा, सार्व. As Haradatta remarks the five स्वाहुतिs in स्वाहुतिसाम are भूः, भुवः, स्वः, सत्यं, पुद्वयः. The स्वाहुतिs are generally declared to be seven (ते. आ. 10. 28.1), the first three being styled महास्वाहुतिs (vide अनु II. 81.)

According to Haradatta the dharmasūtra has 28 chapters. The Calcutta edition adds one chapter on *Karmavivāka* after chapter 19. In many places Gautama unmistakably refers to his own previous *dicta*; e. g. *Yathoktam vā* (23. 16) refers to 23. 10; 23. 26 refers to 17. 8-26; 17. 18 refers to 13. 18. The following are briefly the contents of the Gautamadharmasūtra :—1. Sources of dharma, rules about interpretation of texts, time of *Upanayana* for the four *varṇas*, the appropriate girdle, deer skin, cloth and staff for each *Varna*, rules about *śauca* and *ācamana*, method of approaching the teacher; 2. rules about those not invested with sacred thread, rules for the *brahmacārin*, control of pupils, period of study; 3. The four *āśramas*, the duties of *brahmacārin*, *bhikṣu*, and *vaikhāṇasa*; 4. rules about the house-holder, marriage, age at time of marriage, eight forms of marriage, sub-castes; 5. rules about sexual intercourse on marriage, the five great daily sacrifices, the rewards of gifts, *madhuparka*, method of honouring guests of the several castes; 6. rules about showing respect to parents, relatives (male and female) and teachers, rules of the road; 7. rules about the avocations of a *brāhmaṇa*, avocations for him in distress, what articles a *brāhmaṇa* could not sell or deal in; 8. the forty *sanskāras* and the eight spiritual qualities (such as *daya*, forbearance &c.); 9. the observances for a *śrāta* and householder; 10. the peculiar duties of the four castes, the responsibilities of the king, taxation, sources of ownership, treasure-trove, guardianship of minor's wealth; 11. *Rājadharma*, the qualities of the king's *parohita*; 12. punishments for libel, abuse, assault, hurt, adultery and rape, theft in the case of the several *varṇas* and rules about money-lending and usury and adverse possession, special privileges of *brāhmaṇas* as to punishments; payment of debts, deposits; 13. rules about witnesses, falsehoods when excusable; 14. rules of impurity on birth and death; 15. *Śrāddha* of five kinds, persons not fit to be invited at *Śrāddha*; 16. *Upakarma*, period of Vedic study in the year, holidays and occasions for them; 17. rules about food allowed and forbidden to *Brāhmaṇas* and other castes; 18. the duties of women, *niyoga* and its conditions, discussion about the son born of *niyoga*; 19. the causes and occasions of *prāyaścitta*, five things that remove sin (*japa*, *tapas*, *homa*, fasting, gifts), purificatory Vedic prayers, holy food for one who practises *japa*, various kinds of *tapas* and gifts, appropriate times and places for *japa* &c.; 20. abandoning a sinner who does not undergo *prāyaścitta* and the way of doing it; 21. sinners of various grades, *mahāpātakas*, *upapātakas*

&c. ; 22 *prāyaścittas* for various sins such as *brahmachāryā*, adultery, killing a Kṣatriya, Vaiśya, Śūdra, cow and other animals &c. ; 23 *prāyaścitta* for drinking wine, and nasty things, for incest and unnatural offences, and for several transgressions by *brahmachārin* ; 24 secret *prāyaścittas* for *mahāpātakas* and *upapātakas* ; 26 the penances called *Kreclira* and *Atikreclira* ; 27 the penance called *Cāndrāyana* ; 28 partition, *stridhana*, reunion, twelve kinds of sons, inheritance.

The Gautama-dharmaśūtra is written entirely in prose and it contains no verses either quoted or composed by the author himself, as is the case with the other *dharmaśāstras*. Here and there occur sūtras that look like portions of Anuṣṭubh verses e. g. 23, 27⁶¹. The language of Gautama agrees far more closely with the standard set up by Pāṇini than the *dharmaśāstras* of Baudhāyana and Āpastamba. It is not very easy to account for this difference. It is obvious that commentators and generations of students that were brought up in the tradition of the Pāṇinian grammar tampered with the text and improved it in accordance with their notions of correct Sanskrit. But why this process should not have been carried out to the same extent in the case of Āpastamba, it is difficult to say. A conjecture may be hazarded that the Āp. Dh. S. being a well-known component of the Āp. *Kalpa* and being studied as such was less liable to being tampered with than the Gautama Dh. S., which probably did not in its origin belong to any particular *kalpa*. The same commentator, Haradatta, explained both Gautama and Āpastamba. Haradatta, who as will be seen later on, was a great grammarian, shows in several places that the current reading was ungrammatical from the Pāṇinian stand-point and that he preferred readings that were in consonance with Pāṇini's rules⁶². There are still a few un-Pāṇinian words, e. g. in 1. 14 ('dvāviṃśateḥ' for dvāviṃśāt') and 9. 52 (kulāṃkula). The Tantravārtika (p. 99) appears

61 आच्छेदानुलङ्घितास्तु त्रिरात्रं परमं तपः ।

62 e. g. on गो. भ. सू. 16. 21 (कथञ्च यञ्च कथञ्च यञ्च । अचतुरेत्यादिना निपातः । षष्ठ्यन्तपाठस्तु (i. e. कथञ्च यञ्च) नास्मभ्यं रोचते ;' on गो. भ. सू. 25. 8 (प्रतिषिद्धाहमनसापचारे) he says वाहमनसोरेति पाठोऽस्मभ्यं न रोचते । अचतुरेति समासान्तलिङिप्रसङ्गवत् ।

to discuss the various readings in Gautama (I. 45⁶³). A few sūtras quoted from Gautama in the *Mitākṣarā* (e. g. the sūtra 'utpatyaiva arthsvamitvam labhante'), the *Śmṛticandrikā* ('dvyarśanaṃ vā pūrvajāḥ syāt') and other works are not found in the extant text. This fact along with the fact of an interpolation of one chapter makes it clear that the present text of Gautama is of somewhat doubtful authority.

The literature known to the Gautama-dharmasūtra was extensive. Besides the Vedic saṃhitās and Brāhmaṇas it mentions the following works; Upaniṣads (19. 13), the Vedāṅgas (8. 5 and 11. 19), Itihāsa (8. 6), Purāṇa (8. 6 and 11. 19), Upaveda (11. 19), dharmasāstra (11. 19). That he borrows a chapter from the Sāmavedhāna-brāhmaṇa has been mentioned above. He borrows the first six sūtras of the 25th chapter from the Taittirīya Āraṇyaka (11. 18). The śramaṇaka (in Gautama III. 26) is, according to Haradatta, the Vaikhāṇasa-śāstra (either composed by Vikhaṇas or treating of the duties of hermits). Gautama refers to Anvikṣikī (XI. 3). The only teacher of *dharma* he quotes by name in Manu (in 21. 7) who is cited for the proposition that there is no expiation for the three sins of *brāhmanabhyā*, drinking wine and violation of the bed of the *guru*. Haradatta says that in the extant *Manusmṛiti* the same propositions are laid down about *brāhmanabhyā* and *surapana* (in Manu 11. 89 and 146 respectively), but that as to violation of *gurn-talpa* a passage from the *Manusmṛiti* has to be searched out (i. e. such a passage is not found there). From this Bühler drew the conclusion that Gautama refers to the dharmasūtra attributed to Manu (and not to any versified *Manu-smṛiti*). But Bühler is not right in drawing this inference. In the first place in spite of what Haradatta says there *are* verses in the extant *Manusmṛiti* (XI. 104-105) which say that death is the expiation for violation of the *guru's* bed. In the second place there is nothing to show, even if Haradatta were correct, that Gautama refers only to a *dharmasūtra* of Manu and not to a versified work. Besides Manu, Gautama frequently quotes certain views ascribed to the 'Ācāryas' (e. g. III. 35, IV. 18). What teachers are meant by the word 'Ācāryah' (which occurs in the *Nirukta*, in Kauṭilya and various other works), it is difficult to say.

63 It follows from the discussion in the तन्त्रवार्तिक that the ancient *pāṭha* in this day was 'लेपनान्धावकर्षणं शौचमनेष्वल्लिप्तम्' while the present text has 'शौचमनेष्वल्लिप्तम्'. Vide बसिष्ठधर्मसूत्र III. 48 which reads 'अकर्षणं शौचमनेष्वल्लिप्तम्' : etc.

Probably the word means 'the general traditional view of most writers in that particular śāstra on a particular point.' In numerous places Gautama refers to the views of his predecessors in the words 'eke' (2. 15, 40 and 56, 3. 1, 4. 17, 7. 23 &c.) and 'ekesām' (28. 17 and 38). This proves that Gautama was preceded by great literary activity in the sphere of dharmasāstra. Gautama II. 28 seems to be a reminiscence of the Nirukta (II. 3)⁶⁴.

The earliest reference to Gautama as an author on dharma occurs in the Baudhāyanaadharmasūtra. Baudhāyana discusses the authoritativeness of usages peculiar to the north or the south and quotes Gautama as saying that it is wrong to hold that certain customs must be held authoritative in certain countries (even though opposed to Vedic tradition and smṛti). This refers to G. Dh. S. II. 20. In another place Baudhāyana gives it as his view that a Brāhmaṇa, if he cannot make a living by teaching, officiating as a priest or by gifts, should earn his livelihood as a Kṣatriya and quotes the views of Gautama as opposed to this⁶⁵. The extant Gautama on the other hand teaches the same view as that of Baudhāyana⁶⁶. Bühler made the plausible suggestion that the sūtra in the extant Gautama is an interpolation. Govindasvāmī, the commentator of Baudhāyana, suggests that another Gautama is referred to by Baudhāyana. It is possible to suggest that in the Ms. of Gautama used by Baudhāyana the sūtra about living as a Kṣatriya did not occur and the next sūtra about living as a Vaiśya alone occurred. Chapter 19 of the Gautama-dharmasūtra which forms an introduction to *prāyaścittas* in Gautama seems to have been borrowed wholesale by Baudhāyana (III. 10) with slight changes. That Baudhāyana borrows follows from the fact that the chapter in Baudhāyana occurs in the middle of the discussion about *prāyaścittas* and not as an introduction, which is the case in Gautama. Baudhāyana treats of penances in several places (II. 1, III. 5. 10 and IV. 1. 4). There are besides many sūtras in both Gautama and Baudhāyana that exhibit a close correspondence, e. g.

64 'दृष्टो दमनादिन्याहुस्तेनादान्तान्दमयेत्.' The Nirukta has दृष्टो ददते... दमनादित्यौप-मन्यवः १.

65 अश्वपानवाजनपतिप्रहेरशतः क्षत्रधर्मेण जडिहस्त्यनन्तरत्वात् । केत गोतमोत्पुषो हि क्षत्रधर्मे बाह्यणस्य । बौ. ध. सू. II. 2. 69-70.

66 वाजन. अश्वपानपतिप्रहेरः सर्वेषां । पूर्वः पूर्वो गुरुः । तदलाभे क्षत्रवृत्तिः । तदलाभे वैश्यवृत्तिः । गो. ध. सू. 7. 4-7.

Gautama III. 25-34 and Baudhayana II. 6. 17 about Vaikhāṇasa, Gaut. 3. 3 and 35 and Baud. II. 6. 29, Gaut. 15. 29 and Baud. II. 8. 2, Gaut. 23. 8-10 and Baud. II. 1. 12-14, Gaut. 24. 2 and Baud. II. 3. 8. The Ap. Dh. S. II. 6. 15. 25 speaks of Smṛti as laying down that up to *upanayana* there is no *adhikāra* for *boma*. This probably refers to Gautama II. 1-3. The Vasiṣṭhadharmasūtra also quotes the views of Gautama in two places (4. 34 and 36, impurity on death). The first refers to Gautama 4. 41 but the second cannot be traced in the extant Gautama. Chapter 22 of Vasiṣṭha is borrowed from the Gautamadharmasūtra, chapter 19. There are besides many sūtras that are the same or almost the same in Gautama and Vasiṣṭha, e. g. Gautama 3. 31-33 and Vas. 9. 1-3, Gaut. 3. 26 and Vas. 9. 10, Gaut. 1. 44 and Vas. 3. 37, Gaut. 1. 40 and Vas. 3. 38, Gaut. 1. 45-46 and Vas. 3. 48, Gaut. 1. 28 and Vas. 3. 49, Gaut. 1. 5-7 and Vas. 1. 24-26. Gautama is referred to in the Manusmṛti (III. 16) as the son of Urathya. Gautama is one of the authors of *dharmasūtras* enumerated in Yājñavalkya (I. 5). Aparārka quotes a verse from the Bhaviṣyapurāṇa which speaks of Gautama's prohibition about drinking⁶⁷. Similarly Kullūka (on Manu XI. 146) quotes a verse from the same Purāṇa which refers to Gautama 23.2. Kumārila in his Tantravārtikā quotes over a dozen sūtras from Gautama which present the same text as we have⁶⁸. Gautama 11. 29 and 12. 4 are quoted by Śaṅkara in his *bhāṣya* on Vedāntasūtra III. 1. 8 and I. 3. 38 respectively. Viśvarūpa in his commentary on Yājñavalkya quotes numerous sūtras from Gautama. In Medhātithi's *bhāṣya* on Manu the writer more frequently quoted than any other is Gautama (e. g. on Manu II. 6, VIII. 125 &c.).

The foregoing discussion about the literature known to the Gautama Dh. S. and the authors and works that mention Gautama or quote the dharmasūtra helps us in arriving at the approximate age of the dharmasūtra. He is separated by a long interval from the Samavedhāna Brāhmaṇa. He is later than Yaska and wrote at a time when Pāṇini's system was either not in existence or had not attained a pre-eminent position. The extant text was known to Baudhayana and Vasiṣṭha and was in the same state long before 700 A. D. The sūtra betrays no knowledge of the onslaught delivered on Brahma-

67 प्रतिषेधः पुराणैः मद्यस्य च नराधिप । द्विजोत्तमानामेवोक्तः सततं गौतमादिभिः ॥
भविष्यपुराण quoted by अपरार्क p. 1078.

68 Vide JBBRAH vol. I (new series) for 1925, pp. 66-67.

nism by Buddha and his followers. He uses the term *Bhikṣu* (3. 10) instead of the term *parivrajaka* that occurs in Baudhāyana, Āpastamba and other sūtra works and lays down that a *bhikṣu* is to stay in one place in the rains, which reminds one of the Buddhist 'bhikkhu' and 'Vasso'. Gautama cites the opinion of some that Yavana is the offspring of a Kṣatriya male and a Śūdra female (4. 17). It is supposed by many scholars that the Yavanas became known to the Indians only at the time of Alexander's invasion and hence every work in which the word *yavana* occurs must be later than 320 B. C. Bühler (S. B. E. vol. II. Intro. lvi.) seems to suggest that the sūtra where the word *Yavana* occurs in Gautama may be an interpolation. This is not a satisfactory explanation. One may ask, if Bühler believes that the Indians borrowed their alphabet centuries before Alexander from the neighbours of the Greeks, why it is improbable that the Indians may not have heard of the word *Yavana* centuries before Alexander and why Yavanas may not have resided in India long before that date. Taking all these things into consideration the Gautama-dharmasūtra cannot be placed later than the period between 600-400 B. C.

Haradatta wrote a learned commentary on the Gautama-dharmasūtra called *Mitākṣarā*. For an account *vide* sec. 87 below. In numerous places he quotes the explanations of other commentators of Gautama (e. g. 9. 52; 10. 12, 56, 66; 11. 17; 12. 32; 21. 9 &c.). The *bhāṣya* of Maskari, son of Vāmana, is also a learned one, but may probably be later than Haradatta, since the interpretations which he quotes as given by others are found to be those of Haradatta (*vide* on Gaut. 12. 30, 13. 20-22).

Asahāya seems to have written a *bhāṣya* on Gautama; *vide* sec. 59 below.

The *Mitākṣarā*, the *Smṛticandrikā*, Hemādri, Mādhava, and other writers quote a *śloka*-Gautama. *Vide* *Parāśara-Mādhaviya*, vol. I, part I, p. 7. Aparārka, Hemādri and Mādhava quote *Vṛddha-Gautama*, while the *Dattakamīmāṃsā* (p. 72) quotes *Vṛddha-Gaut.* and *Bṛhad-Gaut.* side by side on the same point. These are later works. Jivānanda publishes a *smṛti* of *Vṛddha-Gautama* in 22 chapters and about 1700 verses (part II, pp. 497-636), where it is said that Yudhiṣṭhira asked Kṛṣṇa about the *dharma*s of the four castes. This *smṛti* seems to have been originally taken from the *Āśvamedhikaparva* of the *Mahābhārata*, as Mādhava and others cite

verses occurring in it as from that parva (vide Parāśaramādhaviya vol. I, part I, pp. 108-110).

6. The Baudhāyana Dharmasūtra.

This has been edited several times (text by Dr. Hultsch at Leipzig in 1884, text in the Ānandāśrama collection of smṛtis and in the Mysore Government Oriental Series in 1907 with the commentary of Govindasvāmin; translated in S. B. E., Vol. 14, with an Introduction). The Mysore edition has been used in this work. Baudhāyana is a teacher of the Kṛṣṇayajurveda. A complete set of the Baudhāyanasūtras has not yet been recovered and has not been so carefully preserved as the sūtras of Āpastamba and Hiraṇyakeśin. Dr. Burnell arranges Baudhāyana's sūtras into six sūtras, the Śrautasūtra in 19 praśnas (probably); Karmāntasūtra in 20 adhyāyas; Dvaidhasūtra in four praśnas; Grhyasūtra in four praśnas; Dharmasūtra in four praśnas; Śulvasūtra in three adhyāyas. The commentators offer no indication as to the place originally assigned to the *grhya*, *dharma* and *śulva* sūtras in the whole collection. Dr. Caland in his monograph (A. D. 1903) 'Über das Rituelle sūtra des Baudhāyana' gives on p. 12 the contents of the Baudhāyanasūtra as follows:—Praśnas I-XXI Śrauta, XXII-XXV Dvaidha, XXVI-XXVIII Karmānta; XXIX-XXXI Prāyaścitta, XXXII Śulvasūtra, XXXIII-XXXV Grhyasūtra, XXXVI Grhyaprayaścitta; XXXVII Grhyaparibhāṣā, XXXVIII-XLI Grhyapariśiṣṭa; XLII-XLIV Pitrmedha, XLV Pravara, XLVI-XLIX Dharma. Dr. Caland edited nine praśnas of the Śrautasūtra for the B. I. Series (A. D. 1904). Dr. R. Shamasastry published for the Mysore University (in 1920) the Baudhāyanagrhyasūtra with *paribhāṣā*, *grhyasūtra*, Pitrmedhasūtra. The Grhyasūtra cites the view of Baudhāyana himself (I. 7). The Baudhāyana-dharma refers to the Grhya and presupposes it in several places (vide note 54). In the Baudhāyanagrhya (III. 9. 6) we have a reference to *padākāra* Ātreya, *Vṛtikāra* Kaundinya, *pravacanākāra* Kanva Bodhāyana, and *Sūtrakāra* Āpastamba.^{68a} A similar passage

68a अथ दक्षिणतः मार्चानासीतिनो वेश्मपायनाय फलिङ्गने तित्तिरये उल्लापोल्यायाश्चये आत्रेयाय पदकाराय कोण्डिन्याय वृत्तिकाराय कण्वाय बोधायनाय प्रवचनकारायपस्तम्बाय सूत्रकाराय सत्याषाढाय द्विष्यकेशाय वाजसनेयाय याज्ञवल्क्याय भारद्वाजायामिषेरयाचार्येभ्य ऊर्ध्वरेतोभ्यो वानप्रस्थेभ्यो वंशस्त्रेभ्य एकपत्नीभ्यः कल्पवामीति. The epithets must be understood as arranged above, since elsewhere the epithet सूत्रकार is specially appropriated to आपस्तम्ब. The द्विष्यकेशिगृह्य (II. 20. 1,

occurs in the Bhāradvāja Grhyasūtra. In the Baudhāyana-dharma-sūtra (II. 5. 27 R̥ṣitarpaṇa) we have Kaṇva Bodhāyana, Āpastamba sūtrakāra and Satyāsaddha Hiranyakeśin one after another. These references show that Kaṇva Bodhāyana was an ancient sage when the Baudhāyana-dharmasūtra was written and that he could not have been the author of the grhya or the dharma sūtras of Baudhāyana. Baudhāyana may have been a descendant of this Kaṇva Bodhāyana. This surmise is supported by Govindasvāmin who explains Baudhāyana occurring in Baudhāyanadharmasūtra I. 3. 13, as Kānvāyana. In the dharmasūtra Baudhāyana is himself cited as an authority several times (e. g. I. 4. 15 and 24, III. 5. 8, III. 6. 20). In all these places the Mysore edition reads Bodhāyana, while the Ānandaśrama reads Baudhāyana. In one or two places he is styled 'bhagavān' (III. 6. 20). Several explanations are offered by the commentator Govindasvāmin (on I. 3. 13). He says that it is the practice of the Ācāryas to refer to themselves in the third person (as Medhātithi says on Manu⁶⁹) or that the author of the dharmasūtra is a pupil of Baudhāyana as the Manusmṛiti is promulgated by Bṛhgu, the pupil of Manu, or there was some other Baudhāyana whose works have not come down to us.

The following are the contents of the Baudhāyana-dharmasūtra:—*Praja* 1:—Sources of *dharma*, who are *śiṣṭas*, *pariśad*, different practices of northern and southern India, countries where śiṣṭas reside and where mixed castes reside, *prayaścitta* for visiting countries of the latter type; 2. Studenthood for 48, 24 or 12 years, time of *npanayana* and the girdle, skin, staff appropriate to each caste, duties of *brahmacharin*, eulogy of *brahmacharya*; 3. The duties of the *śnataka* who has completed his studies and observances but has not yet married; 4. directions about carrying the earthen jar (in the case of the *śnataka*); 5. bodily and mental *śauca*, purification of various substances, impurity on birth and death, meaning of *sapiṇḍa* and *sakulya*, rules of inheritance, purification on touching a corpse or a woman in her menses or on dog-bite, what flesh and food was

ed. by Kīrta in 1889) makes this clear. It reads 'आग्नेयाय वदकाराय कौण्डिन्याय वृत्तिकाराय सूत्रकारेभ्यः सत्यापादाय प्रवचनकर्तृभ्य आचार्येभ्यः &c. माद्वान्मृत् (quoted by Dr. Caland in 'Über das Rituella &c. p. 2, n. 3) reads 'बोधायनाय भरद्वाजाय सूत्रकारायापस्तम्बाय सर्वेभ्यः सूत्रकारेभ्यः &c.'

69 'प्रायेण ग्रन्थकाराः स्वमतं परापदेशेन वृत्ते.''

allowed and forbidden; 6. Purification from the point of view of sacrifice, purification of clothes, ground, grass, fuel, vessels, and articles used in sacrifice; 7. Rules about the importance from the sacrificial point of view of sacrifice, of the sacrificial utensils, priests, the sacrificer and his wife, ghee, cooked offerings, the victim, soma and fires; 8. The four *varṇas* and the sub-castes; 9. Mixed castes; 10. the duties of kings, the five great sins and punishments for them, punishments for killing birds, witnesses; 11. The eight forms of marriage, holidays; *Praśna* II. 1. *Prāyaścittas* for *brahmadatyā* and other great sins, *prāyaścitta* for a *brahmachārin* violating his vow of celibacy, for marrying a *sagotra* girl, for marrying before elder brother, sins lesser than the great ones, description of such penances as *Parāka*, *Kṛcchra*, *Atikṛcchra*; 2. Partition of heritage, larger share for the eldest, the several substitutes for an *aurasa* son, exclusion from inheritance, dependence of women, *prāyaścitta* for adultery by men and women, rules about *nivoga*, means of subsistence in distress, continuous duties of the house-holder such as *Agnihotra* &c.; 3. The daily duties of the householder such as bathing, *ācamana*, *Vaiśvadeva*, giving food; 4. *Sandhyā*; 5. Rules about the manner of bathing, of *ācamana*, worship of the sun, and about the method of propitiating ('*tarpana*') gods, sages and *pitris*; 6. The five great daily *yajñas*; the four castes and their duties; 7. regulations about dinner; 8. *Śrāddha*; 9. eulogy of sons and spiritual benefit from sons; 10. rules about *sannyāsa*; *Praśna* III. 1. modes of subsistence for the two kinds of householders, *Śāliṇa* and *Yāyavara*; 2. the means of subsistence called '*Saṃnivartanī*'; 3. the duties of the forest hermit and his means of livelihood; 4. *prāyaścitta* for not observing the vows of *brahmachārin* or householder; 5. method of reciting *Aghamarṣaṇa*, the holiest of texts; 6. the ritual of *prastāyavaka*; 7. the purificatory *homa* called *Kūsmāṇḍa*; 9. the penance called *candrayāna*; 9 the recital of the Vedas without taking food; 10. theories about purifications for sin, purifying things; *Praśna* IV. 1. *prāyaścittas* of various kinds viz. for eating forbidden food or drink &c.; 2. *prāṇāyāmas* and *Aghamarṣaṇa* as purifiers in case of several sins; 3. secret *prāyaścittas*; 4. Various Vedic texts as *prāyaścittas*; 5. Means of securing *siddhi* by means of *japa*, *homa*, *īṣṭi* and *yantra*: the penances called *Kṛcchra*, *Ati-Kṛcchra*, *Sāntapana*, *Parāka*, *Candrayāna*; 6 the muttering (*japa*) of holy texts, the *īṣṭis*; 7 praise of *Yantras*, various Vedic texts used in *homa*; 8 censure of those who enter on the means of *siddhi* out of great greed, permis-

sion to get these things done through another in certain circumstances.

The extant Dharmasūtra does not appear to have come down intact. The fourth *praśna* is most probably an interpolation. Most of the eight chapters of that *praśna* are full of verses, the portion in prose being very small. The last three chapters (6-8) are entirely in verse. The style is quite different from that of the first two *praśnas*. The first five chapters of the fourth *praśna* dealing with *prāyaścittas* are more or less superfluous, the same subject having been dealt with in II. 1 and III. 4-10. Some of the *sūtras* in the earlier *praśnas* are repeated *verbatim* in the fourth, e. g. II. I. 33-34 and IV. 2. 10-11 (*avakīrṇi-prāyaścitta*). The third *praśna* also is not free from doubt. The tenth chapter of the third *praśna* is as said above taken from Gautama. The sixth chapter of the third *praśna* agrees very closely in phraseology with the 48th chapter of the Viṣṇudharmasūtra. But it is rather difficult to say which is the borrower. Dr. Jolly (S. B. E. Vol. VII. p. XIX) is inclined to think that both borrowed from a common source. It seems more probable that Viṣṇu borrows from Baudhāyana, as the Viṣṇudharmasūtra uses the form 'punīta' in place of 'punatha' (in Baud.) and as the Viṣṇu-Dharmasūtra omits all reference to Rudra (Baud. III. 6. 12.) and omits the words "gāṇān paśyati, gāṇādhipatiṃ paśyati... bhagavān Bodhayanah" (Baud. III. 6. 20.). In the Mysore edition all the four *praśnas* of the *Dharmasūtra* are divided into *adhyāyas*, but the Mss used by Bühler appear to have divided the first two *praśnas* into *kāṇḍikas* and the last two into *adhyāyas*. There are many repetitions even in the first two *praśnas*, which therefore make one rather doubtful about the authenticity of the first two *praśnas* also in their entirety. For example II. 6. 11 and 31 are identical; in II. 7. 22 and II. 10. 33 the same verse ("aṣṭau grāṣā" &c.) is quoted. Such repetitions are frequent in the two last *praśnas* e. g. III. 2. 16 and III. 3. 23; III. 4. 5 and III. 7. 12. Some of the quotations ascribed to Baudhāyana in the *Mitākṣarā* and other works are not taken from the *dharmasūtra*, but from the *Gṛhyasūtra* or its supplements (e. g. the words 'ekam śākhām-adhite śrotṛyaḥ' quoted in the *Mit.* on Yaj. III. 24, which are cited by Hultsch (on p. 125) are taken from the *Gṛhya* (vide note 78 below).

The Dharmasūtra of Baudhāyana is somewhat loose in structure and is not concise. Govindasvāmin remarks (on I. 2. 19.) that

Baudhāyana does not aim at brevity.⁷⁰ Several subjects are treated of in two places and often without any logical connection with what precedes or follows. Rules of inheritance (*dāya-bhāga*) occur in the midst of rules about *prāyaścitta* (in II. 2.); rules about holidays (*anadhya*) occur immediately after the eight forms of marriage and the condemnation of the sale of a daughter (I. 11). Rules about *śrāta* occur in two places (I. 3 and II. 3. 10 ff.). Baudhāyana quotes at least 90 verses introduced by the words "athāpyudāharanti," more than 80 being from the first two *prāśnas* alone. There are over two hundred other verses, about 80 of which occur in the first two *prāśnas* and about ten are Vedic. Some of the verses even in the first two *prāśnas* do not appear to be quotations e. g. I. 1. 16, II. 2. 1, II. 3. 50, II. 3. 52-54 and 56. A verse quoted is in the *Varṇasātha* metre (IV. 3. 14); there are two verses in the *Upajati* metre taken as a quotation (II. 3. 18). There are some prose quotations introduced with the words "athāpyudāharanti" (e. g. II. 4. 5 and II. 6. 30 which refers to the *asura* Kapila, son of Prahlāda). The language of the Baud. Dh. S. is archaic and often departs from the Pāṇinian standard. Baudhāyana employs such un-Pāṇinian forms as "grhya" (for *grhītvā* in II. 5. 1), *pūjya* (II. 9. 5.), "adhigacchāna" (in II. 9. 9.), *anayitvā* (III. 3. 6), "punatha" (in III. 6. 5, probably a quotation), "tebhī" (for *taib* in III. 2. 16, a quotation). In several places Baudhāyana states opposite views and then gives his own opinion on the point, e. g. Baud. I. 5. 105-109 (about impurity on birth); II. 1. 49-51.

As regards the literature known to Baudhāyana the following points may be noted. All the four Vedas are mentioned by name in II. 5. 27 (*tarpaṇa*). He quotes very frequently the *Taittiriya Saṁhitā*, *Tai. Brāhmaṇa* and the *Tai. Āraṇyaka* (in the *Āndhra* recension). Well-known hymns of the *Rgveda* such as the *Aghamarṣaṇa*, the *Puruṣasūkta* and also simple 'ṛks' are frequently referred to. In III. 10 (which is almost the same as *Gautama* 19) there is a *sūtra* enumerating the *Upaniṣads*, the *Saṁhitās* of all the Vedas and several *sāmans* as purificatory texts. There are long quotations taken from the *Śatapatha-brāhmaṇa* (XI. 3. 1 ff and XI. 5. 6. 3) in Baud. (I. 2. 52 about *brahmarati* and II. 6. 7-9 about *brahmayajña*). It is noteworthy that in the *tarpaṇa* there is an invocation of the

⁷⁰ ननु द्विजातिषु स्वकर्मरक्षेयु इति सूत्रवितव्ये किमिति सूत्रद्वयारम्भः । सत्यं, अयं हाचार्यो नृपतिश्चन्द्रालम्बाभिषयो भवति ।

Atharvaveda and immediately afterwards of the Atharvāṅgirasah. The same is found in the Baudhāyanagrhya also (III. 2. 9 and 22). In the Upaniṣads (Brhadāraṇyaka II. 4. 10, IV. 1. 2) it is the word Atharvāṅgirasah that stands for the Atharvaveda. Baudhāyana quotes a gāthā of the Bhallavins (I. 1. 29) about the geographical limits of Āryāvarta. Vasiṣṭha adduces the same verse (I. 15) and says that it is taken from the Nidāna work of the Bhallavins. The Nirukta also mentions a school of Vedic interpretation called Naidānāh. It is difficult to say what Nidāna works contained. *Itihāsa* and *Purāṇa* occur in the *tarpaṇa* (II. 5. 27). The *aṅgas* of the Vedas occur in I. 1. 8 and the six *aṅgas* in II. 8. 2. Whether the word "rahasya" in II. 8. 3 means the Āraṇyakas (as Govindasvāmī explains) is doubtful. Baudhāyana mentions a Vaikhāṇasa-sāstra in II. 6. 16, which appears to refer to the work of Vikhanas on hermits and speaks of Śrāmapaka (the rites prescribed by Vikhanas for initiation as hermit), just as Gautama does. Among the authors on *dharma* mentioned by name are : Āupajāṅghani (II. 2. 33 for the view that only *aurasa* son was to be recognised and not the other kinds of sons⁷¹), Kātya (I. 2. 47), Kāśyapa (or Kaśyapa in other editions, I. 11. 20 on the point that a woman bought cannot be a *patni*), Gautama (I. 1. 23 and II. 2. 70), Prajāpati (II. 4. 15 about failure in Sandhyopāsana, and II. 10. 71 about *sonnyāsa*), Manu (IV. 1. 14 and IV. 2. 16), Maudgālya (II. 2. 61, about observances of a widow being restricted only to six months after her husband's death), Hārīta (II. 1. 30). Baud. I. 2. 7 quotes a verse, which Vasiṣṭha ascribes to Hārīta (Vas. II. 6). As to Gautama, *vide* p. 17 above. Manu is only mentioned in the fourth prāśna, the authenticity of which, as said above, is very doubtful. Baudhāyana II. 2. 16 (about the efficacy of *Aghamarjana*) closely agrees with Manu XI. 260. The first reference to Manu's teaching cannot be traced in the Manusmṛti. Prajāpati (in III. 9. 21) seems to stand for god Brahmā and not for any real or mythical writer on *dharma*. One remarkable piece of information contained in Baudhāyana (II. 6. 30) is that he quotes from a work (of the Brāhmaṇa class in language) a prose passage wherein the division into four āśramas is ascribed to an *asura* Kapila, son of Pralhada. In II. 2. 79 Baudhāyana quotes a *gāthā* from the

71 One of the verses (अयमसौ हस्तेन तन्तुमेतं) is referred to by शबरस्वामी on

पृ. नी. सू. I. 2. 13 (अपराधान् कर्तुं च पुत्रदर्शनम्).

H. D. 4.

dialogue between the daughter of Uśanas and the king Vṛṣaparvan⁷³, which is nearly the same as Mahābhārata I. 78. 10 and 34. Baud. quotes the view of *Ācāryas* (II. 6. 29) as Gautama does. In several places he refers to the views of his predecessors on *dharma* as "others" (*ete, अपरे*) e. g. I. 4. 23, I. 5. 16, I. 6. 105-106, II. 5. 2. In II. 3. 18 two verses in the Upajāti metre are quoted as sung by "anna" (food). From the numerous quotations in verse cited by Baudhāyana on topics of *dharma*, it follows that the Dharmasūtra was preceded by a considerable number of works on *dharma* in verse. Bühler (SBE vol. XIV, p. XLIII) says that Viṇṇāneśvara was the first writer who quoted the Baud. D. S. But there are writers who flourished centuries before Viṇṇāneśvara that regarded Baudhāyana as a writer on *dharma* and either quoted his words or pointedly referred to them. Śabara in his *bhāṣya* on Jaimini, I. 3. 3 says that the rule in the Smṛtis about the period of Vedic study being 48 years is opposed to the Vedic injunction "one who has begot sons and whose hair are dark should consecrate the sacrificial fires⁷⁴." This must be regarded as referring to the words of Baudhāyana (I. 2. 1). Śabara uses the same word "Vedabrahmacarya" that Baud. employs. It is true that Gautama and Āpastamba both refer to the rule about 48 years, but they do not employ the word "veda-brahmacarya." The Tantravārtike of Kumārila says that the words of Āpastamba (II. 6. 15. 1) which seem to accept the validity of local and family usages (even though opposed to Smṛti tradition) stand refuted by the words of Baudhāyana (I. 1. 19-24) who cites only such censured usages as are opposed to Smṛti. Kumārila appears to think that Baudhāyana attacks the extant work of Āpastamba, i. e. the present Baud. is later than the present Āpastamba. It is not necessary to follow

73 स्तुवतो दुहिता त्वं वे पायतः प्रतिगृह्णतः । अथाहं स्तुयमानस्य ददमोपनिगृह्णतः ॥

74 शबर's words are 'अष्टाचत्वारिंशद्वर्षाणि वेदब्रह्मचर्यवरणे ज्ञानपुत्रः कृष्णकेशोर्मिना-
दधीत-इत्यनेन विरुद्धः' on I. 3. 3, and again on I. 3. 4 'अपुत्रस्य पञ्चाद्वयस्तथा-
ष्टाचत्वारिंशद्वर्षाणि ब्रह्मचर्यं चरितवन्तः'. बोधायन's words are अष्टाचत्वारिंशद्वर्षाणि
पौरुषं वेदब्रह्मचर्यम्. Compare गो. ध. सू. 2. 58 and आ. ध. सू. I. 1. 2. 12.

74 तन्त्रवार्तिके p. 139 'आपस्तम्बचर्यं तु बोधायनेन स्मृतिविरुद्धदृष्टाचारोदाहरणाम्येव प्र-
चक्षता निराकृतम्'. The words in the गो. ध. सू. (I. 1. 22) 'तत्र तत्र देश-
यमान्यमेव स्वात्' are opposed to the words of आपस्तम्ब 'एतेन देशकृतं कर्मा
व्याख्याताः.'

Kumārila implicitly as regards chronological details, where he is speaking of writers that flourished over a thousand years before him. But his opinion deserves weight. The *Tantravārtika* quotes a *Smṛti* passage which bears a close resemblance to Baudhāyana (II. 3. 28)⁷⁵. In the commentary of Viśvarūpa (who as we shall see below flourished about 800 A. D.) on Yājñavalkya, Baudhāyana is quoted at least nine times in the chapter on *śāstra* alone. Vide Viśvarūpa on Yāj. I. 21, 26, 29, 33, 64, 69, 72, 79, 195 (Trivandrum edition), where Baud. I. 5. 14, I. 2. 30, I. 5. 5, I. 1. 17, IV. 1. 15, IV. 1. 18, IV. 1. 22, IV. 1. 20 and I. 5. 47 are respectively quoted. There are very few variations from the present text and the only serious variation is as regards the last (I. 5. 47) which is in prose (while Viśvarūpa quotes a verse). It is remarkable that Viśvarūpa quotes several verses from the fourth *praśna*, which shows that even if the fourth *praśna* be an interpolation, it is comparatively an ancient one. The *Mit.* also (on Yāj. III. 306) quotes a long passage from the fourth *praśna* (IV. 1. 3-11). The words of the *Śakuntala*⁷⁶ that the first precept is that a girl is to be given away to a meritorious person are probably a reminiscence of Baud. IV. 1. 12. Medhātithi on *Manu*. V. 117 quotes Baudhāyana I. 5. 47 and on IV. 36 quotes Baud. I. 4. 2 (which is mutilated as printed). On *Manu*. V. 114 he says that all the rules about purification of substances are contained in Baudhāyana-*smṛti*. On *Manu*. V. 118, he quotes Baud. I. 5. 50.

About the home of Baudhāyana it is difficult to advance any positive conclusion. In modern times Baudhāyanīyas are mostly confined to the south. We know that Śāyana, the great commentator of the Vedas, was a Baudhāyanīya. A grant of Nandivarma, a Pallava, of the 9th century mentions Brāhmaṇas of the *prāvacana-sūtra* as recipients.⁷⁷ As Baudhāyana is called *prāvacanākāra* in the *Grhya-sūtras* Bühler thinks (S. B. E. vol. 14 p. XLII) that the Brāhmaṇas

75 *तन्त्रवार्तिक* p. 923 'तथा च स्मृतिः । ...धारयेद्वैष्णवं दण्डं शुभे रौक्मे च कुण्डले—
इत्यादि सूपत्यन्ते ।' Baud. has 'वैष्णवं दण्डं धारयेद्वैष्णमकुण्डले च. Compare *मनु*
IV. 36. It is probable that the *तन्त्रवार्तिक* combines *वो.* and *मनु*.

76 'कुणवते कन्यका मेदेया इति तावत्तथमा कल्पः' *शकुन्तल* 4th Act; while Baud.
has 'दद्यात्कुणवते कन्या नमिकां ब्रह्मचारिणे'.

77 I. A. vol. 8, pp. 273-274.

belonged to the Baudhāyannacarana. Buhler is probably right. In the grant most of the donees are students of the Āpastamba Sūtra. First the Gotra, then the Sūtra and then the name of the donee are introduced in the grant. Therefore as some of the donees are said to be students of "pravacanasūtra," it follows that "pravacana" stands for some sūtra school. It appears that *sūtra* and *pravacana* are two different things, whatever the latter term may mean. Baudhāyana is called pravacanakara and Āpastamba is styled sūtrakāra. We are told by the Baudhāyana-grhysūtra⁷⁶ that a Brahmana who studied *sūtra* and *pravacana* was styled "bhṛaya." Buhler was inclined to hold that Baudhāyana was a southern teacher for several reasons. Baudhāyana mentions customs of the south and includes sea-faring as a custom peculiar to the north (I. 1. 20), while in another place he places sea-faring at the head of sins (*patantya*) lesser than the mortal ones (II. 1. 41). Therefore it is said that he was not a northern teacher. But as against this we have to remember that Baudhāyana (I. 1. 29) quotes with apparent approval a verse in which the countries of Avantī (Ujjain), Aṅga, Magadha, Surāṣṭra (Kathiawar) and Dakṣiṇāpatha are declared to be the home of mixed castes. Dakṣiṇāpatha was generally supposed to be the whole peninsula south of the Narmadā. Baudhāyana, if he was a native of the south, would not have spoken of his country as the home of mixed castes only, unless he put a restricted meaning on the word Dakṣiṇāpatha (which sometimes meant in later days Mahārāṣṭra). Vide J. B. B. R. A. S. for 1917 p. 620.

The extant Baudhāyanadharmasūtra is certainly later than Gautama, as it mentions Gautama twice by name and as one quotation at least is found in the extant Gautama. Besides Baudhāyana quotes by name several teachers on *dharma*, while Gautama quotes only one, Manu. Baudhāyana is far removed from the times of the Upaniṣads. Baud. (II. 7. 15) quotes a verse which is itself an adaptation of a passage from the Chāndogya-upaniṣad.⁷⁷ He

76 The whole passage is interesting 'उपनीतमात्रो वनानुचारी वेदानां किंचिदधीत्य
ब्राह्मणः । एकां शास्त्रमधीत्य श्रोत्रियः । अङ्गप्रवचनानुचानः । कल्पध्यायी कथिकल्पः ।
सूत्रप्रवचनध्यायी भूषणः । चतुर्वेदाह्वयिः । जल ऊर्ध्वं देवः ।' बो. गृ. सू. I. 7. 3-8.

77 Baud. 'अथाऽमुदाहरन्ति- यथा हि तूलमपीकान्तो मोक्षं प्रदीप्यते । तद्वत्सर्वोऽपि पापानि
दहन्ते ह्यनपाजिनः ॥' compare छान्दोग्योपनिषद् V. 24. 3. 'तयधैरिकातूलमन्यो
मोक्षं प्रदीप्यते' इत्यत्र सर्वे पापानः प्रदीप्यन्ते' &c.

quotes Harita. It is uncertain whether the Hāritadharmasūtra, a manuscript of which was discovered by the late Vaman Śastri Islampurkar at Nasik, is the one intended. Bühler thought that the work of Baudhāyana was earlier than that of Āpastamba by a century or two. His first reason was that Kanya Baudhāyana receives homage in the *tarpaṇa* before Āpastamba and Hiranyakeśin and that the same order is observed in the Baudhāyana-grhyasūtra. But this reason is far from convincing. It may be conceded that Baudhāyana was regarded as the oldest (or the most authoritative or respectable) of the three schools of the Black Yajurveda. But from this it does not at all follow that the extant *dharmasūtra* of the Baudhāyanis is earlier than that of the Āpastambis. For aught we know the *sūtra* compiled for the school of Baudhāyana may be later than the *sūtra* manual of the Āpastambis. We saw above that orthodox opinion, represented by Kumārila, regards Baudhāyana's work as later than Āpastamba's. All the three founders of the three schools are mentioned in the Baudhāyanagrhyasūtra and dharmasūtra. One may equally argue with good reason that both these works knew a *sūtra* work of Āpastamba and that the extant dharmasūtra of Āpastamba is that work. Another reason assigned for the priority of Baudhāyana's work over Āpastamba's is that, though both have numerous *sūtras* that agree almost word for word, a comparison of the views of the two writers shows that Āpastamba lays down stricter and more puritanic (and therefore later) views on certain points than Baudhāyana. Gautama, Baudhāyana and Vasiṣṭha mention several secondary sons, while Āpastamba is silent about them. Gautama, Baudhāyana (II. 2. 17, 62), Vasiṣṭha and even Viṣṇu approve of the practice of *niyoga*, while Āpastamba condemns it (II. 6. 13. 1-9). Gautama and Baudhāyana (I. 11. 1) speak of eight forms of marriage, while Āpastamba speaks of only six and omits Prajapatya and Paisāca (II. 5. 11. 17-20 and II. 5. 12. 1-2). Baudhāyana (II. 2. 4-6) allowed a larger share to the eldest son on a partition, while Āpastamba condemns such a procedure (II. 6. 14. 10-14). The Baudhāyanagrhyasūtra (II. 4. 6) allows upanayana to *sāthakara*, while Āpastamba (grhya 4. 10. 1-4) does not do so (dharmasūtra I. 1. 1. 19). These points are hardly conclusive on the question of date. From very ancient times there was great divergence of opinion among the doctors of the law on most, if not on all, of these points. There is no hard and fast rule that these doctrines were up-

held by early writers and condemned by later ones. Baudhāyana himself quotes the views of an ancient writer, Aupajāghani, who condemned all secondary sons. The verses that Baudhāyana quotes on this point (II. 2. 34-36) are quoted by Āpastamba also but without the author's name (Āp. II. 6. 13. 6), there being variants only in the first verse. *Niyoga* was allowed by Manu (9. 36-63) and then condemned (9. 64-68) and Brhaspati refers to this attitude of Manu (vide Kullūka on Manu 9. 68). Even so late a writer as Yājñavalkya (II. 131) approves of *niyoga*. About the *rathakara* being allowed to consecrate the sacred fires there is a discussion in the sūtras of Jaimini (VI. 1. 44 ff.). Vedic passages supported both methods viz. equal division among sons and the bestowal of a larger share on the eldest. Even Yājñavalkya (II. 118) allows a larger share to the eldest son. Therefore hardly anyone of the circumstances relied upon by Bühler as indicating a later age for Āpastamba is conclusive or convincing. The third ground for placing Baudhāyana before Āpastamba is that the style of the former is simpler and older as compared with the latter's. That Baudhāyana is simpler than Āpastamba may be admitted. But this may be due to the fact that Baudhāyana has been tampered with more than Āpastamba. On the other hand Āpastamba contains more un-Pāṇinian forms, more uncouth constructions, more words in an archaic sense than is the case with Baudhāyana. All that is almost certain about the age of the Baudhāyana-dharmasūtra is that it is later than the work of Gautama, that its style, its doctrines and its general out-look on different subjects do not compel us to assign it a later date than that of the other dharmasūtras. We have adduced evidence to show that long before the days of Śābara (whose latest date cannot be later than 500 A.D.) the Baudhāyana-dharmasūtra was an authoritative *smṛti*; it follows that the dharmasūtra must be placed somewhere between 500-200 B. C. Numerous sūtras are identical in Baudhāyana and Āpastamba e.g. Āp. I. 1. 2. 30 = Baud. I. 2. 40-41, Āp. I. 2. 6. 8-9 = Baud. I. 2. 39, Āp. I. 5. 15. 8 = Baud. I. 2. 31, Āp. I. 11. 31. 11 and 16 = Baud. II. 3. 39 and 32. There are several verses that occur in both e.g. Baud. II. 1. 42 = Āp. I. 9. 27. 11, Baud. II. 2. 34-36 = Āp. II. 6. 13. 6 (three verses condemning secondary sons), Baud. II. 10. 63 = Āp. 11. 9. 21. 10, Baud. II. 7. 22-23 = Āp. II. 4. 9. 13. (two verses), Baud. II. 6. 36. = Āp. II. 9. 24. 8. Besides these there are numerous Vedic quotations that are common to both. All this,

however, does not establish anything about their relative position. The Vasiṣṭha-dharmasūtra also has numerous quotations in common with Baud. Vide Vas. I. 15. = Baud. I. 1. 28, Vas. III. 5, 6, 11, 20, 36 = Baud. I. 1. 10, 12, 11, 8 and I. 5. 58 (respectively); Vas. 6. 20-21 = Baud. II. 7. 22-23; Vas. VIII. 17 = Baud. II. 2, 1; Vas. XI. 27-28 = Baud. II. 8. 21-22; Vas. XVI. 34 = Baud. I. 10. 35, Vas. XVII. 73 = Baud. IV. 1. 17, Vas. XVII. 86 = Baud. I. 5. 102; Vas. XXII. 10 = Baud. I. 1. 33. It is to be noted that some of these quotations (Baud. II. 8. 21-22, I. 10. 35) occur in the extant Manusmṛiti also (III. 125-126 and VIII. 98). There are a few prose sūtras in Vas. that are transformed into verse in Baud. and *vice versa* e. g. Vas. III. 41 (prose) = Baud. I. 5. 20 (quoted as a verse), Vas. III. 57 (quoted as a verse) = Baud. I. 6. 19-20. It is not likely that one borrows from the other. There are two other possible explanations, viz. that both Baud. and Vas. (and Manu also) quote from or adapt a common source or that the three works have been tampered with and interpolations introduced at every step. The latter alternative is too sweeping as the number of verses is very large and makes all the old sūtras except that of Gautama valueless for all chronological purposes. One cannot subscribe to the view that such extensive interpolations took place as the latter theory demands. The first alternative appears more reasonable. What that common source was, whether it was a regular work in verse or whether there was a floating mass of such popular verses as Bühler holds, are questions that present very great difficulties. It is not easy to believe that there were hundreds of floating verses on *dharma* no body knew by whom composed, on which writers of the centuries preceding the Christian era drew for supporting their opinions. That does not sound as a very likely procedure. It is more probable that such verses were contained in a work or works now lost.

In the *tarpaṇa*, Baud. (II. 5. 21) mentions several appellations of Gaṇeśa, viz. Vighna, Vinayaka, Sthūla, Varada, Hastimukha, Vakra-tuṇḍa, Ekadanta, Lambodara. But this affords no certain clue as to date. The worship of Vināyaka is found in the *Manavagrhya* also. In the *tarpaṇa* (II. 5. 23) we have the seven planets mentioned in the order of the days of the week and also Rahu and Ketu; besides the twelve names of Viṣṇu occur in II. 5. 24. In II. 1. 44 Baud. speaks of the profession of an actor or of a teacher of dramaturgy (*Nāṭyācārya*) as an *upapātaka*. Several

sūtras attributed to Baudhāyana on the subject of adoption in the *Dattakamīnāmānasa* and other later works are taken from the *Baudhāyanagrhyasūtra* (II. 6), the sūtras agreeing very closely with *Vasiṣṭha* (15. 1-9).

According to Burnell the oldest commentator on the *Baudhāyana-śrauta-sūtra* was *Bhavasvāmīn*, whom he placed in the 8th century. The commentary of *Govindāsvāmīn* on the *Dharmasūtra* is a learned one and is generally to the point. He appears to be a very late writer.

7. *Dharmasūtra of Āpastamba.*

This has been edited several times (viz. by Bühler in the Bombay Sanskrit series with large extracts from *Haradatta's* commentary called *Ujjvalā* and also at Kumbhakonam with the complete commentary of *Haradatta* and translated by Bühler with an introduction in S. B. E. vol. II). The *Āpastambakalpasūtra* of the *Taittirīya Śākha* of the black *Yajurveda* is divided into 30 *prānas*. According to Bühler, the first 24 *prānas* contain the treatment of *Śrauta* sacrifices; the 25th contains *paribhāṣas*, *pravarakhanda*, and *Hautraka* prayers to be recited by *Hotr* priests; 26th and 27th *prānas* constitute the *Grhyasūtra*, the 28th and 29th *Dharmasūtra* and the 30th *prāna* is the *Śulvasūtra*. Bühler seems to be slightly inaccurate here. According to *Caṇḍappa*, who commented on the *Āpastambīya* sūtras in the 14th century, the *Āpastambīyamantrapāṭha* forms the 25th and 26th *prānas* of the *Kalpasūtra* and the *Grhyasūtra* forms 27th *prāna*.⁸⁰ The *Śrauta-sūtra* of *Āpastamba* was edited by Dr. Garbe in the B. I. series; the *Grhya* and *Mantrapāṭha* were edited by Dr. Winternitz. The *Grhya* with the commentary of *Sudarśanārya* has been edited in the Mysore Govt. Oriental series by *Pandit Mahadeva Sastri* (in 1893). It is divided into eight *patalas* and 23 *khaṇḍas*. According to the *Caranavyūha*, *Āpastamba* (or "bha" as written in many southern mss.) is one of the five subdivisions of the *Khāṇḍikīya* school of the *Taittirīyaśākha* of the Black *Yajurveda*. Whether the author of the *Āpastambīya Śrauta*, *Grhya* and *Dharma* sūtras is the same is difficult to determine. One sūtra in

⁸⁰ पञ्चविंशेऽथ षड्विंशेऽथ सप्तमिः । अष्टमेऽथ सप्तविंशेऽथ अष्टादशेऽथ विंशेऽथ त्रिंशेऽथ । ॥

(Dr. Winternitz's edition of *Āp. Mantrapāṭha* p. 1X). The editor further states (p. IX n. 2) that *Paribhāṣas* form part of the 24th *prāna* and not of the 25th, as Bühler says.

the Āpastambadharmas (II. 2. 5, 17) is the same as Ap. Śrauta (III. 17. 8 and VIII. 4. 6). Oldenberg (S. B. E. vol. 30, p. XXXII) does not subscribe to Bühler's view (S. B. E. Vol. II, pp. XIII-XIV) that the authors of the Ap. Śrauta and Dharma were identical and gives it as his own view that another person of the same school might have imitated the style of the author of the Śrauta. Whatever may be said of the identity of the authorship of the Śrauta and Dharma sūtras, the Grhya and Dharma seem to be very closely related and both seem to be the compositions of the same author. The Ap. Grhya sūtra, as compared with the Asvalāyana-grhya or Gobhila-grhya, is extremely brief and leaves out many rules that are given in other Grhya works. For example, about the choice of a girl Ap. grhya gives only a single rule (1. 3. 19⁸¹). While it is the Dharmasūtra that tells us that the bride must not be *sagotra* nor *sapiṇḍa* (Ap. Dh. S. II. 5. 11, 15-16). The Ap. Grhya is silent about the forms of marriage, about holidays, about the duties of *brahmachārins* and such other subjects which are generally treated of in other Grhyasūtras. These subjects are dealt with in the Ap. Dh. S. and there are several places where the Dharmasūtra presupposes the existence of the Grhya and refers to it. Compare Ap. Dh. S. II. 1, 1. 10-11⁸² with Ap. Gr. S. III. 7 (particularly sūtras 1, 17, 23). Vide note 54 above. Some sūtras are identical in the Grhya and Dharma, e. g. Ap. Dh. S. I. 1. 2. 38 and Grhya IV. 11. 15-16 (about the staff of Brahmacārin); Ap. Dh. S. II. 4. 8. 7 and Grhya V. 13. 19. In some cases the Grhya-sūtra itself seems to refer to the teachings of the Dharmasūtra, e. g. Grhya 8. 21. 1 and Dharma II. 7. 16. 6-7. All these facts make it highly probable, if not certain, that the Grhya and Dharma sūtras were composed by the same author and that the details of certain topics were purposely omitted in the

81 बभ्रुशीललक्षणसंपन्नामरोगानुपपद्यते ।

82 'श्रोत्रे स्थालीपाकः । तस्योपचारः पार्ष्णिने व्याख्यातः' । आप. ध. सू. 'अथेनामाश्रोत्रेन स्थालीपाकेन पाजयति । एवमेत ऊर्ध्वं दक्षिणादङ्गुलमुपोषिताभ्यां पर्यसु कायः । पार्ष्णिनातोन्मयानि कर्माणि व्याख्यातावाचरायानि गृह्यन्ते । आप. गृ. सू. Vide also आप. ध. सू. II. 7. 17. 6 'सर्वेषु वृत्तेषु सर्वतः समवदाय शेषस्य पाप्मावराध्यं प्राप्नोति-पापघोकात्' and आप. गृ. सू. 8. 21. 9 'सर्वतः समवदायोत्तरेण वजुषा शेषस्य पाप्मावराध्यं प्राप्नोति' 'उभयतः परिषेचनं यथा पुरस्ताद्' आप. ध. II. 2. 3. 17 and आप. गृ. I. 2. 3. 'समावृत्ते च... यथोपदेशो पूजयेत्' आप. ध. सू. II. 2. 3. 4 refers to आप. गृ. सू. V. 13. 1-18.

Grhya to avoid repetition. The *Smṛticandrikā* (III. p. 458) distinctly asserts that the author of the *Dharmasūtra* and the *Grhyasūtra* was the same.

The contents of the *Ap. dharma-sūtra* are :—

1. the authoritative sources of *dharma* are the Vedas and the usages of those who know *dharma*; the four *varṇas*, their precedence; definition of *acārya* and his greatness, time for *upanayana* according to the *varṇas* and according to one's desire; *prāyaścitta* if proper time for *upanayana* is gone; he whose father, grand-father and great-grand-father have no *upanayana* performed becomes *patita*, but he can be purified by *prāyaścitta*; the duties of *brahmacārin*, residence with teacher for 48 years, 36, 25 or 12 years; rules of conduct for *brahmacārin*, his staff, girdle and garment, rules about begging for food, bringing fuel and offering to fire; the vows of a *brahmacārin* are his *tapas*, rules about saluting teacher and others according to *varṇas*; giving *dakṣiṇā* to the teacher at the end of study; rules for *śrādhā*; rules about holidays and about the time and place for Vedic study; rules about holidays apply to study of the Veda and not to the use of *mantras* in Vedic rites; the five great daily *yajñas* to the *bhūtas*, men, gods, pitrs, and sages, honouring men of higher castes, old men, parents, brothers and sisters and others, method of inquiring about one's health &c. according to *varṇas*; occasions of wearing *yajñopavita*; times and manner of *śauṇḍhya*; rules about forbidden and permitted food and drink; the avocation of a *vaṇij* not allowed to a *Brāhmaṇa* except in distress; rules forbidding the sale or exchange of certain things; grave sins (*patanīya*), such as theft, the murder of a *Brāhmaṇa* or other man, causing abortion, incest, drinking wine etc; other sins are not so grave, though they make the perpetrator impure; discussion of some metaphysical questions such as the knowledge of the soul, *Brahma*, the moral faults that lead to perdition such as anger, avarice, hypocrisy &c; the virtues that lead to the highest goal, such as absence of anger or avarice &c. truthfulness, tranquility; compensation for killing a *Kṣatriya*, *Vaiśya*, or *Śūdra* and women; *prāyaścitta* for killing a *Brāhmaṇa* and an *Atreya* *Brāhmaṇa* woman, for killing a *guru* or a *Ścōtriya*; *prāyaścitta* for violating the bed of a *guru*, for drinking wine and for theft of gold; *prāyaścittas* for killing several birds, cows and bulls, and for abusing those who should not be abused, for sexual intercourse with a *Śūdra* woman, for taking forbidden food

and drink &c.; rules about Kṛcchra for twelve nights; what constitutes theft; how one should act towards a fallen (*patita*) *guru* and mother; various opinions about *prāyaścitta* for violating *guru's* bed; *prāyaścitta* for a husband who has intercourse with another woman and for wife's adultery; *prāyaścitta* for killing a *brūna* (a learned *brāhmana*); *Brāhmana* was not to wield arms, except in self-defence against bodily injury; *prāyaścitta* for *abhiśasta*; *prāyaścittas* for lesser sins; various views about *snātaka* (*Vidyāsnātaka*, *Vratasnātaka* and *Vidyāvratasnātaka*); the observances (*vratas*) of *snātaka* as regards garments, answering calls of nature, about scandalous talk, about not seeing the rising or setting Sun, avoiding moral faults such as anger; II (*prātna*) the householder's observances commence on marriage (*pānigrahana*); rules of conduct for a householder about taking food and fasting, about sexual intercourse; all the *varṇas* attain unmeasured bliss by performing their duties and are re-born in conditions appropriate to their actions and by means of evil deeds are re-born in evil surroundings e. g. a *Brāhmana* who is a thief or a murderer of a *Brāhmana* becomes a *Cāṇḍāla*, a similarly guilty *rājanya* becomes a *paṇḍita*; the three higher castes should after bathing perform *Vaiśvadeva*; *Śūdras* may cook food for their masters of higher castes under the supervision of *Āryas*; offerings (*havi*) of cooked food; guests (*atithi*) should be first offered food, then children, old men, sick persons and pregnant women (and then the householder himself); no one should be refused food when he comes at the end of *Vaiśvadeva*; rules of receiving guests, such as unlearned *Brāhmanas*, *Kṣatriyas*, *Vaiśyas* and *Śūdras*; an householder should always wear an upper garment or his sacred thread may serve that purpose; in the absence of a *Brāhmana* teacher, a *Brāhmana* may learn from a *Kṣatriya* or *Vaiśya* teacher; duties of a married man when his teacher comes as a guest; duty of householder to teach and to observe the rules of conduct laid down for him; in case of doubt as to a guest's caste and character, how to proceed; who is an *atithi*; praise of honouring an *atithi*; procedure in case an *atithi* comes to a king or to one who has consecrated fires; to whom and when *madhuparka* is to be offered; the six *angas* of *Veda* named; all including dogs and *cāṇḍālas* should be given food after *Vaiśvadeva*; all gifts to be made with water; one must not give at the expense of servants and slaves; one may subject himself, wife and sons to privations (but not servants); amount of food to be taken by

brahmācārin, householder, hermit &c.; occasions for begging are the teacher, marriage, sacrifice, maintenance of parents and avoidance of the cessation of some worthy observance (like *agnihotra*); the peculiar *dharma*s of Brāhmanas and the other castes; rules of war; the king to appoint a *parokṣita* skilled in *dharma* and art of government, who is to carry out punishments and penances; punishments including death sentence according to the gravity of the offences, but a Brāhmana was not to be killed or injured or to be made a slave; rule of the road; a man of the lower caste by practising his duties rises higher and higher when re-born and a man of the higher castes goes lower by *adharma*; one should not marry another wife, when the first has children and is helpful in the performance of *dharma*; rules about marriageable girl, i. e. she must not be *sagotra* and *sapinda* of the mother; six forms of marriage, *brāhma*, *ārṣa*, *daiva*, *gāndhārva*, *asura*, *nikṣa*; preference among the six; rules of conduct after marriage; sons born of wives of the same caste can perform the duties appropriate to the father's caste and inherit parent's property; the son of a woman who was once married or who is not married according to prescribed forms or who is not of the same caste is censured; whether the son belongs to the begetter (or to him on whose wife he is begotten); there can be no gift or sale of a child; partition during father's lifetime and equal division; exclusion from inheritance of the impotent, lunatics and sinners; the inheritance in the absence of son goes to nearest *sapinda*, then to the teacher and then to the pupil, or the daughter and ultimately to the king; the opinion of some that the largest share goes to the eldest son is opposed to the Vedas; no partition between husband and wife; usages of countries and families not to be followed if opposed to the Vedas; impurity on death of agnates, cognates &c.; gifts to be made at proper time, place and to proper person; *śrāddhas*; times of *śrāddha*; materials required at *śrāddha*, food (including flesh) appropriate at *śrāddhas*; what Brāhmanas are to be called at *śrāddha*; the four *āśramas*; rules about *parivraj* i. e. *sannyāsin*; the duties of forest hermit; praise of the meritorious and condemnation of evil-doers; special rules about kings; founding of his capital and palace; position of the *sabha*; extirpation of thieves; gifts of land and wealth to Brāhmanas; protection of people; persons exempt from taxation, such as Śrotriya's, women of all castes, students and ascetics; punishment of young men for adultery; punishment varied according as the woman wronged was *Ārya* or

Śūdra; punishments for abuse and for homicide; punishments for various breaches of conduct; dispute between cowherd and master; the perpetrator, the abettor and one who approves of the act are all guilty; who are to decide disputes; in case of doubt decision by inference and by divine proof (ordeal); punishment for perjury; all other *dharma*s should be learnt, according to some, from women and people of all castes.

Each of the two *prāśnas* of the Apastamba-dharma-sūtra is divided into eleven *paṭalas*, there being 32 and 29 *khaṇḍikas* in the two *paṭalas* respectively. The Dharmasūtra is written in a more concise and compact style than that of Baudhāyana and has more archaic and un-Pāṇinian forms than any other extant Dharmasūtra. For example, the following are against the rules of Pāṇini; *Adhāsana* (for *adha āsana*) in I. 1. 2. 21, *aglaṁśnu* (I. 2. 3. 22), *muhūṁśca* (I. 2. 8. 22), *agrhyamāna* (I. 4. 12. 8), *sarvatopeta* (for *sarvata upeta*) in I. 6. 19. 9, *sakhim* (for *sakhim*) in I. 7. 21. 9. Haradatta points out in many places that the current reading was un-Pāṇinian and therefore he read differently (e. g. in II. 2. 5. 2 he reads 'viprakramana', while the current reading was 'viprakramina')⁸³. This makes it probable that in the original text there must have been many more un-Pāṇinian forms than in the one preserved by Haradatta. There are many unfamiliar or rare words used by Apastamba, i. e. *ananiyoga* (I. 6. 19. 12), *anaścārika* (I. 8. 22. 1), *Kartapatya* (I. 2. 5. 3), *vyupatoda* and *vyupajaya* ('-pa') in I. 2. 8. 15, *brāhminhasaṁstuta* (I. 1. 1. 32). We meet with strange forms of certain words, such as *parvānta* (I. 3. 9. 21), *praśāsta* (II. 8. 19. 3), *anātyaya* (I. 1. 1. 21 for *anatyaya*), *brāhmojjham* (for *-ojjham*) in I. 7. 21. 8, *śvāvit* (I. 5. 17. 37), *śthevana* (I. 11. 30. 19 for *sthivana*), *acaryadare* (for *-dareṣu*) in I. 2. 7. 27. Though the *Ap. Dharmasūtra* is mainly in prose, there are verses here and there. Some of the verses are expressly stated to be taken from other sources by being introduced with the word "udāharanti" or with "athāpyudāharanti" e. g. I. 6. 19. 13 (two ślokas from a Purāṇa), I. 6. 19. 15 (compare Manu 8. 317 and Vas. 19. 44), I. 11. 31. 1, I. 11. 32. 24, II. 4. 9. 13 (two verses, same as Baud. II. 7. 22-23), II. 7. 17. 8, II. 6. 13. 6 (three verses almost the same as in Baud. II. 2. 34-36), II. 9. 23. 4-5 (two ślokas from a Purāṇa). Besides these there are several isolated verses, most of which

⁸³ पापेण मकारात्परिष्कारमधीयते । तत्राख्येण एवार्थः । एकारस्तु जन्तुसोपपादो वा ।

seem to be quotations, though not introduced with words like "udāharanti". They are I. 4. 14, 25, I. 6. 19, 14 (the first pāda of which is Manu 4. 212), I. 9. 27, 10, I. 9. 27, 11 (same as Baud. II. 1. 42), II. 2. 4, 14 (compare Manu III. 101). Some of these verses are defective in metre, there being nine syllables in one anuṣṭubh pāda as in I. 9. 27, 10, II. 9. 23, 4-5, II. 2. 4, 14. One of the verses is in the classical Upajāti metre (II. 7. 17, 18), while another closely approaches that metre (I. 9. 27, 11). Besides these there are a few half-verses, II. 5. 11, 3-6 (same as latter half of Vanaparva 133. 1), II. 9. 21, 10 (Manu 6. 43 has the first pāda). Thus in all there are about twenty verses, of which at least six occur in Baudhāyana. Some sūtras that are printed as prose are parts of verses, e. g. I. 2. 5, 11. Besides these there are several verses in the pāṭalas dealing with metaphysics (I. 8. 22, 4-8 and I. 9. 23, 1-3) that are pieced together largely from Upaniṣad passages. Āpastamba in several places employs the first person plural about himself⁸⁴, e. g. I. 1. 1, 27, I. 8. 22, 3, I. 8. 23, 4. Haradatta points out that in his day there was difference in the text as handed down in Northern and in Southern India.⁸⁵

Āpastamba quotes, besides the *Sambhitis*, the *Brahmaṇas* very frequently (e. g., I. 1. 1, 10-11, I. 1. 3, 9, I. 1. 3, 26, I. 2. 7, 7, I. 2. 7, 11, I. 3. 10, 8). He quotes the *Vājasaneyaka* (I. 5. 17, 31) and the *Vājasaneyi-brahmaṇa* (I. 4. 12, 3 on *svādhyāya*), he speaks of the Upaniṣads (II. 2. 3, 1), his quotations (II. 2. 3, 16-II. 2. 4, 1-9) from the *Tai. Āraṇyaka* agree, according to Bühler, with the text current in the Andhra country. He speaks of the six *āṅgas* of the Veda (II. 4. 8, 10) and in the next sūtra enumerates Chandas, Kalpa, grammar, Jyotiṣa, Nirukta, Śikṣā, (phonetics) and Chandoviciti (metrics), which are seven (Śikṣā being probably intended to be included in grammar). There are passages in Āpastamba which agree with the *Nirukta*, e. g. the definition of *acīrya*⁸⁶.

84 'आपोऽश्वाद् वाह्यस्य... यथा ब्रूतेनु समर्थः स्वाद्यानि वक्ष्यामः' आप. I. 1. 1, 27; 'नञ्चामलम्भीयाश्च स्तेकानुदाहरिष्यामः' I. 8. 22. 3; 'अथ भूतदाहोयान्दोषानुदाहरिष्यामः' I. 8. 23. 4.

85 On the sūtra अन्यच्च राहुर्दर्शनम् (II. 7. 17, 25) he says 'उदीच्याहन्वेनप्रायेण न यदास्ति । तथा च पूर्वनि ग्यातव्यम्'.

86 'वक्ष्याद्भर्ताचिनेनि स आचार्यः' आप. घ. सू. I. 1. 1, 14; 'आचार्यः कश्चादाचारं वाह्यते आचिनोत्यर्थानाचिनोति बुद्धिमिति वा' किल I. 4 and 'तस्मै न द्योत्येकमवचनम्' (quoted in निरुक्त II. 3).

He quotes the views of ten writers on *dharma* by name, viz. Eka (I. 6. 19. 7), Kaṇva (I. 6. 19. 3 and I. 10. 28. 1), Kāṇva (I. 6. 19. 7), Kunika (I. 6. 19. 7), Kutsa (I. 6. 19. 7), Kautsa (I. 6. 9. 4 and 7, I. 10. 28. 1), Puṣkarasādi (I. 6. 19. 7, I. 10. 28. 1), Vārṣāyana (I. 6. 19. 5 and 8, I. 10. 28. 2), Śvetaketu (I. 4. 13. 19 and I. 2. 3. 6), Hārta (I. 4. 13. 11, I. 6. 18. 2, I. 6. 19. 12, I. 10. 28. 1, 5 and 16, I. 10. 29. 12 and 16). Some of the names (viz. Kautsa, Vārṣāyana, and Puṣkarasādi) occur in the Nirukta. He quotes the view of Śvetaketu in Śvetaketu's own words (in I. 4. 13. 20) that even a married man should every year stay with his teacher for two months to refresh his studies and gives it as his own opinion that Śvetaketu's view is opposed to the Śāstras (the Vedas). In another place (I. 1. 4. 5-6) he speaks of Śvetaketu as an *anvata* (a person belonging to later ages) and as one who on account of the remnant of his meritorious actions done in a former life or lives was able to grasp the four Vedas in a short time. It is usual to see in this a reference to Śvetaketu in the Chāndogya Upaniṣad (VI. 1. 3-2), where it is stated that Śvetaketu mastered all the Vedas in twelve years. But this identification is somewhat of doubtful value. Apastamba quotes Śvetaketu as a teacher of *dharma*. The quotation from Śvetaketu given by Apastamba has nothing corresponding to it in the Upaniṣad. Besides the Chāndogya Upaniṣad appears to make a distinction between two Śvetaketu's (in VI. 1 and VI. 8), one being called Āruneṣya and the other Āruni (son of Āruna). Hārta, whose views are cited so frequently, is quoted by Baudhāyana (II. 1. 50) and also by Vasiṣṭha (II. 6.). From the two sūtras (I. 6. 19. 3 and 7) it follows that Kaṇva and Kāṇva are two distinct writers. The Kumbhakonam edition reads Kaṇva in I. 10. 28. 1, while Bühler reads Kāṇva there. Kāṇva Baudhāyana is a teacher, whose name occurs in the *ṛṣītarpaṇa* in many works. The view ascribed to Kāṇva by Apastamba in I. 6. 19. 7 seems to be the same as that of the Baudhāyana-dharmaśūtra (I. 2. 19⁸⁷). It has been shown above that there are close parallels in thought and expression

87. ¹ क आशयन्तः । य ईप्सोदिन कण्वः । ... शुद्धा भिक्षा भोक्तव्यकुण्डलिको कान्तकुन्तो मया पुष्करसादि ।' आश.भ.सू. I. 6. 19. 2, 3 and 7. Here various views on the question as to whose food should be partaken by begging are set forth. Baudhāyana says 'ने ज्ञात्वायाः स्वकर्मायाः' which tallies with शुद्धा भिक्षा &c.

between Baudhāyana and Āpastamba. In several places Āpastamba seems to be controverting the views of Baudhāyana or similar views held by others. Āpastamba condemns the view of giving the paternal wealth to the eldest son as opposed to the Vedas and explains the Vedic text (Tai. S. II. 5. 2. 7 quoted above) about the eldest son being endowed with all wealth as a mere *anupada* and not a *vidhī* (vide Āp. Dh. S. II. 6. 14. 6-13). Baudhāyana cites both the texts of the Tai. S. about equal division among sons and about the eldest son's larger share and seems to favour the latter view by putting it last (II. 2. 2-7.). Similarly the discussion in Āpastamba (I. 1. 4. 5-12) about a *brahmacārī* eating the leavings (*ucchiṣṭa*) of his *guru*, provided the things are not directly forbidden by Śruti, seems to be directed against Baudhāyana (II. 1. 25-26). Although Āpastamba does not expressly quote Gautama, he appears to have had before him the Gautama-dharma-sūtra. He speaks of a *śuṣṭi* (II. 6. 15. 25) that lays down that *upanayana* confers *adhikāra* on a man for śāstric actions and that before *upanayana* one is free to do anything and to eat anything. This, as interpreted by Haradatta, refers to Gautama (II. 1)⁸⁸. There are striking coincidences between Gautama and Āpastamba, e. g. Gaut. I. 19 = Āp. I. 1. 1-41 (about some teachers prescribing the yellow robe to a *brahmacārī*), Gaut. I. 3 = Āp. II. 6. 13-7 (about the violation of *dharma* by the great in former ages), Gaut. 9. 52 = Āp. I. 11. 31. 13), Gaut. 23. 9 = Āp. I. 9. 25. 2; Gaut. 16. 19 = Āp. I. 3. 9. 14-15). Āpastamba frequently refers to the views of his predecessors in the words 'eke' (I. 1. 2. 37, 38, 41; I. 1. 4. 17; I. 2. 5. 20; I. 2. 6. 4; I. 3. 9. 3; I. 3. 11. 3 &c.) and 'aparam' (II. 6. 15. 22). It is somewhat remarkable that in many of these cases (where 'eke' occurs), the views are those either held by Gautama or ascribed by him also to others, e. g. Āp. I. 1. 2. 38 about the staff of a *brahmacārī* refers to Gaut. I. 23; Āp. I. 1. 2. 41 is almost same as Gaut. I. 19, Āp. I. 2. 5. 20 seems to refer to Gaut. 1. 54-59, Āp. I. 3. 9. 3 (the view of some that Vedic study lasts for four months and a half) seems to refer to Gaut. 16. 2, and Āp. I. 3. 11. 3 (about not studying after dining at a sacrifice for deities that are *manuṣya-prakṛti*) pointedly refers to Gaut. 16. 34 which contains the word '*manuṣyayajñabhojana*'. Āpastamba twice

⁸⁸ अथ अधिकारः शस्त्रैर्भवति । सा लिङ्गा । स्मृतिश्च । आप. ध. सू. I. 6. 15. 23-25;

मनुष्यवशात् कामचारः कामवादः काममक्षः । अदुतात् । गो. व. सू. II. 1-2.

quotes verses from a Purāṇa (I. 6. 9. 13, II. 9. 23. 3) and in one place gives in prose the view of a Purāṇa (I. 10. 29. 7).⁸⁹ Apastamba (II. 9. 24. 6) speaks of the view of a Bhaviṣyat-purāṇa (about creation of the world after a periodic dissolution). In one place Apastamba (II. 11. 29. 11-12) says that 'the knowledge that exists (traditionally) among women and Śūdras is the furthest limit of *cīdyā* and it is said to be a supplement of the *Ātharvaveda*.' Here he probably refers to *Arthaśāstra*, which according to the *caranavyūha*, is the *Upaveda* of the *Ātharvaveda*. Apastamba refers (II. 7. 16. 1) to Manu as founder of the institution of *śraddhā*. But this appears to be a reference to Manu, the mythical progenitor of mankind, and not to the *Manusmṛiti*. It is noteworthy that Apastamba (II. 7. 17. 8) quotes a verse, which is the same as *Anuśāsanapārya* 90. 46 (*sambhojani nāma* &c.).

The Apastambadharmasūtra stands in a peculiar relation to the *Pūrvamīmāṃsā*. It is the only extant *Dharmasūtra* that contains many of the technical terms and doctrines of the *Mīmāṃsā*. He says (I. 1. 4. 8) 'a positive Vedic text is more cogent than an usage which merely leads to an inference (of its being based on a Vedic text now lost)⁹⁰'. This refers to Jaimini's rule (I. 3. 3) 'if there is a conflict between an express Vedic text and *Smṛti*, the latter is to be disregarded; but if there be no conflict an inference (may be made that the *Smṛti* is based upon some *Śruti*)'. In another place Apastamba says (I. 4. 12. 11) 'where an action is done on account of finding pleasure therefrom (i. e. from a worldly motive), there is no (inference of its being based on) *Śāstra*'. This is the same as Jaimini's teaching (IV. 1. 2)⁹¹. He speaks of the

89 'यो हिंसाधर्मभिक्षाणां ह्यग्निं मन्युरेव मन्ये स्पर्शानि न तस्मिन्दूष इति पुराणे' । आप. ध. सू. I. 10. 29. 7; this seems to be a summary of a verse like the one in *Baudhāyana* (Db. S. I. 10. 12) and *Vasīṣṭha* (III. 18) 'स्वाभ्याशिनं कुले जातं यो हन्यादात्मनश्चिन्तयन् । न तेन भूषणा स स्वात्मन्युस्तं मन्युमुच्छति ॥' (*Baud. haa* अन्वयायकं कुले and भूषणा भवति).

90 'श्रुतिर्हि बलीयस्यानुमानिकादाचारात्' आप. ध. सू.; 'विरोधे त्वनपेक्ष्यं स्यादसति ह्यनुमानम्' पू. मी. सू.

Vide also 'विशतिषेधे श्रुतिरक्षणं बलीयः' आप. ध. सू. I. 11. 30. 9 for the same position.

91 'यत्र तु प्रीतिपलब्धितः प्रवृत्तिर्न तत्र शास्त्रमस्ति' अ. ध. 1. यस्मिन्प्रीतिः पुरुषस्य तस्य लिप्साधलक्षणाविभक्त्या । पू. मी. सू. Vide also आप. ध. सू. I. 1. 4. 9-10 'दुरूपेणापि प्रवृत्तिकारणम् । प्रीतिर्मुपलभ्यते' and 'हेतुदर्शनाच्च' पू. मी. सू. I. 3. 4.

convention (*saṃaya*) of those who know Nyāya (i. e. Mīmāṃsā) that aṅgas (such as the Kalpasūtras are) cannot be designated the Vedas (which are the principal), which is clearly a reference to Pūrvamīmāṃsā (I. 3. 11-14)⁹² and he says that those who know Nyāya lay down that a mere *anuvāda* (affirming or reciting) of what is well-known to all is not a positive rule (a *vidhi*), which is similar to Jaimini's rule⁹³. The dictum of Āpastamba that the word "sale" (*kṛaya*) applied to a bride in some Vedic texts is merely figurative closely resembles Jaimini's⁹⁴ remarks on the same point. The remark of Āpastamba that the rules of *anadhyaaya* only apply to Vedic study and not to the recital of *mantras* at sacrifices corresponds to a rule in Jaimini⁹⁵ almost in the same words. These examples show that in Āpastamba's day Mīmāṃsā doctrines had been far advanced and that works existed that dealt with Mīmāṃsā topics (Nyāyas). The correspondence in language with the Pūrvamīmāṃsāsūtra is so close that one is tempted to advance the view that Āpastamba knew the extant Mīmāṃsā-sūtra or an earlier version of it that contained almost the same expressions. It cannot be said that all these passages are later interpolations. They have all been explained by Haradatta and one of the sūtras referring to Mīmāṃsā topics occurs in so early a work as the commentary of Viśvarūpa (on Yaj. 1. 7) who quotes "Brahmanoktā vidhayaḥ", (Āp. I. 4. 12. 10). The last passage is quoted by Medhātithi also (on Manu II. 6).

The dharmasūtra of Āpastamba has been quoted from very ancient times as authoritative. Śābara in his *bhāṣya* on Jaimini VI. 8. 18 quotes one sūtra of Āpastamba and a paraphrase of another.⁹⁶ The Tantravārtika refers to the sūtras of Āpastamba about local and

⁹² 'अङ्गनां तु प्रधानैस्त्वपदेश इति न्यायवित्तमयः ।' आप. ध. सू. II. 4. 8. 18.

⁹³ 'अथापि निधायानुवादमविधिमाहुर्न्यायविद्' आप. ध. सू. II. 6. 14. 13; 'अथवादो वा विधिशेषत्वात्सम्प्रतिन्यायानुवादः' पू. मी. सू. VI. 7. 30.

⁹⁴ तस्यां कथशब्दः संस्तुतिमात्रम् । धर्माद्वि सम्बन्धः । आप. ध. सू. II. 6. 13. 11-13; 'कथस्य धर्ममात्रतम्' पू. मी. सू. VI. 1. 15.

⁹⁵ 'विद्यां प्रत्यक्षन्यायः श्रूयते न कर्मयोगे मन्त्राणाम्' आप. ध. सू. I. 4. 12. 9; 'विद्यां प्रति विधानाद्वा सर्वकालं प्रयोगः स्यात्कर्मार्थत्वात्प्रयोगस्य' पू. मी. सू. XII. 3. 19.

⁹⁶ "अथैव स्मृतिः 'धर्मो न अर्थे न काले न नानिचरितव्या' इति, 'धर्मपञ्चासंपन्ने द्वारे नान्वा कुर्वीत' इति च एवमिदमपि स्वार्थ एव 'अन्धतरासवे अन्धा कुर्वीत इति ।' शबरः आप. २२१ 'धर्मपञ्चासंपन्ने द्वारे नान्वा कुर्वीत । अन्धतरामाने कार्या प्रागल्भ्यायेवत्' II. 8. 11. 13-15.

family usages,⁹⁷ about drinking wine and about the conflict between the views of Baudhāyana and Āpastamba (vide above page 26 also). Śaṅkarācārya in his *bhāṣya* on Brahmasūtra IV. 2. 14 quotes Āpastamba I. 7. 20. 3 (about the planting of trees for fruit as a meritorious act and the collateral benefits of shade and fragrance). He also cites (on Brahmasūtra II. 1. 1.) about the supreme soul a half verse from Āpastamba (I. 8. 23. 2)⁹⁸. In his *bhāṣya* on Brhadāranyaka, he cites Āp. Dh. S. I. 5. 15. 1 (upāsane gurūṇām &c.). The two *paṭalas* of Āpastamba (I. 8. 22 and 23) dealing with *adhyātma* (philosophy) were commented upon by Śaṅkarācārya, who, from the general style and method of the commentary (vide Trivandrum edition of the *adhyātmapāṭala*), seems to be the same as the great ācārya. Sureśvara in his *Varṇi* (I. 1. 97) on Śaṅkara's *bhāṣya* on the Brhadāranyakopaniṣad quotes the sūtra about the planting of mango (Āpastamba I. 7. 20. 3)⁹⁹ trees. Viśvarūpa, who according to Mādhava, was the same as Sureśvara,¹⁰⁰ quotes (Trivandrum edition) in his commentary on Yājñavalkya (ācāra and vyavahāra only) Āpastamba's sūtras about twenty times. The quotations show that the text of Āpastamba was identical with the one printed, barring a few variations that are no more than mere slips on the part of the scribes of Mss. In his commentary on Yāj. III. 237 Viśvarūpa quotes eighteen sūtras of Āpastamba (I. 9. 24. 6-23) consecutively which are the same as those in the printed text. Medhatithi quotes Āpastamba II. 5. 11. 2, II. 4. 7. 16, II. 8. 19. 20, I. 4. 14. 30-31 on Manu II. 247, III. 102, III. 273 and VIII. 357 respectively and appears to refer to Āpastamba I. 4. 13. 6 (about "om") on Manu II. 83. The Mitākṣara has several quotations and Apararka contains

⁹⁷ तन्त्रवार्तिक p. 158 'प्रतिदेशो व्यपस्थया । आपस्तम्बेन संदृत्य दृष्टादुष्टत्वमावृतम् ॥'. This has in view 'एतेन देशकालधर्मो ध्याख्याताः' आप. ध. म. II. 6. 15. 1; 'यापि यापस्तम्बस्मृतिवचनानुव्यवहाराद्वा भवेत्तापि तस्माद् ब्राह्मणः सुरा न विवेदिनि एतेन प्रत्यक्षानुतिविधिना गिराकृतेति नैवे विप्रचारप्राप्त्यमाशङ्कितव्यम्.'

⁹⁸ परमात्मानमेव प्रकृष्टापस्तम्बः पठति 'तस्मात्कायाः प्रभवन्ति सर्वे स मूलं शब्दवैतिकाः स तिस्रः'.

⁹⁹ आग्ने कलार्थे इत्यादि व्यापस्तम्बस्मृतेर्वचः । कलवत्त्वं समाचष्टे नित्यानामपि कर्मणाम् । बृहदारण्यकमाश्रयवार्तिक. आपस्तम्ब's words are 'तथा आग्ने कलार्थे निमित्ते तावा गन्ध इत्यनुवद्येते एवं धर्मं धर्ममात्रमथा अनुवद्यन्ते ।'

¹⁰⁰ Vide my article in JBHRAS for 1922 pp. 205-206.

about two hundred sūtras of Āpastamba, though rather in a mutilated form. But it is not necessary to refer to these and other later works in detail, since Haradatta's commentary, as will be shown later on, was written about the time of Aparārka. Thus from the days of Śabara (500 A. D. at the latest) to 1100 A. D. we have a host of writers who vouch for the authenticity of the extant text of Āpastamba.

About the home and personal history of Āpastamba little is known. Āpastamba is not an ancient name. It does not occur in the Vedic texts. It occurs in the *śūpa* "Bīḍādi" in Pāṇini IV. 1. 104. He speaks of himself as belonging to later ages (*avara*). Vide Āpastamba¹⁰¹ I. 2. 5. 4. and II. 6. 13. 9. In the *śūpa* he is generally mentioned after Bṛhaspati and before Satyaśāḍha Hiranyakeśin (vide note 68a above). Therefore according to tradition his school was elder or more authoritative than that of Hiranyakeśin. In one place Āpastamba refers to a peculiar śāddha usage of the *udīcyas* (II. 7. 17. 17).¹⁰² Āpastamba must be supposed to have embodied in his work the usages of his own country. If he specially mentions the usages of a particular locality, it would follow that he did not hail from that locality. But the exact meaning of "Udīcyā" is doubtful. Haradatta quotes a verse of the grammarians, according to which the country north of the Sarasvatī was called "Udīcyā". According to the Māhātmya quoted in the commentary on the caranavyūha the Āpastambīyas were to be found to the south of the Narmadā, in the south-east, that is, in Andhra and the territory about the mouth of the Godāvarī. Therefore it is natural to suppose that Āpastamba's school had its origin in the south and probably in Andhra. The Pallavas made land grants to Āpastambīyas. Vide I. A. vol. V, page 155.

The age of the Āpastamba-dharmasūtra can be settled within only approximate limits. It is probably later than the Gautama Dharmasūtra and also the Baudhāyana-dharmasūtra and before 500 A. D. it was an authoritative smṛti work according to Śabara. Āpastamba is enumerated by Yājñavalkya as a writer on *dharma* (I. 5)

¹⁰¹ 'तस्मादृष्यान्तरं न जायन्ते निश्चयानि कर्माणि' and 'तदन्वीक्ष्य प्रयोजानः सीदित्यवरः'.

¹⁰² उदीक्ष्यवृत्तिरुपसर्गगतानां हस्तेषुदपन्नानयनम् । on this हरदत्त says श्रुत्या उदीक्ष्यवृत्तिरुदीक्ष्यास्तेषां वृत्तिराचारः.

and by Śāṅkha-Likhita. Its style and grammar (which is un-Pāṇinian in the extreme) entitle it to great antiquity. There is no clear reference to Buddhism and other schisms anywhere. It appears to look upon Śvetaketu as not far removed from its own epoch. It was probably written at a time when Jainism had founded his school. Hence we shall not be far wrong if we assign it to some period between 600-300 B. C. On several points his views are opposed to those of his predecessors, e. g. he rejects secondary sons, condemns *nīyoga*, does not admit *Paiśāca* and *Prājāpatya* as valid forms of marriage (vide above page 29). There are other points also wherein Āpastamba differs from Gautama and the other sūtra-lāras. Gautama (IV. 14-17) and Baudhāyana (I. 8. 7-12) give long lists of mixed castes and Gautama includes Yavana among them. Āpastamba is silent on this point. But this has hardly any bearing on chronology. Even the Vedic works mention the *Niṣāda* and the *Pūrvaśikhaśāstra* has a special *adhikarana* (VI. 1, 51) devoted to him; the Br. Upaniṣad mentions (IV. 3. 22 and 37) such castes as *Cāṇḍāla*, and the *Gītā* mentions the *Śvapaka*. The Āp. Śrauta speaks of the *Niṣāda* (9. 14. 12-13). The Āp. Dh. S. (II. 1. 2. 6) mentions *Cāṇḍāla*, *Paulkasa* and *Vaiśya*. Gautama (17. 30) forbids the eating of the flesh of cows and bulls, while Āp. (I. 5. 7. 30-31) seems to allow it and cites the *Vājasaneyaka* for support. In this connection it has to be noted that *Vasiṣṭha* also has a similar sūtra (14. 46). Āp. (I. 9. 27. 10) prescribes a penance for one who practises usury and lays down that one should not eat at the usurer's (I. 6. 18. 22), while Gautama appears to allow usury to a Brāhmaṇa as a calling if done through an agent (X. 6). Baudhāyana, on the other hand, quotes verses that condemn usury in strong language as even worse than *brahmahatyā*, holds that a Brāhmaṇa who is a usurer should be treated as a *śūdra* and allows the first two castes to practise usury only towards atheists, *śūdras* and such like persons (I. 5. 79-81). So these differences of Āp. from others are hardly conclusive as to his chronological position.

The commentary of Haradatta called *Ujjvalā-vṛtti* is the only one so far recovered. For an account of Haradatta, vide sec. 86. The *Smṛticandrikā* (I, page 25) quotes a passage from the *bhāṣya* of Āpastamba (II. 6. 15. 19-20) and (II. p. 300) quotes the explanation of the *bhāṣyakāra* on Āpastamba II. 6. 14. 1. Both these passages

are not found in the commentary of Haradatta, though in the latter case, Haradatta holds the same view as that of the Bhāṣyakāra. Similarly the Viramītrodaya (Vyavahāra, page 671) quotes the bhāṣyakāra of Āpastamba, but that quotation does not agree with Haradatta. Haradatta himself does not call his work *bhāṣya*, but *vṛtti*. Besides the Subodhinī on the Mitākṣarā (on Yāj. II. 132) quotes a passage from the Āpastambadharmavṛtti which is found in Haradatta on Ap. II. 6. 14. 1. Haradatta himself cites sometimes two or three other interpretations of the same sūtra (e. g. on Ap. I. 2. 5. 2; I. 3. 10. 6; I. 5. 15. 20; II. 2. 3. 16). So the *bhāṣyakāra* was probably one of his predecessors.

In Aparārka, Haradatta, Smṛticandrikā and other works there are numerous quotations in verse ascribed to Āpastamba. These quotations are concerned with topics of Ahnika, Śrāddha, and Prāyaścitta. The Smṛticandrikā (III. pp. 423 and 426) quotes a Stotrāpastamba. Haradatta on Gaṇṭama (22. 18) quotes several verses on prāyaścitta from Āpastamba. Three of these verses are found in the Āpastamba-smṛti in verse (Jīvananda's collection vol. I pp. 567-584 chap. I verses 16, 19, 31). The Smṛti printed by Jīvananda contains about 207 verses in ten chapters on prāyaścitta and purifications. But the quotations from the Smṛticandrikā and Aparārka show that the verse Āpastamba was a much larger work and since they regarded the versified work as equally authoritative with the sūtra work, the versified smṛti must have been comparatively an ancient work.

8. Hiraṇyakeśi-dharmasūtra.

The Hiraṇyakeśi-dharmasūtra forms the 26th and 27th *prāśnas* of the Hiraṇyakeśi-kalpa. The Śrauta sūtra has been published by the Anandāśrama Press (Poona). The Hiraṇyakeśi-grhya-sūtra was edited with extracts from the commentary of Mātṛdatta by Dr. Kirste (Vienna, 1889). The Grhya forms the 19th and 20th *prāśnas* of the Kalpa, each *prāśna* being divided into eight *pāṭalas*. The Śrauta-sūtra is largely based on the Śrauta-sūtra of Āpastamba. The Grhya-sūtra is indebted to the Grhya-sūtra of Bhāradvāja. The Dharmasūtra of Hiraṇyakeśin can hardly be called an independent work. Hundreds of sūtras are borrowed word for word from the Āpastamba Dharmasūtra. The Dharmasūtra of Hiraṇyakeśin is therefore the oldest voucher for the authenticity of Āpastamba's text and is very valuable for checking the latter.

The Hiranyakeśins form a sūtra-carana of the Khāṇḍikeya section of the Taittirīyāśākhā and were formed later than the Āpastambīya School. In a grant of the Kongu kings dated in 454 A. D. Brāhmaṇas of the Hiranyakeśi School are mentioned (I. A. vol. V. page 136). According to the Mahābhārata quoted in the commentary of the caranavyūha, the Hiranyakeśins were to be found in the south-west between the Sahya mountain and the ocean and near Paraśurāma (i. e. in the Konkan). There are at present many Brāhmaṇas in the Ratnagiri District who call themselves Hiranyakeśins. The Dattaka-mīmāṃsā of Nanda-paṇḍita twice quotes passages from the commentary of Śabarasvāmī on the sūtra of Satyaśādhā. If he was identical with the great commentator of the Pūrva-mīmāṃsā (which is almost certain), then we have unimpeachable evidence for the existence of the works of the Hiranyakeśins long before the fifth century A. D.

Bühler in his second edition of the Āpastamba-dharmasūtra (1893) gave (in appendix II) the various readings of the Hiranyakeśi-dharmasūtra from two MSS. I secured a modern transcript of the Hiranyakeśi-dharmasūtra from the Deccan College collection (No 138 of 1881-82), which contains the text and also the commentary of Mahādeva thereon. There are 18 folios for the sūtra and 101 for the commentary. That ms. presents some readings which are not noticed by Bühler as found in the two mss. consulted by him. For example, the ms. reads 'saptama āyuskāmamaṣṭame brahmavarca-sakāman' (reversing the order of years in Ap. I. 1. 1. 21-22), omits the words 'yadi snāyat daṇḍavat plavet' (from Ap. I. 1. 2. 30.), reads 'vastrānyeva vasitobhaya &c.' (Ap. I. 1. 3. 9 omits vasita), reads 'gurave' for 'ācāryāya' in Ap. I. 1. 3. 31. The ms. of the Hiranyakeśi-dharmasūtra contains certain additions to the sūtras of Āpastamba. For example, a sūtra 'kṣaralavaṇa-madhumāṃsāni ca varjayet' is added after Ap. II. 9. 22. 14, a sūtra 'teṣāṃ puṣṭi śreyasyātmanah kārya' occurs after Ap. II. 9. 25. 8, and the sūtra 'sarva-dharmāṇāṃ svadharmaṇuṣṭhānāniyameṣu ca yuktaḥ syāt' occurs after Ap. II. 9. 25. 13. The manuscript contains a few verses, that are not found in the Āpastambadharmasūtra, introduced by the words 'athāpyudāharanti' (except in one case

103 'पराशर मुखादाला अश्वा चालयन्तो (द्वु)तः । एतद् ब्राह्मणं ते पश्यं तन्नुश्चारजनी-
कृतः ॥' *Atika* आश. च. सू. I. 7. 21. 4.; अथवाहकं कुले जार्तं वो ह्यथादातलपिनम् ।'

viz. 'putrena, &c.'). The manuscript also omits certain sūtras found in *Ap.* e. g. 'varṇayāyasaṁ cetarair varṇaiḥ' (*Āp.* II. 5. 11. 8), 'anyatra rahudarśanaḥ' (*Ap.* II. 7. 17. 25), 'athopaniṣyanaṁ tata udakopasparśanaṁ' (*Ap.* I. 1. 1. 36). In the case of some sūtras the readings of *Hiranyakeśiṇ* present a smoother and more classical Sanskrit than that of *Āpastamba* and are manifestly attempts to bring them in a line with the requirements of the śiṣyas at the time when the *Āpastambasūtras* were taken over into the *Hiranyakeśi* school. *Hiranyakeśisūtra* has 'padonam' and 'ardhonam' for 'padūnam' and 'ardhena' of *Āpastamba* (I. 1. 2. 13-14), 'asandarśane' for 'asandarśe' (*Āp.* I. 1. 2. 29), 'aglanib' for 'aglanisnuḥ' (*Āp.* I. 1. 3. 22), 'prakṣālayet' for 'prakṣālayita' (*Āp.* I. 1. 3. 36), 'kartṛpatyam' for 'kartapatyam' (*Ap.* I. 2. 3. 3) 'yathāśakti' for 'śaktiviśayeṇa' (*Ap.* II. 5. 12. 1). Another noticeable feature is that the arrangement of the sūtras into subsections is a good deal different in the two works. Bühler notes that from the 13th khaṇḍikā (6th pāṭala) of the second prāśna both the manuscripts consulted by him do not indicate the pāṭalas. The Deccan College manuscript does not number them from the second pāṭala in the second prāśna. The number of pāṭalas in the first prāśna of *Hiranyakeśi* is eight, while *Āpastamba* has eleven pāṭalas in each of the two prāśnas. The distribution of sūtras in the khaṇḍikās is therefore different in the two works. *Hiranyakeśi* has 31 khaṇḍikās in the first prāśna and 20 in the second. Besides a few of the khaṇḍikās are differently placed. The first khaṇḍikā of *Hiranyakeśi* (first prāśna) stops after *Ap.* I. 1. 2. 1, the third reaches up to *Ap.* I. 1. 4. 6; *Ap.* I. 8. 22 and 23 (the adhyātmapāṭala) come in *Hiranyakeśi* immediately after *Ap.* I. 6. 19 and are *Hiranya.* I. 6. 20; *Ap.* I. 7. 20 and 21 = *Hir.* I. 6. 21-22; *Ap.* I. 9. 24 and 25. 1-4 = *Hir.* I. 6. 23; *Ap.* I. 9. 25. 4-13 and I. 9. 26. 1-10 = *Hir.* I. 7. 24; *Ap.* I. 9. 26. 11-14 and I. 9. 27 = *Hir.* I. 7. 25; *Ap.* I. 10. 28 = *Hir.* I. 7. 26; *Ap.* I. 11. 31. 1-10 = *Hir.* I. 8. 29; *Ap.* I. 11. 31. 11-23 =

न मेन भूगहा भवति मनुष्येन मनुष्यमुच्छतीति । which is *Hiranyakeśi* I. 7. 27. 8 and comes after *आप.* ध. सू. I. 10. 29. 7: पुत्रेण लोकाजयति पतिपण्डनं मुने । अध पुत्रस्य पौत्रेण मग्नोऽपि मन्त्रस्य विद्वत् ॥ दौहित्रस्तप्यतिमुञ्चति यत्पामं महदयम् । ब्राह्मदेवास्तधिकारिणः ॥ after *आप.* II. 5. 12. 4. 'वेदाभ्यायो पञ्चाभिस्त्रिमुपर्णो ऽपेक्ष-
सामिकः । ब्राह्मदेवानुसन्तानी पञ्चेने पक्षिपावताः ॥' after *आप.* ध. सू. II. 7. 17. 21. The verse अक्षयपक्षं is quoted in *Baud. Dh.* 8. 1. 10, 12 and *Vas.* III. 18 and for पुत्रेण &c. compare *मनु* 9. 137.

Hir. I. 8. 30. In the second *prāśna* the variance in distribution of sūtras into khaṇḍikās is still greater. Besides Āp. II. 4. 8-9 are placed in Hiranyakeśi before Āp. II. 3. 6-7 and Āp. II. 6. 13-15 before Āp. II. 5. 10-11. Sometimes a single sūtra of Āpastamba is split up into two and placed in two different khaṇḍikās, e. g. Āp. I. 9. 25. 4 is split into Hir. I. 6. 23. 31 and I. 7. 24. 1 (the portion from 'rājānam gatvā' being the first sūtra of Hiranyakeśi's 24th Khaṇḍikā).

The com. of Mahādeva Dikṣita called Ujvalā, is almost word for word the same as that of Haradatta's Ujvalā. That one has borrowed from the other admits of no doubt and Bühler thinks that Mahādeva is the borrower. But there is hardly anything to turn the scale in favour of Haradatta. Sometimes Mahādeva's commentary contains more matter than Haradatta's (e. g. on the sūtras 'Saptame brahmacasakamam &c. 'Upanayanam vidyārthasya śrutitah', 'dvādaśavarardhyam') and sometimes Haradatta contains more explanation (e. g. on 'tasmīnśca vidyakaśāntam &c.'; on 'nāpsu ślāghamānah snāyat', on 'pāṇisatīkṣubdhiścēdākenāika &c.'). Mahādeva differs from Haradatta's explanation of the word 'atha', which the former takes in the sense of 'ānantarya' or 'adhikāra', while the latter takes it only in the sense of 'ānantarya'. That Mahādeva also is an early writer follows from the fact (noted by Bühler p. 117n) that portions of his commentary are contained in the Munich Ms. of Haradatta dated Vikrama-Sāhvat 1668 (1611-12 A.D.). It is to be noted that Haradatta after saluting Gaṇeśa at the beginning of his Ujvalā does obeisance to Mahādeva (which may mean God Śiva or the author Mahādeva if he was the *guru* or father of Haradatta). Mahādeva often comments on the sūtras as found in Āpastamba and not on the readings of them as existing in the Hiranyakeśi school; e. g. he comments on 'padūnam', on 'adhāsanaśāyi' for ardhāsanaśāyi (the reading of the sūtra), on 'ātmavastasyayanārthena' (Āp. II. 5. 11. 9) for 'svastasyayanārthena' of the ms. of Hir. The explanations of the two writers sometimes differ, as for example on 'ācāryādhnas syād-anyatra putanīyebhyaḥ' (Āp. I. 1. 2. 19¹⁰⁴). One more circumstance that is worthy of note is that the Ujvalā of Haradatta does not contain many quotations from Smṛtis as com-

104 इदं explains 'आचार्याधीनो भवेत्पुनश्चान्ते यत्तस्मात्तं तस्मिन्नेवाचार्याधीनता-
नृपते,' while महादेव makes it a विधि 'आचार्याधीनता स्थानव्यभिचि विधि:'.

pared with his commentary on the Gautamadharmasūtra. Although one may be inclined to hold that it is Mahādeva who borrows, it must be clearly recognized that there is hardly any positive evidence in support of such a view. There is a commentary called Vaijayanti on the Hiraṇyakeśi-śrauta-sūtra. This Mahādeva is very likely identical with the Mahādeva who commented upon the dharmasūtra.

9. Vasīṣṭha-dharmasūtra.

This *dharmasūtra* has been printed several times. The collection of Jivananda (part II, pp. 456-496) contains only 20 chapters and a portion of the 21st and so does the collection of Mr. M. N. Dutt (Calcutta 1908). The Anandāśrama collection of smṛtis (1905, pp. 187-231) and the edition of Dr. Führer in the B. S. series (1916) contain thirty chapters. According to Dr. Jolly (R. u. S., p. 6) some mss. give only six or ten chapters. The Vasīṣṭhadharmasūtra with the commentary called Vidvanmodini was printed at Benares. In the following Dr. Führer's edition has been used.

Kumārila (vide note 55 above) tells us that the *dharmasūtra* of Vasīṣṭha was specially studied by the students of the R̥gveda, but that along with other *dharmasūtras* it is authoritative for all *carakas*. No śrauta and gr̥hya sūtras of Vasīṣṭha, if they ever existed, have come down to us. We have therefore to fall back upon one of two hypotheses, viz. either the *dharmasūtra* of Vasīṣṭha is the solitary remnant of a school that might have once possessed a complete *kalpa* or that it was composed as an independent work on *dharma* and was subsequently seized upon by the students of the R̥gveda, who had only śrauta and gr̥hya sūtras of Āśvalāyana. For reasons given elsewhere I incline to the latter view. The *dharmasūtra* of Vasīṣṭha cites quotations from all Vedas and beyond the name Vasīṣṭha there is hardly anything special in the *dharmasūtra* to connect it with the R̥gveda. It is true that in the 17th chap. several verses of the R̥gveda (such as I. 21. 5, I. 124. 7, V. 4. 10 which occur in sūtras, 3, 16 and 4 respectively) and several passages from the story of Śunahśepa in the Aitareyabrāhmaṇa are quoted by the sūtra and that several hymns of the R̥gveda, such as the *asyavāntya* (R̥g. I. 164), *hotṛispāntya* (R̥g. X. 88), *Aghamarṣaṇa* (X. 190), are referred to in the 26th chap. But there is nothing remarkable in this as some of the verses and *sūktas* are mentioned in the Bauddhayanadharmasūtra also. Besides the Vas. Dh. S. quotes several

passages from the *Taittirīyasamhitā* (as in *Vas. V.* 7-9, which quotes *Tai. S. II.* 5. 1. 6 and *Vas. XI.* 48 which quotes *Tai. S. VI.* 3. 10. 5), the *Śatapatha-brāhmaṇa*, the *Maitrayniya-samhitā* (in *Vas. I.* 37).

The contents of the *Vas. Dh. S.* are :— I Definition of *Dharma*, limits of *Āryāvarta*, who are sinners, the mortal sins, a *brāhmaṇa* can marry a girl of any of the three higher castes, six forms of marriage, the king was to regulate the conduct of people and to take the sixth part of wealth as a tax ; II. The four *varṇas*, the greatness of *ācārya*, before *upanayana* there is no authority for religious rites, the privileges and duties of the four castes, in distress a *Brāhmaṇa* could subsist by resorting to the calling of a *Kṣatriya* or *Vaiśya*, a *Brāhmaṇa* was forbidden to sell certain things, usury condemned, rates of interest allowed ; III. Censure of illiterate *Brāhmaṇa*, rules on finding treasure-trove, who are *ātatayins*, when they could be killed in self-defence, who are *paṇṭipāvanas*, constitution of a *pariṣad*, rules about *acamana*, *lauca* and purification of various substances ; IV. The constitution of the four castes is based upon birth and the performance of *samkarmas*, the duties common to all castes, honouring guests, *madhuparka*, impurity on birth and death ; V. dependence of women, rules of conduct for a *rajasvālā* ; VI. usage is transcendental *dharma*, praise of *ācāra*, rules about answering calls of nature, moral characteristics of a *brāhmaṇa* and the peculiar characteristics of a *śūdra*, censure of partaking food at the houses of *śūdras*, rules of etiquette and good breeding ; VII the four *āśramas*, and the duties of a student ; VIII. Duties of an householder, honouring guests, IX. rules for forest hermits ; X. rules for *sannyāsins* ; XI. six persons who deserve special honour, viz. the priest at the sacrifice, son-in-law, king, paternal and maternal uncles and a *snātaka* ; order of precedence in serving food, guests, rules about *śrāddha*, times for it, the *brāhmaṇas* to be invited at it, rules about *agnihotra*, *upanayana*, the proper time, staff, girdle &c. for it ; method of begging for alms, *prāyaścitta* for those whose *upanayana* is not performed ; XII. rules of conduct for a *snātaka* ; XIII. rules about the beginning of Vedic study, rules about holidays for Vedic studies, rules about falling at the feet of the *guru* and others, guiding principles in precedence as regards respect (learning, wealth, age, relationship, avocation, each prior deserving more consideration than each succeeding one), rule of the road ; XIV. rules about forbidden and permitted food, rules about the flesh of certain birds and animals ; XV. rules of adoption,

about excommunication of those who revile the Vedas or perform sacrifices of Śūdras and for other sins; XVI. About administration of justice, king as guardian of minors, threefold *pramāṇa*, viz. documents, witnesses and possession; rules about adverse possession and about king's advisers; qualifications of witnesses; perjury condoned in certain cases; XVII. praise of *aurasa* son; conflicting views about *ketāja* son, viz. whether he belongs to the begetter or to him on whose wife he is begotten; twelve kinds of sons; partition between brothers, grounds of exclusion from partition, rules of *nyoga*, rules about grown-up unmarried girl, rules of inheritance, king as ultimate heir; XVIII. *pratiloma* castes such as caṇḍāla, no Vedic studies for Śūdras or in their presence; XIX. king's duty to protect and to punish; importance of *paribhā*; XX. about *prāyaścitta*s for various acts unknowingly or knowingly done; XXI. *prāyaścitta* for adultery by Śūdra and others with women of the Brāhmana caste or for cow-killing; XXII. *prāyaścitta* for eating forbidden food and sacred texts that purify in case of sins; XXIII. penances for *Brahmacarin* having sexual intercourse, for drinking wine &c.; XXIV. *Kṛechra* and *Atikṛechra*; XXV. secret penances and penances for lesser sins; XXVI-VII. virtues of *prāṇāyāma*, Vedic hymns of *Gāyatri* as purifiers; XXVIII. praise of women, eulogy of Vedic *mantras* like *aghamaṣṭaka* and of gifts; XXIX. rewards of gifts, *Brāhmacārya*, *tapas* &c.; XXX. eulogy of *dharma*, truth and *brahmanā*.

The Vas. Dh. S. resembles in several respects the other dharma-sūtras described above. It contains almost the same subjects and is similarly composed in prose interspersed with verses. The Vas. Dh. S. is in style like the Gautamadharmasūtra and has many sūtras identical with or closely resembling those of the latter. Vide p. 18 above. It has also several sūtras closely corresponding with the sūtras of Baudhāyana. Grave doubts have been entertained about the authenticity of the whole of the text of the Vas. Dh. S. as the mss. contain varying numbers of chapters from 6 to 30, and as the text is hopelessly corrupt in several places (e. g. vide note 108 below). The Vas. Dh. S. contains many verses which bear the impress of a comparatively late age. Chapters 25-28 are entirely in verse, while there are other chapters (like III. 2-12, VI. 1-13, XI. 20-42) which contain many verses interposed between prose passages. In this respect Vasishṭha's work is on a par with Bau-

dhāyana's, in the fourth praśna of which there are chapters entirely consisting of verses. It has therefore been argued that the text of Vasiṣṭha was tampered with freely, particularly as regards the chapters at the end. But as shown below it will have to be admitted that the interpolations, whatever they may be, were made at a very early period. The *Mitākṣarā* quotes Vas. by name about 80 times and the quotations are taken from almost every chapter from the first to the last. For example, *Mit.* quotes Vas. 27. 1 on Yāj. III. 311, Vas. 27. 21 on Yāj. III. 324, Vas. 28. 7 on Yāj. III. 298, Vas. 28. 18, 19 and 22 on Yāj. III. 310. Even *Medhātithi* quotes Vasiṣṭha over twenty times. The quotations are mostly taken from the first chapter to the 21st. Only one quotation from the last few chapters (viz. 27. 16) has been found in *Medhātithi* (on *Manu* XI. 211) and that too is not quoted as Vasiṣṭha's, but is ascribed to 'others.' *Viśvarūpa*, who flourished about the first quarter of the 9th century quotes Vas. about thirty times in his commentary on the *acara* and *vyavahara* sections of Yāj. These quotations hardly differ in any respect from the text of Dr. Führer's edition and are scattered over almost all chapters from the 1st to the 17th, six quotations being taken from chapters 3 and 17 each. In the *prāyaścitta* section *Viśvarūpa* quotes Vas. even more frequently. Besides several sūtras from the 1st, 4th, 10th and 11th chapters, he quotes here no less than 22 sūtras of the 20th chap. and 9 of the 21st. Moreover sūtras 37 and 39 of the 23rd chap. are quoted (on Yāj. III. 281-282). What is more remarkable is that two verses (2-3) of the 28th chapter are ascribed to Vasiṣṭha and explained in detail (on Yāj. III. 256), while Vas. 28. 4 is quoted without the author's name. These facts make it certain that the Vas. Dh. S. contained in *Viśvarūpa*'s day all the chapters from the first to the 23rd and also the 28th. Śaṅkara in his bhāṣya in Br. Upaniṣad (III. 5. 1) quotes Vas. X. 4 and on Br. Up. IV. 5. 15 he quotes Vas. VII. 3. The Vas. Dh. S. quotes numerous verses preceded by the words 'athāpyudāharantī', which is the case with Baudhāyana also. Several verses occur without these words being prefixed, but most of them seem to be quotations (e. g. Vas. II. 3 which combines *Manu* II. 169 and 170, IV. 6 which is *Manu* 5. 41, VI. 6 and 8 which are *Manu* IV. 157 and 158). Some of these verses introduced with the words 'athāpi' &c. as well as some of those not so introduced are in the regular classical *Upajātī*, *Upendra*vājī or *Indravājī* (vide I. 38, X. 20 for verses with *athāpi* &c.

and VI. 9 and 25, X. 17, XVI. 36 for verses without them). Some of the verses are in the ancient Tristubh form (e. g. VI. 3 and 30, VIII. 17, XVII. 71). In one verse (VI. 5) there are twelve letters in the first *pada* and 11 in the rest. One quotation with the words "athāpi" &c. is in prose (II. 5). There are a few un-Pāṇinian forms like 'Vivadanti' in XIV. 47 (vide Pāṇini I. 3. 47). It looks as if the dharmasūtra once ended with the 24th chapter, where we have an injunction (in sūtra 6) against imparting the dharmasūtra to one who is not a son or pupil. The same sūtra occurs in Baudhāyana Dh. S. IV. 4. 9 and the succeeding sūtra is the same in both. But the words 'prāyaścitta has been described in the *rahasya* sections for playing false to the husband' (in Vas. V. 4) apparently refer either to chapters 25-28 (which contain *rahasya* penances) or to some prototype of those chapters now lost.

The Vas. Dh. S. quotes largely from the R̥gveda and other Vedic *Saṁhitās*. Among the Brāhmaṇas, the Aitareya and Śatapatha are frequently cited. The Vājasaneyaka (Vas. 12. 31 and 23. 13) and the Kāthaka (Vas. 12. 24 and 30. 5) are mentioned by name. The Tai. Aranyaka is quoted in Vas. 23. 23. The Upaniṣads and Vedānta occur in 22. 9. Vasiṣṭha quotes a *gāthā* of the Bhāllavins from their Nidāna work about the extent of the house of Brāhmanism, which is quoted by Baudhāyana also (Dh. S. I. 1. 27). He speaks of the *an̄gas* of the Veda (3. 23 and 13. 7) and gives their number as six (3. 19). Itihāsa and Purāṇa are mentioned in 27. 6. The science of words (grammar), of omens and portents and of astrology and astronomy (Nakṣatravidyā) are referred to in 10. 20-21. He prohibits the learning of the language of the Mlecchas (in 6. 41). Vas. quotes a verse that states that the view holding the *apramāṇya* of the Vedas leads to perdition (12. 41). In Vas. II. 8-11 occurs the Vidyāsūkta in four verses that we meet with in the Nirukta (II. 4). Vasiṣṭha calls his own work dharmasāstra (in 24. 6) and probably refers to other works on *dharma* in the words 'one who studies dharmas' (in 3. 19). The study of dharmasāstra as a penance for even mortal sins is spoken of in 27. 19. Vas. quotes several authors on dharmasāstra. He quotes a verse from Hārta (in II. 6) which occurs in Baudhāyana also with slight variations (Baud. Dh. S. I. 2. 7), though without the author's name. The two halves of this verse are almost the same as the latter halves of Manu, 2. 171-172. Bühler is therefore not quite accurate when he

says without qualification that the verse attributed to Harita occurs in Manu (p. XX, S. B. E. vol. XIV). Vas. quotes Gautama twice (in 4. 35 and 37) about impurity on death, the first corresponding to Gautama (14. 41), while there is nothing in Gautama to correspond to the 2nd. Vas. quotes a verse (11. 20) which mentions Yama by name and embodies the latter's views. Vas. (18. 13-15) quotes three ślokas sung by Yama, one of which (14) is the same as Manu 4. 80 and another (15) is very similar to Manu 4. 81. Another śloka of Yama is quoted by Vas. (19. 48) which is almost the same as Manu 5. 93. From these facts and others Bühler draws the conclusion (S. B. E. vol. XIV, p. XX) that these verses were taken from the *Mānavadharmasūtra*, which occupied the same position in Vasiṣṭha's day as the *Manusmṛti* does at present. I demur to this conclusion, which will be discussed later on in detail (under *Manusmṛti*). Vas. (14. 30-32) quotes ślokas of Prajāpati, the first of which mentions Yama by name. Vas. 14. 16-19 and 24-27 are quoted as ślokas of Prajāpati, three of which (14. 16, 18 and 24) are practically the same as Manu. 4. 248, 249 and 5. 127. Vas. 14. 19 contains a *pāda* which occurs in Manu 4. 212. It is remarkable that the Vas. Dh. S. cites Vasiṣṭha himself with great reverence (as *bhagavan*) in 2. 50 (about the rate of interest), 24. 5 (about *Kṛcchra* penance), 30. 11. In numerous places the Vas. Dh. S. either refers to Manu by name or quotes the views of Manu (under the form 'iti Mānavam') or a śloka of Manu (with the words 'Mānavam ślokaṃ'). All these passages have an important bearing on the age of the *Manusmṛti* and on the supposed existence of a *Mānavadharmasūtra*. They therefore deserve to be carefully examined. Vas. I. 17 is in prose (about local, family or caste usages) and summarises the views of Manu. The absence of the word 'iti' before 'abravīt Manuḥ' and the form of the sūtra itself clearly establishes that Vas. is not directly quoting a sūtra of Manu. That sūtra is only a summary of our Manu I. 118. Vas. 3. 2 (which is preceded by the words 'Mānavam ślokaṃ') is Manu II. 168. And so are Vas. 13. 16, 20. 18, which are Manu 4. 117 and 11. 151 (with very slight variations). That the latter existed in Vasiṣṭha's text is vouched for by Aparārka (p. 1075). Vas. 4. 5 is in prose and cites the view of Manu that animals may be sacrificed only for worshipping and honouring the

manes, deities and guests ¹⁰⁵. There is hardly anything to show that it is a direct quotation from Manu and not a summary of Manu's views. The sūtra briefly summarises the views that we find expressed in our Manu 5. 22, 32, 41 and 42 (the words of 42 'eṣvartheṣu paśuṁ hiṁsan' are interesting and bear a close resemblance to 'paśum hiṁsyād' in Vas.). That sūtra is followed by a verse which is the same as Manu 5. 41. It is to be noted that the same verse occurs in the dharmasūtra of Viṣṇu (51. 64) which reads 'nānyatreti katharicāna' for 'nānyathetyabravīn Manuḥ'. This change appears to have been purposely made to keep up the impression that the Viṣṇu-Dh. S. emanated from Viṣṇu himself and so could not have borrowed from a human author. Vas. 4. 7 is very similar to Manu 5. 48. Bühler (S. B. E. Vol. 25, p. xxxi) is wrong in taking Vas. 4. 8 as a quotation from the Mānavadharmasūtra. There is nothing to show that it is so taken. It is more probably a quotation from or a summary of a Brāhmaṇa passage (compare a quotation in Āparārka on Yaj. 1. 109, which is similar). Vide note 46. Vas. 23. 43 (where Manu is referred to as prescribing an easy penance called Śiśukrochra for children and old men) corresponds more or less with Manu 11. 211 and 219 and Vas. 26. 8 has evidently Manu 11. 260 in view. There are only two places in Vasiṣṭha where the name of Manu occurs for which it is not possible to point out a corresponding verse in the Manusmṛti. They are Vas. 12. 16 and 19 37. The latter is cited as a Mānavāśloka and is in the Upajāti metre. ¹⁰⁶ Because this is not found in our Manu, Bühler and other Western scholars seem to think that the verse is taken from the Mānavadharmasūtra which once existed in mixed prose and verse and is now lost. But as will be shown elsewhere this hypothesis is based, to say the least, on very slender foundations. Besides these two that are not found in our Manu, there are about forty verses that are common to the Vas. Dh. S. and the Manusmṛti and about a dozen verses which, though not strictly identical, are more or less similar. There are several prose sūtras of Vas. which correspond to the

¹⁰⁵ पितृदेवाणि धिगुजायामध्येष वशुं हिंसादिति मानवम् । वसिष्ठ 4. 5: वसिष्ठ 4. 8 18 अथानि
ब्राह्मणाय वा राजन्याय वाभ्यागताय महोक्षार्त्त वा महाजे वा पचेदेवमग्ना अग्निर्ध्वं
कुर्वन्तीति ।

¹⁰⁶ शुल्के चापि मानवं श्लोकमुदाहरति—न भिक्षार्थोपणमसि शुल्के न शिल्पवृत्तौ न
शिथौ न मूले । न मेखलव्यं न हुतावशेषे न श्रोत्रिये न पविर्जिते न वक्षो ॥ The vi. 1.
(p. 305) says 'वसिष्ठः शुल्के चापि मानवं श्लोकमुदाहरति न भिक्षम्' &c.

verses of Manu almost word for word.¹⁹⁷ The hypothesis that commends itself to me is that Vas. contains borrowings from the Manusmṛti or its purer ancient original in verse.

In the words 'Sāmanakenāgnimadhīṣya' (Vas. 9. 10), the sūtra of Vikhanas seems to be referred to. Gautama (Dh. S. 3. 26) contains the same words. Vasiṣṭha's 22nd chap. is the same as Gautama's 19th and Baudhayana's tenth in the 3rd *prastha* and seems to have been borrowed from Gautama. Vasiṣṭha refers to the views of others in the words 'eke' or 'anye' (Vas. 1. 12, 13, 25; 4-10; 17. 66; 20. 2). Dr. Jolly (S. B. E. vol. VII, p. xviii) thinks that Vas. 28. 10-15 and 18-22 are borrowed from the Viṣṇudharma-sūtra chap. LVI and LXXXVII or its original the Kāthakadharmasūtra. Dr. Jolly is not right with regard to both the places. Bühler has already pointed out his mistake as to the second passage (S. B. E. vol. XIV p. XXII). The verses in Vas. 28. 10-15 occur in several smṛtis (vide Śaṅkhasmṛti, 10th chap. in Jivananda's ed. part II, pp. 356-357 for the same verses). Besides Vas. 28. 11 occurs in Baud. Dh. S. IV. 3. 7. Hence it is hardly proper for any scholar to make the dogmatic assertion that one particular smṛti must have borrowed from any other. The rather very corrupt passage in Vasiṣṭha (16. 21-23¹⁹⁸) very closely resembles a passage of Śaṅkha, which is cited by Viśvarūpa on Yaj. I. 305 and by the Kṛtya-kalpataru (I. O. Cat. Ms. No. 852, folio 8a).

Bühler is of opinion that the home of the school to which the Vas. Dh. S. belonged lay to the north of the Narmada and the

197 वसिष्ठ 7. 3. 'तेषां वेदमधीष्य वेदां वेदान्वाविर्भाज्यस्वयं यमिष्येत्समावसेत् ।' compare मनु 3. 2; वसिष्ठ 13. 61 'तृणमुष्यान्पुष्पफवाक्पुनृतानसृष्यः सतां गृहे नोच्छिद्यन्ते कदाचन ।' ; compare मनु 3. 101; वसिष्ठ 16. 30 'स्त्रियां साक्षिणः स्त्रियाः कुर्याद् द्विजानां सद्भा द्विजाः शुद्राणां सन्तः शुद्राश्चान्न्यानामन्यथोनयः' ; compare with मनु 8. 68 'स्त्रियां सत्यं स्त्रियः कुर्वेद्द्विजानां सद्भा द्विजाः । शुद्राश्च सन्तः शुद्राणामन्यानामन्यथोनयः ॥'.

198 The printed Vas. reads 'वेधसे वा राजा श्रेयान् गृधपरिवारं स्वात् । गृधपरिवारं वा राजा श्रेयान् । गृधपरिवारं स्वात् गृधो गृधपरिवारं स्वात्'. This hardly makes any sense. The *सुवचस्पतक* presents a good reading (from शङ्खलिखित) 'न गृध्मपरिवारः स्वात् । कामं गृधो राजा श्रेयान् हंसपरिवारः । परिवाराद् द्वि दोषाः यादुर्मवन्ति । तेऽलं विनाशाय ।'.

Vindhya (S. B. E. vol. XIV p. XVI). When it is extremely problematical whether the Vas. Dh. S. was the product of a school, it is idle to speculate as to the home of the Vas. Dh. S. Bühler's is no more than a mere conjecture and it is better to admit that we know nothing positive at present on the point.

The earliest work to refer to Vasishtha as an authority on *dharma* is our Manu (8. 140), saying that Vas. allowed 1/80th of the principal as interest per month. This appears to refer to the rule in Vas. 2. 50. We saw above that Vas. borrows from the Manusmṛiti, which in its turn quotes a rule of Vasishtha. The explanation of this is twofold. Both the Manusmṛiti and Vas. have received later additions and further it is possible that the present Vas. Dh. S. is the work of some one who had received the teachings of Vas. through a succession of teachers and disciples. Yāj. mentions (1. 4) Vasishtha as a writer on *dharma*. The Tantravārtika as seen above (note 55) remarks that the Vas. Dh. S. was studied by R̥gvedins. The same work when speaking of works on *dharma* puts Manu, Gautama and Vasishtha in the forefront.^{108a} Viśvarūpa, Medhātithi and other early commentators largely quote from Vas. The verse 'agneraparyam' (Vas. 28. 16) occurs in the Rājān copperplate of Tivaradeva of the last quarter of the 8th century (Fleet's Gupta Inscriptions No. 81). Therefore the existence of a work of Vasishtha on *dharma* at least in the first centuries of the Christian era is vouched for with certainty and the authenticity of its text is supported by eminent writers from the 7th century downwards. Aparārka quotes passages from the Bhaviṣyapurāṇa which have in view the present text of Vas.¹⁰⁹ Some of the views held by Vasishtha are very ancient. For example, he speaks of the twelve secondary sons, assigns a very inferior position to the Dattaka son (17th chapter), allows *niyoga* (17. 56 ff) and the remarriage of child widows (17. 74); like Āpastamba he mentions only six

108a 'प्रायेण मनुगौतमवसिष्ठादिपण्डीताः समानेष्वर्थेषु धर्मसंहिता वर्तन्ते । तेन विविधानां कृतं भव्यं धनम् । स्वतन्त्रानां । न च व्याकरणस्य तावतिः समानार्थत्वम् ।' तन्त्रवार्तिक ७७ जैमिनि I. 3. 24.

109 'वसिष्ठेन समाख्यातं ब्रह्महत्याव्यपोदनम् । द्वादशरात्रमभ्यक्षो द्वादशरात्रमुपवसेत् ॥' अपरार्क p. 1067 (this is वसिष्ठ 23. 38) ; 'वसिष्ठेन तथोक्तं दे पात्यभित्तं सुरापि । कामतो मद्यपाने तु न सुरायाः कदाचन ।' अपरार्क p. 1075 (this is वसिष्ठ 20. 19).

forms of marriage (1. 28-29), *brāhma*, *daiva*, *ārṣa*, *gāndharva*, *kṣātra* and *mānuṣa*. In some respects his views are different from those of early writers like Gautama and Baudhāyana. He prohibits the marriage of a Brāhmaṇa with a śūdra woman (1. 25-26). Vide Baud. Dh. S. I. 8. 2 for the contrary view.¹¹⁰ He elaborates rules of adoption (13th chapter) which are not found in Gaut. or Baud. or Āpastamba. He speaks of documents as one of the three means of proof (Vas. 16. 10-15), while Gautama, Āpastamba and Baudhāyana are silent on the point, though in Gautama (13. 4) there appears to be a reference to documents. Taking all these things into consideration it may be said that Vasiṣṭha is later than Gautama, Āpastamba and Baudhāyana, but much earlier than the beginnings of the Christian era and may tentatively be assigned to the period between 300-100 B. C. It has been asserted by an eminent authority (Cambridge History of India vol. I, p. 249) that Vasiṣṭha 18. 4 (*vaiśyena brāhmanyam-utpanno Rāmako bhavattiyāhuḥ*) probably contains a reference to the Romans. This assumption is gratuitous and does not deserve serious consideration. The reading *Romaka* (on which the learned writer relies) is not supported by the best mss. and it is most hazardous to seize with avidity on a variant reading and to build an imposing structure of chronology thereon. The offspring of a Vaiśya male from a Brāhmaṇa woman is designated Rāmaka by Vasiṣṭha, while Gautama calls him *Kṛta* (4. 15) and Baud. Dh. S. (I. 9. 7) calls such an offspring *Vaidehaka* ; so Rāmaka has as much to do with the Romans as with Rameses. In the *nibandhas* there are several quotations ascribed to Vasiṣṭha which are not found in the printed Dharmasūtra. For example, Haradatta on Gaut. (22. 18) quotes a verse in the Upajati metre which is not found in the present text¹¹¹.

So early a writer as Viśvarūpa cites (on Yaj. I. 19) the views of a writer called Vṛddha-Vasiṣṭha. The Mit. on Yaj. (II. 91) quotes the definition of a *jayajatra* (judgment) from Vṛddha-Vasiṣṭha and on III. 20 quotes him about impurity on miscarriage. The *Smṛticandrikā* quotes about 20 verses from Vṛddha-Vasiṣṭha on *abmika* and *śrāddha* ; Bhattoji in his gloss on the *Caturvīṃśatimatā*

110 The verse is न नालिकेरण न शालवाल्लेर्न चापि मौज्जेन न वज्रशृङ्गलेः । एतेस्तु गावो न निबन्धनीया यस्तुनित्तेत् परभुं प्रणय ॥ The same verse is quoted in the *mitākṣara* (on Yaṣ. III. 264) without the author's name.

(p. 12) seems to quote a prose passage from Vṛddha-Vasiṣṭha. From the above it follows that Vṛddha-Vasiṣṭha was an early compilation and dealt with almost all such topics (including Vyavahāra) as are dealt with by Yaj. The Mit. also quotes a Bṛhad-Vasiṣṭha. The Smṛticandrikā (III. p. 300) quotes a few verses from a Jyotiṣ-Vasiṣṭha. The I. O. catalogue (No. 1339 p. 392) speaks of a Vasiṣṭha-smṛti in ten *adhyāyas* about the religious observances and duties enjoined on devotees of Viṣṇu.

That Yajñasvāmin wrote a commentary on the Vas. Dh. S. follows from Govindasvāmin's comment on Baud. Dh. S. (II. 2. 51), where he quotes Vas. 21. 13 and Yajñasvāmin's comment thereon.

10. Viṣṇudharmasūtra.

The Viṣṇudharmasūtra has been printed several times in India, viz. by Jivānanda in his *Dharmasūtrasaṅgraha* (1876 part I pp. 70-176), by the Bengal Asiatic Society (1881, ed. by Dr. Jolly with extracts from the commentary *Vaijayantī*), by M. N. Dutt (*Dharmasūtra* texts, vol. II, pp. 541-666, Calcutta, 1909) and translated by Dr. Jolly (in the S. B. E. vol. VII with an Introduction). In the present work Dr. Jolly's edition has been used. The sūtra contains one hundred chapters. Though the number of chapters is so large, the sūtra is not very extensive. There are several chapters such as 40, 42 and 76 that contain only one sūtra and one verse. The first chapter and the last two are entirely in verse; the remaining chapters are in mixed prose and verse, the versified portion being generally at the end of each chapter. As pointed out by the *Vaijayantī* the sūtra is in close relation to one of the oldest schools of the Yajurveda, viz. Kāṭha. It also stands in a peculiar relation to the extant Manusmṛti. According to the *Caranavyūha*, Kāṭha and Cārāyaṇīya are two of the twelve sub-divisions of Caraka-śākhā of the Yajurveda. Dr. Jolly (S. B. E. vol. VII p. XII) says that the Viṣṇudharmasūtra has four chapters (21, 67, 73 and 86) in common with the Kāthak-grhya (except the final parts in 21, 67, 86) and that both drew from a common source. Bühler points out (West and Bühler's digest, 3rd ed. p. 35) that the Kāthakagrhya found in Kashmir agrees closely with the Dharmasūtra of Viṣṇu and the *mantras* in the latter agree with the Kāthaka recension of the Yajurveda. But the Viṣṇudharmasūtra is not the work of the same author that composed the Kāthaka Śrauta or Grhya sūtras, nor does it appear that it formed part of the

Kāthaka Kalpa. Dr. Jolly (R. u. S. p. 7) says that Govindarāja (12th century) in his *Smṛtimanjari* cites a passage in prose from a Kāthasūtrakṛt on the penance for Brāhmaṇa murder which is wanting in our *Viṣṇusmṛti* (vide S. B. E. Vol. 25, p. xxi n for the passage).

The contents of the *Viṣṇu-dharma-sūtra* are :—1. The earth being lifted out of the surging ocean by the great Boar, went to Kāśyapa to inquire as to who would support her thereafter, and was sent by him to Viṣṇu who told her that those who would follow the duties of *varṇas* and *dharma*s would be her support, whereupon the earth pressed the great God to impart to her their duties; 2. the four *varṇas* and their *dharma*s; 3. the duties of kings (*rājadharmah*); 4. the Kāśāpaṇa and smaller measures; 5. punishments for various offences; 6. debtors and creditors, rates of interest, sureties; 7. three kinds of documents; 8. witnesses; 9. general rules about ordeals; 10–14. ordeals of balance, fire, water, poison and holy water (*kośa*); 15. the twelve kinds of sons, exclusion from inheritance, eulogy of sons; 16. offspring of mixed marriages, and mixed castes; 17. partition, joint family and rules of inheritance to one dying sonless, re-union, *strīdhana*; 18. partition among sons of a man from wives of different castes; 19. carrying the dead body for cremation, impurity on death, praise of Brāhmaṇas; 20. the duration of the four Yugas, Manvantara, Kalpa, Mahākalpa, passages inculcating that one should not grieve too much for the departed; 21. the rites for the dead after period of mourning, monthly *śrāddha*, *sapindi-karaṇa*; 22. periods of impurity on death for *sapindas*, rules of conduct in mourning, impurity on birth, and rules about impurity on touching various persons and objects; 23. purification of one's body and of various substances; 24. marriage, forms of marriage, inter-marriages, guardians for marriage; 25. the *dharma*s of women; 26. precedence among wives of different castes; 27. the *samskāras*, *garbhādhāna* and others; 28. the rules for *brahmachārin*; 29. eulogy of *ācārya*; 30. time for the starting of Vedic study and holidays; 31. father, mother and *ācārya* deserve the highest reverence; 32. other persons deserving of respect; 33. the three sources of sin, viz. passion, anger, greed; 34. kinds of *atipātakas*, deadliest sins; 35. five *mahāpātakas*; 36. *anupātakas*, that are as deadly as the *mahāpātakas*; 37. numerous *upapātakas*; 38–42. other lesser sins; 43. the twenty one hells and the duration of hell torments for various sinners; 44. the various low births to which sinners are consigned for various sins; 45. the

various diseases suffered by sinners and the low pursuits they have to follow by way of retribution ; 46-48. various kinds of *krochiras* (penances), *santapana*, *candrayana*, *prasrtiyāvaka* ; 49. actions prescribed for a devotee of Vāsudeva and the rewards thereof ; 50. *prāyaścitta* for killing a *brāhmaṇa* and other human beings, for killing cows and other animals ; 51-53. *prāyaścittas* for drinking wine and other forbidden substances, for theft of gold and other articles, for incest and sexual intercourse of other kinds ; 54. *prāyaścittas* for miscellaneous acts ; 55. secret penances ; 56. holy hymns like *Aghamarṣaṇa* that purge sin ; 57. whose society should be avoided, *Vrātyas*, unrepentant sinners, avoiding gifts ; 58. the pure, variegated (mixed) and dark kinds of wealth ; 59. The duties of house-holders, *pakayajñas*, the five daily *mahayajñas*, honouring guests ; 60. the daily conduct of a householder and good breeding ; 61-62. rules about brushing the teeth, *acamana* ; 63. means of livelihood for a householder, rules for guidance, good and evil omens on starting on journey, rule of the road ; 64. bathing and *harpāna* of gods and Manes ; 65-67. worship of Vāsudeva ; flowers and other materials of worship, offering of food to deities and *piṇḍas* to ancestors and giving food to guests ; 68. rules about time and manner of taking food ; 69-70. sexual intercourse with wife and about sleep ; 71. general rules of conduct for a *snātaka* ; 72. value of self-restraint ; 73-86. *śrāddhas*, the procedure of *śrāddhas*, *aṣṭakā śrāddha*, the ancestors to whom *śrāddha* is to be offered, times of *śrāddha*, fruits of *śrāddha* on the several week days and the 27 *nakṣatras* and the *līlās*, materials for *śrāddha*, *brāhmaṇas* unfit to be invited at *śrāddha*, *brāhmaṇas* who are *pañkṭi-pāvana* ; countries unfit for *śrāddha*, *tirthas*, letting loose of a bull ; 87-88. gifts of antelope skin, or a cow ; 89. *kārtika snāna* ; 90. eulogy of gifts of various sorts ; 91-93. works of public utility such as wells, lakes, planting gardens, embankments, gifts of food, flowers &c. ; difference in merit according to the recipient ; 94-95. rules about forest hermit (*vānaprastha*) ; 96-97. about *samanyasa*, anatomy of the bones, muscles, veins, arteries &c. ; concentration in various ways 98-99. praise of Vāsudeva by the Earth and of Lakṣmī ; 100. rewards of studying this *Dharmaśāstra*.

The *Viṣṇudharma-sūtra* somewhat resembles the *Dharma-sūtra* of Vasīṣṭha. Like the latter it is full of verses. But one feature which is peculiar to the *Viṣṇu-dharmaśāstra* is that it professes to be a revelation by the supreme Being. None of the other *dharma-*

sūtras so far described assumes this role. The style of the *Viṣṇudharmasūtra* is easy and somewhat diffuse. It presents hardly any ungrammatical forms. The printed text is corrupt only in a few cases; the verses occur generally at the end of chapters. Sometimes the number of verses in a chapter is very large e. g. in chapter 20 there are 21 sūtras and 32 verses, in chapter 23 there are 24 verses, in chap. 43 there are 14, in chap. 51 there are 20 verses. Some of the verses are in the classical *Indravajra* (19. 23-24) and the *Upajāti* metres (23. 61 and 59. 30) and a few are *Triṣṭubhs* (29. 9-10, 30. 47, 72. 77). The three *Triṣṭubhs* (29. 9-10, 30. 41) are three out of the four verses of the *Vidyā-sūkta* occurring in the *Nirukta* (II. 4). There is one verse (72. 6) which has eleven letters in the first *pada* and twelve in the remaining three.

In determining the age of the *Viṣṇudharmasūtra* one is confronted with a difficult problem. Some of the chapters undoubtedly contain material which is comparatively old and on a level with the ancient *Dharmasūtras* of Gautama and Āpastamba. Such are the chapters about *rājadharmā* and punishments (3 and 5), the rules about twelve sons and the mixed castes (15-16), funeral rites and mourning (21 and 22). But there are very large portions of the work that bear a clear impress of a later date. The *Viṣṇudharmasūtra* and the *Manusmṛti* have at least 160 identical verses. But this is not all. There are hundreds of sūtras which are merely the prose equivalents of verses from the *Manusmṛti*. For example, *Viṣṇu* 2. 3 and *Manu* 2. 16, *Viṣṇu* 3. 4 and 6 and *Manu* 7. 69-70, *Viṣṇu* 3. 7-10 and *Manu* 7. 115, *Viṣṇu* 3. 11-13 and *Manu* 7. 116-117, *Viṣṇu* 4. 1-13 and *Manu* 8. 132-137, *Viṣṇu* 5. 4-7, and *Manu* 9. 237, *Viṣṇu* 20. 1-21, and *Manu* I. 67-73, *Viṣṇu* 51. 7-10 and *Manu* 4. 209-212, *Viṣṇu* 59. 21-25 and *Manu* 3. 70, *Viṣṇu* 62. 224 and *Manu* 2. 59, *Viṣṇu* 71. 48-52 and *Manu* 4. 80, and *Viṣṇu* 96. 14-17 and *Manu* 6. 46 agree almost word for word. The verses that are identical in both are found in all the chapters of the *Manusmṛti* from the second to the last, the largest number (about 47) occurring in the 5th and chapters eleven, two, and three respectively contributing 23, 24, and 19 verses. Therefore the question whether the extant *Viṣṇudharmasūtra* borrows from *Manu* or *vice versa* or whether both borrow from a common original assumes very great importance. As the correspondence extends over several hundred verses of the *Manusmṛti*, the last hypothesis of borrowing from a common original does

not recommend itself to me. No such common source is known to have existed and to say that there were hundreds of floating popular verses whose authorship was unknown and which were drawn upon by both works appears to me to be an extremely gratuitous and unsatisfactory assumption. In my opinion it is the extant Viṣṇudharmasūtra that borrowed the verses *ad hoc* or adapted them from the Manusmṛti. There are several lines of reasoning that strengthen this hypothesis. There are some verses that are identical in both, in which the name of Manu occurs, which the Viṣṇudharmasūtra omits by making slight verbal changes. For example, Viṣṇu 23. 50 substitutes 'tat parikṣititam' for 'Manur-abravīt' in Manu 5. 131 and Viṣṇu 51. 64 reads 'nānyatreṣi kathāmicana' for Manu 5. 41 'nānyatretyabravīt-Manuh' (this last occurs in Vas. 4. 6). The reason for these changes is obvious. The Viṣṇudharmasūtra professes to be a direct revelation from Viṣṇu and it is in keeping with this assumed role that not one human author is mentioned by name in the sūtra. Therefore where the name of Manu occurred in any verse, it was purposely omitted. Another reason why the sūtra must be presumed to be the borrower is the character of the extant work itself. It is a kind of hotchpotch and contains verses that are identical with those of other works. For example, several verses of the Bhagavatgītā occur in the Viṣṇudharmasūtra. Viṣṇu 20. 48-49 and 51-52 are the same as Gīta 2. 13. 23, 24, 28; Viṣṇu 72. 7 and Gīta 13. 14-18 are almost identical. Viṣṇu 96. 97 and the first half of 98 are the same as Gīta 13. 1-2, except that in keeping with its character of a revelation to the Earth, the Viṣṇudharmasūtra substitutes 'vasudhe' for 'kaunteya' and 'bhāvinī' for 'bhārata.' Several verses of the Yājñavalkya-smṛti are identical with those of the Viṣṇudharmasūtra. For example, Viṣṇu 6. 41 and Yāj. 2. 53, Viṣṇu 8. 38 and Yāj. II. 79, Viṣṇu 9. 33 and Yāj. 2. 97, Viṣṇu 17. 17 and Yāj. 2. 138, Viṣṇu 17. 23 (first half) and Yāj. 2. 210 (latter half), Viṣṇu 62. 9 and Yāj. 1. 21, Vi. 63. 51 and Yāj. 1. 117 are identical. Besides these there are hundreds of prose sūtras that are identical with passages of Yājñavalkya. For example, Vi. 3. 72-74 = Yāj. II. 1-4; Vi. 3. 82 = Yāj. 1. 318-320 (rules about land grants); Vi. 5. 65-69 = Yāj. II. 217-220, Vi. 5. 73 = Yāj. II. 221; Vi. 45. 3-12 = Yāj. 3. 209-211 (about diseases suffered by sinners); Vi. 60. 24 = Yāj. 1. 17; Vi. 96. 55-79 = Yāj. 3. 84-90 (about 360 bones of the body); Vi. 96. 80-88 = Yāj. 3. 100-102 (about the number of arteries, veins, muscles etc.); Vi. 96. 89-92 = Yāj. 3. 93-99. Dr. Jolly

thinks that Yājñavalkya borrows from Viṣṇu the whole of the anatomical section (vide S. B. E. vol. VII, p. XX). With great respect I differ from this opinion. There is nothing to show that the anatomical details were first given to the world by Viṣṇu. They must have first been embodied in works on medicine such as those of Caraka and Suśruta¹¹¹ and were probably copied by Dharmasūtra writers. But if there is any borrowing between Viṣṇu and Yājñavalkya I think from the character of the Viṣṇudharmasūtra that it is the sūtra that must be regarded as borrowing from Yājñavalkya. There are several matters in the extant Viṣṇudharmasūtra which are wanting in Yājñavalkya and which induce one to place the extant sūtra later than Yājñavalkya, viz. the name 'Jaiva' for Thursday (Vi. 78. 5), the long list of tīrthas (Vi. chap. 85) which include Śrīparvata and the five rivers of the south called southern Pañcanada, the importance of the conjunction of the moon and Jupiter on a full moon day (Vi. 49. 9-10), the vague definition of Āryāvarta¹¹² (Vi. 84. 4). The verse in Viṣṇu 54. 33 (about half prāyaścitta for boys and old men) is ascribed to Aṅgīras by the Mitrākṣarā (on Yāj. III. 243).

Therefore the most probable conclusion is that the extant Viṣṇudharmasūtra borrows from the Manusmṛti, Yājñavalkya and other authors. It would be too much to assume that the Manusmṛti, the Bhagavatgītā and Yājñavalkya borrow from such a comparatively unimportant work as the Viṣṇudharmasūtra.

The above conclusion is further strengthened by certain other considerations. The Manusmṛti has been quoted with utmost reverence by a host of writers from the fifth century downwards, such as Śābara, Kumārila and Śaṅkarācārya. Yājñavalkya was commented upon by Viśvarūpa in the first half of the 9th century. Viśvarūpa in his commentary quotes scores of sūtras from Gautama, Āpastamba, Baudhāyana, Vasiṣṭha, Śaṅkha and Hārīta. But it is significant that Viśvarūpa in his commentary on Yājñavalkya does not quote even a single sūtra of Viṣṇu by name. It is true that Viśvarūpa (on Yāj. III. 66) says that

111 Vide चरक, शरीरस्थान chap. 7 and सुश्रुत, शरीरस्थान chap. 5; in the अष्टाङ्ग-हृदय of वाग्भट, शरीर chap. 5, we find 360 bones and 700 muscles.

112 वातुर्वर्ण्यवस्थाने दक्षिणदेशे न विद्यते । स म्लेच्छदेशो विज्ञेय आर्षार्तिमत्ततः परः ॥
It is to be noted that Yāj. (I. 2) lays down dharmas for the country in which the black deer moves about, following Baud. I. 1. 28 and Vas. I. 12.

the four forms of asceticism (*parivrajya*) should be understood from other smṛtis like those of Viṣṇu¹¹³. This probably refers to chap. 97 of the extant Viṣṇudharmasūtra. Medhātithi (on Manu 3. 248) quotes Viṣṇu (21. 12) and on Manu 9. 76 quotes a sūtra of Viṣṇu which I could not trace in the printed Viṣṇu.¹¹⁴ The Mitākṣara mentions Viṣṇu about thirty times. The quotations are taken from chapters 19, 21, 22, 35-42, 50, 51, 52, 75 and 79 of the Viṣṇudharmasūtra, 18 sūtras of chap. 22 (on āśauca and kindred topics) being quoted on Yāj. III. 23, 24, 27, 29-30. But it is a remarkable fact that not one of the verses in the extant Viṣṇudharmasūtra is cited as Viṣṇu's in the Mitākṣara. The only exception is a verse cited as Viṣṇu's on Yāj. III. 265, which has the same purport as Viṣṇu 52. 14 (a verse) and the first *pāda* of which is identical with that of the verse in the Viṣṇudharmasūtra.¹¹⁵ A few verses that are quoted as Viṣṇu's in the Mitākṣara could not be traced in the extant dharmasūtra.¹¹⁶ It is not unlikely that the sūtra first contained mostly prose sūtras based on Manu and the Kathakagṛhya and verses were tacked on later. Among later writers of *nibandhas* Aparārka quotes Viṣṇu most profusely and the Smṛticandrikā also quotes Viṣṇu about 225 times.

113 स्नःयस्नरेभ्यश्च विष्णवादिभ्यो विशेषतश्चतुर्विधः पारिव्राज्यप्रकारभेदेभ्युपगम्यतः ।

114 The quotation is 'अथै विमृताः पद् राजस्याभ्युपेयै केषा द्विगुणं प्रयुतेति न भुद्रायाः कालानिषमः स्यात्संस्तमित्येके', compare for a somewhat similar rule Var. IV. 78.

115 यथाह विष्णुः । दत्तेवापहृतं द्रव्यं स्वामिने हतमाचरोदिति । while विष्णुधर्मसूत्र reads 'दत्तेवापहृतं द्रव्यं धनिकस्याप्युपायतः । प्रायश्चित्तं ततः कुर्यात्कल्पमपस्थाप-
नस्तपे ॥'.

116 The verse are: ओष्ठो विलोमको स्पृष्टा वासो विपरिधाय च । quoted on Yāj. I. 195;
'अमरास्तास्तु कालीनगुहोपनसहोदनाः । पौनर्म्येव मेवेते पिण्डरिक्ताशभागिनाः ॥
quoted on Yāj. II. 132; अपुत्रपौत्रसन्माने दौहित्रा धनमाश्रयुः । पूर्वेषां तु स्वधाकारे
पौत्रा दौहित्रका मनाः ॥ on Yāj. II. 135; आरुहस्ताङ्गितो वापि धनेर्वा विप्रयोजितः ।
यमुद्दिश्य न्यजेन्प्राजास्तमहर्मुष्मन्पातकम् ॥ ज्ञातिमित्रकलत्रार्थं सुहृत्क्षत्रार्थमेव च ।
यमुद्दिश्य त्वजेत्...पातकम् ॥ उद्दिश्य कुपितो हन्ता तोषितः धावयेत् पुनः ।
तस्मिन् मृते न दोषेरित द्वयोरुच्छ्रावणे रुते ॥ on Yāj. III. 227; स्त्रीणामर्थं मृदातथ्यं
वृद्धानां तोषिणां तथा । पादौ घालेषु दातव्यः सर्ववापेध्वर्थं विधिः ॥ on Yāj. III. 243;
गोत्रस्य पञ्चगव्येन मासमेकं पलत्रयम् । मन्वाहं स्यात्पराको वा चान्द्रावणमथापि वा ॥
on Yāj. III. 263.

Many of the verses found in *Vi.* are quoted by Aparārka as Viṣṇu's, e. g. *Vi.* 84. 4 on *Yāj.* 1. 2; 68. 46-47 on *Yāj.* 1. 106; 67. 33 on *Yāj.* 1. 107; 5. 183 on *Yāj.* 2. 60; 10. 9-11 on *Yāj.* 2. 102. But there are numerous verses quoted as Viṣṇu's by Aparārka which are not found in the sūtra, e. g. on *Yāj.* 1. 21, 53, 89, 100. Aparārka quotes almost whole chapters of Viṣṇu, e. g. *Vi.* 68 on *Yāj.* 1. 106 and 90 on *Yāj.* 1. 208, 70 on *Yāj.* 1. 114. It is to be noted that *Vi.* 70. 17 (a verse) is quoted by Aparārka as a prose sūtra (on 1. 114) with slight verbal changes. All these facts make one feel naturally sceptical about the authenticity of most of the verses in the extant Viṣṇudharmasūtra. They probably formed no part of the sūtra at the time when the *Mitākṣarā* was composed. At all events it cannot be gainsaid that the verses are a very late part of the sūtra.

The Viṣṇudharmasūtra contains quotations from all the Vedic saṃhitās and from the *Aitareya-brāhmaṇa* (as in *Vi.* 15. 45). It mentions the Vedāṅgas very frequently (30. 3 and 38. 28, 35, 83. 6), it speaks of *Vyākaraṇa* (83. 7), of *itihāsa* (3. 70, 30. 38, 83. 7), of *Dharmaśāstras* (1. 70, 30. 38, 73. 16, 83. 8), of *Purāṇa* (3. 70, 30. 38 &c.). About the close correspondence between *Baud.* III. 6 and *Viṣṇu.* 48 and between *Vas.* 28. 10-15 and 18-22 and *Viṣṇu* 56 and 87 vide remarks made above pp. 23, 57. The sūtra quotes several verses (called *gāthās*) and says they were sung by *pitr̥s*; vide 78. 52-53, 80. 14, 83. 21, 85. 65-67. They bear close resemblance to the *gāthās* sung by the *pitr̥s* quoted in the *Anuśāsana-parva* 88. 11-15 and a half verse 'eṣṭavyā bahavaḥ putrā yadyekopi Gayāṃ vrajat' is the same in *Vi.* 85. 67 and *Anu.* 88. 14. The *Viṣṇusmṛiti* enumerates twenty one hells (43. 1-22), which are almost the same as *Yājñavalkya's* (3. 222-224). It mentions the names of the seven days of the week (78. 1-7), Thursday being called *Jaiva*, while *Yājñavalkya* mentions only the seven planets (with *Rāhu* and *Ketu*) in the same order (I. 296). It recommends the practice of *sati* (25. 14), speaks of *pustakas* (18. 44, 23. 56), a word which is not used by the other dharmasūtras so far described. It gives a long list of good and evil omens at the time of starting on a journey (63. 33-39). Among evil omens it includes the sight of yellow-robed ascetics (i. e. Buddhists probably) and *Kāpālikas* (63. 36). It prohibits speech with *Mlecchas*, *Antyajas* (71. 59) and journeys to *Mleccha* countries (84. 2). It contains special directions about the worship of *Vāsudeva* in chap. 49

and speaks of Śvetadvīpa as the reward of devotion to Vāsudeva (49. 4). Here and there, there are eulogies of Vāsudeva (1. 50-57, 65. 1, 97. 10, 98 which gives one hundred names of Viṣṇu). It speaks of the four vyūhas of Vāsudeva (67. 2) and of the Varāha incarnation. It gives a vague location of Āryāvarta as a country where the four varnas exist (84. 4). It enumerates numerous sacred places (85. 1-52), among which Śrīparvata, Saptarṣa (modern Satara?), Godāvari and southern Pañcanada deserve to be specially noted. Though it does not specifically enumerate the eighteen titles of law just as Yājñavalkya does not, yet it contains rules (in chapters 5-6) on almost all of them.

As Yājñavalkya enumerates Viṣṇu among the propounders of *dharmaśāstras*, it follows that a work of Viṣṇu existed in comparatively early times. What matters that work embraced it is difficult to say. It probably contained the topics found in the works of Gautama, Āpastamba and others. It may have included portions borrowed from the Kāthakagrhya. When Dr. Jolly says that certain chapters of Viṣṇu agree closely with the Kāthakagrhya, all that is meant is that some of the sūtras of Viṣṇu are the same or almost the same as those of the Kāthakagrhya (e. g. compare Viṣṇu 21, 73 and 86 with Kāthakagrhya V. 12, V. 9, and V. 3 respectively). But in all these places Viṣṇu contains more details than the Kāthakagrhya. It may however be noted that in a few cases the views of the Kāthakagrhya differ from those of Viṣṇu. For example, Viṣṇu (30. 1) speaks of Vedic studies for 4½ months only in the year when once they are started on the full-moon day of Śrāvaṇa or Bhādrapada, while the Kāthakagrhya (I. 9. 10) gives three alternatives, viz. 4½, 5 or 5½ months; Viṣṇu prescribes that the proper year for the upanayana of a kṣatriya is the 11th from conception (27. 16), while the Kāthaka prescribes the 9th, without specifying whether it is from conception or birth (IV. 1. 2); Viṣṇu enumerates eight forms of marriage (24. 18), while the Kāthaka (II. 3 and 4) speaks of only two, Brahma and Āsura, and is silent about the rest; Viṣṇu (46. 19-20) defines Sāntapana and Mahāsāntapana differently from the Kāthaka (I. 7. 3-4), but agrees with Yājñavalkya (III. 315-316). Here the recent Lahore edition of the Kāthakagrhya by Dr. Caland has been used. As it used Kāthaka *mantras* and borrowed from the Kāthakagrhya, the *dharmaśāstra* may have been a text-book of the Kāthaka school and probably originated in Kashmir and Punjab which is the home

of the *Kaṭhas*. The date of the older portion of *Viṣṇu* may be placed between 300 B.C. to 100 B.C. But this is no more than a mere conjecture. It is to be noted that Kumārila does not mention the *Viṣṇudharmasūtra* among the *sūtras* studied by particular schools. Then several centuries later on the whole of the *sūtra* was recast from the Vaiṣṇavite point of view and received large additions both in prose and verse. When these additions were made we have no exact means of determining. It is probable that they were not made very long before Viṣṇarūpa. At all events the additions were made long after the *Yājñavalkyasmṛiti* and after the 3rd century. The mention of the week days makes the *sūtra* comparatively a late work. The earliest epigraphic mention of a week day is in the Eran inscription of 484 A. D. (vide Fleet's Gupta inscriptions pp. 88-89) and Varāhamihira (6th century) knew the week days well. The *Brahmapurāṇa* (28. 55) mentions Sunday and the *Padmapurāṇa* mentions Thursday (*Brahmakhaṇḍa* chap. 11. 34). The *Sūrya-siddhānta* (XII. 6 and 78) speaks of the lords of days. Thus although the extant *Viṣṇu-dharmasūtra* is a late recast, it contains a few doctrines that were held in ancient times. For example it allows a Brāhmaṇa to marry a girl of anyone of the four castes (24. 1) and does not inveigh against *nīyuga* as *Manu* does.

A few of the *sūtras* agree closely with *Nārada*. Vide Vi. 7. 10-11 and *Nārada* (*Rnādāna* verses 136-137).

The *Mitākṣarā* quotes all the prose passages of chapters 35-42 and ascribes them to *Brhadviṣṇu* (on *Yāj.* 3. 242). Similarly on *Yāj.* 3. 261 it ascribes Vi. 35. 3-5 to *Brhadviṣṇu*. Similarly the *Smṛticandrikā* (II. p. 298) ascribes Vi. 17. 4 ff to *Brhad-Viṣṇu*. The *Mitākṣarā* (on *Yāj.* 3. 267) quotes a verse of *Vṛddha-Viṣṇu* which summarises some *sūtras* of *Viṣṇu* ¹¹⁷ (30. 6 and 12-14).

In the *Anandaśrama* collection of *smṛtis* there is a *Laghu-Viṣṇu-smṛiti* in five chapters and 114 verses dealing with the duties of the *varṇas* and the four *āśramas*. *Apararka* in his commentary on *Yāj.* 3. 258 quotes four verses from *Laghu-Viṣṇu*, which are not found in the *Anandaśrama* text. So *Apararka* used some other work or perhaps a larger work. The *Parāśara-Madhaviya* often quotes *gadya-*

117 The verse of *वृद्धविष्णु* is विप्रैः नु सकलं देयं पादोर्न क्षत्रिये स्मृतम् । देशेष्वथैकपादस्तु शूद्रनातिपु शस्यते ॥ The *sūtras* are ब्राह्मणं दद्याद् द्वादशसंवत्सरं कृषांश्च । पादोर्न क्षत्रियवधे । अर्धं वैश्यवधे । तद्वर्धं शूद्रवधे ।

Viṣṇu and padya-Viṣṇu. The former from a quotation in vol. I, part 2, p. 234 seems to be the Viṣṇu-dharmasūtra itself. In the *Sarasvativilāsa* numerous sūtras of Viṣṇu with the explanations of Bhāruci thereon are quoted, which are not found in the printed Viṣṇu.¹¹⁸

The Viṣṇu-dharmasūtra was commented upon by Nandapaṇḍita, author of several works on dharmasāstra, who wrote at Benares the commentary called *Vaijayanti* (according to certain mss.) in 1679 (i. e. 1622-23 A. D.) of the Vikrama era. Dr. Jolly publishes extracts from this commentary in his edition of the sūtra.

From the fact that the *Sarasvativilāsa* quotes several times the sūtras of Viṣṇu with Bhāruci's explanation, it looks probable that Bhāruci commented upon the Viṣṇudharmasūtra. For further information on Bhāruci vide sec. 6t.

So far only the printed and well-known dharmasūtras have been passed under review. But there were numerous other dharmasūtras which are either now extant in rare mss. or are not yet discovered but are only to be reconstructed from quotations. It is now time to discuss them.

11. The Dharmasūtra of Hārīta

That Hārīta was an ancient sūtrakāra on *dharma* is quite patent from the fact that the dharmasūtras of Baudhāyana, Āpastamba and Vasiṣṭha quote him as an authority (vide pp. 25, 39, 54). Āpastamba quotes Hārīta more frequently than any other author. From this it may

118 e. g. para 637 यथाह भारुचिरेतद्विष्णुवचनव्याख्यानावसरे योजनशब्दः पिण्डवाचीति । (Viṣṇu's sūtra seems to have been श्रीजयहृणानुविधायमेशं गृह्णीयात्); para 719 अथ भारुचिः (on विष्णु's सूत्र 'पितृव्यपितृभानृभिरेव संसर्गो नाम्नेः) वेकल्पिकोयं संसर्गविधिरिति, para 736 अथ भारुचिः भिन्नोदराणांमिति निर्धारणे यद्वा (on विष्णु's सूत्र 'भिन्नोदराणां संसृष्टिनो गृह्णीयुः') ; para 847 contains a long sūtra of Viṣṇu 'अपिच्यं गार्भं धामं मेधं वेद्यमत्कस्मिन्कमाद्शब्दं प्रविनाज्यमत ऊर्ध्वं सर्वमविभाज्यम्' and para 848 contains भारुचि's explanation of it.

Vide pp. 38, 50, 165, 166, 243, 244 &c. of the recently published Mysore edition of the *सरस्वतीविलास* for sūtras of Viṣṇu which are not found in the printed text of Viṣṇu. It appears that the *सरस्वतीविलास* had a very much larger version of the sūtra before it.

be concluded that they belonged to the same Veda. The *Tantravārtika* (vide note 55 above) mentions Hārīta along with Gautama and other sūtrakāras on dharma. From Viśvarūpa down to the latest writers on dharmasāstra Hārīta is most profusely quoted. From the quotations it appears that his dharmasūtra was perhaps the most extensive of all dharmasūtras.

The late Pandit Vamansastri Islampurkar discovered at Nasik a ms. of the Hārīta-dharmasūtra. It was not possible for me to make use of it for the present work. Dr. Jolly (in R. and S. pp. 8-9) gives an account of the ms. from which I give a summary. It is so faulty that an edition based on it alone cannot be thought of. The ms. contains thirty chapters. So far as the language and contents are concerned the work impresses one as ancient, but the material citations ascribed to Hārīta in later digests on court procedure and the law of crimes &c. are not found in the ms. The prose is mixed up with verses in Anuṣṭubh and Tristubh metres, which are often introduced with the characteristic words "athāpyudāharanti" as in other dharmasūtras. The ms. quotes 'bhagavān Maitrāyaṇi' and the verse "Sataśāyo vjro" which is Maitrāyaṇiya Sāmhita I. 7. 5. Dr. Caland points out remarkable correspondence between the citations of Hārīta and the Maitrāyaṇiya Parīṣiṣṭa and Mānavaśraddha-kalpa. All this tends to show that he was a sūtrakāra of the Black Yajurveda. The numerous quotations from Hārīta in Āpastamba and Baudhāyana are not however found in the ms. The ms. was found at Nasik, which is also the source of two mss. of the Maitrāyaṇiya Sāmhita. The Kashmirian word 'kaphella' is cited in Hārīta and so the Hārīta-dharmasūtra probably originated there. Hemādri (caturvarga III. i. p. 559) mentions a commentator (bhāṣyakāra) of Hārīta.

From the numerous quotations from Hārīta in the *nibandhas* it appears that the dharmasūtra dealt exhaustively with the same topics as are dealt with in other dharmasūtras, viz. sources of dharma, brahmacārin of two kinds (upakurvāṇa and naiṣṭhika), *śnātaka*, the householder, the forest hermit, prohibitions about food, impurity

119 The sūtra of Hārīta is 'पालङ्ग्या-नालिका-पौतीक-शिष्ट-सुसुक्त-वाताक-
भूस्तण-कफेल-माप-मसूर-कतलवजानि च भादे न दद्यात्' on which हेमाद्रि २७७,
'कफेलः आरण्यविशेषः काश्मीरेषु प्रसिद्ध इति इतीतस्मृतिभाष्यकारः.'

on birth and death, śrāddha, the pañcāpavāna, general rules of conduct, the five yajñas, Vedic study and holidays, duties of kings, rules of statecraft, court procedure, the various titles of law, duties of husband and wife, various kinds of sins, prāyaścittas, expiatory prayers &c.

According to Kullūka (on Manu 2. 1) the Hārīta-dharmasūtra opened with the words 'now then we shall explain *dharma*; dharma is based upon revealed texts (śruti); revealed texts are of two kinds, the Vedic and the Tāntric.'¹²⁰ The quotations show that this very style was pursued in the body of the work. Aparārka (on Yāj. III. 322) quotes a sūtra¹²¹ in similar style about a penance 'tulāpuruṣa' said to have been promulgated by Śiva himself. The sūtra often introduces verses as quotations with the words "an author says thus" (evam byāha; vide Aparārka on Yāj. I. 83, I. 154, III. 135, Vivāda-ratnākara pp. 443, 626). Numerous passages quoted as Hārīta's are identical with passages from other dharmasūtra works. The sūtra 'Jāyāpatyōrṇa vibhāgo vidyate' is quoted as from Hārīta by the Smṛticandrikā (II. p. 268), which is the same as Āp. Dh. S. II. 6. 14. 16. The same work quotes 'pratyakṣavidhānād gṛhasthyasya' as from Hārīta which is part of Gautama 3. 35. A verse about the enormity of usury quoted in the Smṛticandrikā (I. p. 177) as Hārīta's is almost the same as Baudhāyana (I. 5. 79) and Vasīṣṭha¹²² (2. 42). A verse about ātipātakins (quoted by Aparārka on Yāj. III. 231) is the same as Viṣṇu 14. 2. Manu is mentioned by name in several verses (vide Smṛticandrikā III. p. 426, Vivāda-ratnākara p. 552-553). Two verses are cited in the Vyavaharatattva of Raghunandana as found in Hārīta, Baudhāyana (I. 10. 30) and Manu (8. 18-19). A verse quoted by the Smṛticandrikā (II. p. 21) is almost the same as Manu 8. 95. Several times we have the words 'Prajāpativaco yathā' (vide Aparārka on Yāj. I. 154 and Smṛticandrikā I. p. 181). Hārīta seems to have relied upon the views

120 'अथानो धर्मं व्याख्यास्यामः । अतिप्रमाणको धर्मः । श्रुतिश्च द्विविधा वेदिकी तान्त्रिकी च ॥ १. The Brahmayajña probably takes the words अथानो... स्यामः' from कुरीत and not from the Vaiśeṣika-sūtra.

121 अथानोऽनन्योन्योक्तस्य तुलापुरुषस्य कल्पे व्याख्यास्यामः ।

122 The verse is 'ब्रह्मर्षेर्बुद्धिर्जायते च तुलया समलोचयत् । अतिप्रदं ब्रह्मदा कोटया बुद्धिर्जायते कल्पत ॥

of 'acaryas' in several places.¹²³ He often quotes the views of others (eke, अपरे¹²⁴) and sometimes refutes them.¹²⁵

Hārīta refers to the Vedas, the Aṅgas, dharmasāstra, metaphysics, and other branches of knowledge.¹²⁶ The quotations do not show that he belonged to any particular Veda, as he quotes from all the Vedas promiscuously. In this connection it is worthy of note that though Kumārila mentions Hārīta as an ancient dharmasūtrakāra, he does not assign him to any particular school, while he assigns Āpastamba and Baudhāyana to the Taittirīya school.

Some of the doctrines of Hārīta are worth noting. He speaks of eight forms of marriage, but two of them are styled Kṣatra and Mānuṣa, while Ārṣa and Prājāpatya are omitted (vide Viramitrodaya, Saṁskāraprakāśa, p. 84). Vasiṣṭha has the same nomenclature (I. 29). Hārīta speaks of two sorts of women (*brahmadādinis* and *sadyotadhas*) and states that the former were entitled to have the Upanayana performed, to keep the sacred fire and to study the Vedas.¹²⁷ He speaks of the twelve kinds of sons (vide Haradatta on Gautama 28. 32). He looks down upon the profession of an actor and forbids the employment of a Brāhmaṇa actor in any śrāddha or rite for gods.¹²⁸ Aparārka (on Yaj. II. 332) quotes from Hārīta a lengthy passage in mixed prose and verse, where the worship of Gaṇeśa comes in.¹²⁹

123 विषय्य on Yaj. I. 195. 'तन्मापक्येदमेके वातसाय । न वा साधारणत्वात् । साधारणं हि वास इत्याचार्याः । तद्वान्तर्वातसानुपपातापनोदनादेव छद्मिः ।' अपरार्क on Yaj. I. 154. 'आहाराद्युद्धौ सत्त्वशुद्धित्याचार्याः' ईद. पा., p. 704. 'न ह्ययुद्धानामयं लोको न पर इत्याचार्याः'.

124 Vide मद्. पा. pp. 607, 706; स्मृतिच. III. p. 422, अपरार्क on Yaj. II. 127.

125 अपरार्क on Yaj. I. 183. 'यानशयनान्यपरिहार्याण्येके मम्यन्ते । तत्र । वर्णविशेषान् शुक्ललिनसंसर्गदर्शनात् पापसंसर्गयोगाच्च तस्मात् पृथक् शौचाच्छेदात् ।'

126 स्मृतिच. III. p. 290: वेदा अङ्गानि धर्मोप्यात्मं विज्ञानं स्थितिभ्येति षड्विधं भूतम् ।

127 द्विभिधाः स्त्रियः । महावादिभ्यः सद्योवध्वा । तत्र महावादिनीनामुपनयनमग्नीध्रं वेदाभ्ययने स्वगृहे च निष्ठाप्य । quoted in स्मृतिच. I. p. 34. and चतुर्विंशतिमत-व्याख्या (Benares ed.) p. 113.

128 कुशीलवादीन् देवे पित्र्ये च वर्जयेत् । quoted by अपरार्क on Yaj. I. 222-224.

129 We have there the names सालकटंकट, कृष्णाम्बरानुपुत्र, महाविनायक, ककुत्स्थ, गणाधिपति. For the first two vide मानवगृहसूत्र II. 14 and याज्ञ. I. 285 ff.

A very interesting question is the relation of the verse quotations from Hārīta with the prose quotations from Hārīta. The dharma-sūtra was probably interspersed with verses as is the case more or less with all dharmaśāstras except that of Gautama. But there are numerous verses ascribed to Hārīta in the *nibandhas*, which are manifestly modern. Both the *Mitākṣarā* and *Aparārka* (on Yāj. I. 86) quote Hārīta's verses eulogising the sati. The *Smṛticandrikā* (III. p. 344) quotes his verses that refer to the signs of the Zodiac. There are numerous verses containing elaborate rules of procedure, ascribed to Hārīta, which are quite foreign to the general atmosphere of the ancient dharmaśāstras. All such verses must be ascribed to a comparatively later date. In the *Śuddhimayūkha* it is said that certain verses quoted from the Mahābhārata by Hārīta are not found in several copies of the Mahābhārata.

Dr. Jolly (in 1889) collected together most of the prose and verse citations from Hārīta on the Vyāvahāra section. In Jivananda's collection, we have a *Laghu-Hārīta-smṛti* (I. pp. 177-193) and a *Vṛddha-Hārītas-mṛti* (I. pp. 194-409). The former contains seven *adhyāyas* and about 250 verses, dealing with the duties of the four castes and the *āśramas* and with Yoga. The latter is professedly a Vaiṣṇavite work, said to have been proclaimed by Hārīta to Ambariṣa; it is divided into eight chapters and contains about 2600 verses, dealing with the *nītiya* and *naimittika* rites of the *varṇas* and *āśramas*, the nature of the individual and supreme self and the means of attaining mokṣa. In the *Ānandaśrama* collection of smṛtis, *Vṛddha-Hārīta* is divided into eleven chapters, the first two of Jivananda's being split up into five. The *Ānandaśrama* collection contains a *Laghu-Hārīta-smṛti* in 117 verses which is different from the *Laghu-Hārīta* of Jivananda. The former deals with purification from pollutions of various kinds, with *prāyaścittas*, rules about impurity on birth and death, *śrāddha* and a few rules about inheritance, partition &c.

It is noteworthy that *Aparārka* (on Yāj. III. 254) quotes *Vṛddha-Hārīta* and *Hārīta*, both in prose, one immediately after another.

That the *Vṛddha-Hārīta* in verse is comparatively a late work follows from the fact that it distinctly recites that the smṛtis of Manu, Yājñavalkya, Nārada and Kātyāyana were known to it as authorities

on *rāja-dharma*.¹¹⁰ Some of the quotations ascribed to *Laghu-Hārīta* in *Aparārka* and other works are found in the *Laghu-Hārīta*, e. g. the verse 'vinā yajñopavitena' (*Laghu-Hārīta*, *Ānandaśrama*, verse 23) is quoted by *Aparārka* on *Yaj.* III. 289. Some verses that are ascribed to *Hārīta* are found in the *Laghu-Hārīta*, for example, the verse 'snānam kṛtvā tu ye', cited by the *Smṛticandrikā* (I. p. 203), occurs in the *Laghu-Hārīta* (*Ānandaśrama*, verse 41). It appears that several compilations were made at different times, embracing different topics of *dharma* and ascribed to *Hārīta*, probably because they were based more or less on the *Hārītadharmasūtra*.

That some of the verses ascribed to *Hārīta* are very ancient follows from several considerations. For example, *Viśvarūpa* quotes (on *Yaj.* III. 246) a verse from *Hārīta*. The *Sarasativilāsa* quotes from *Hārīta* a brief passage which appears to be a portion of a verse and *Kāryayana*'s explanation thereon.¹¹¹ It follows that long before the sixth century A. D. *Hārīta* existed in verse.

For *Hārīta* on *Vyavahāra*, vide sec. 56.

12. The Dharmasūtra of Śaṅkha-Likhita

From the *Tantravārtika* we learn (note 55 above) that the *Dharmasūtra* of *Śaṅkha-Likhita* was specially studied by the *Vājasaneyins* (the followers of the white *Yajurveda*). The *Tantravārtika* also quotes a few words from that *dharmaśūtra* which constitute an *Anuṣṭubh paḍa*.¹¹² The *Mahabharata* (*Śānti*. chap. 23) contains the story of the two brothers *Śaṅkha* and *Likhita*. In the *Śānti-parva* (130. 29 and 132. 15-16) the word *Śaṅkha-Likhita* seems to be used in a double sense, *Śaṅkha* also meaning the forehead. *Yājñavalkya* (1. 5) mentions *Śaṅkha-Likhita* among the writers on *dharmaśāstra*. The *Parāśarasmṛiti* says (1. 24) that in the four ages of *Kṛta*, *Tretā*, *Dvāpara* and *Kali*, the ordinances of *Manu*, *Gautama*, *Śaṅkha-Likhita* and *Parāśara* are respectively of paramount authority

¹¹⁰ राजधर्मोपमित्येवं यस्मान्न कश्चिन्मया । कात्यायनेन मनुना याज्ञवल्क्येन धीमता ॥
नारदेन च संयोजं विस्तरदिदमेव हि । तस्मान्मया विस्तरेण नोकमत्र नृपोत्तम ॥
(*Jivānanda* I, 4th chap. p. 265; *Ānandaśrama*, 7th chap. 270-272).

¹¹¹ इतिहासि केचन भेदा उक्ताः । एकमूलो द्विरुत्थानो द्विरुत्थानो द्विरुत्थानः । कात्यायनस्तु
तान् व्याचरे । 2nd उत्सव, p. 61 (Mysore edition).

¹¹² तन्त्रवार्तिक, p. 139. 'स्मार्तधर्माधिकारे हि शङ्खलिखितज्यामुक्तम् - आश्रायः स्मृति-
धारकः.'

in matters of *dharma*. Viśvarūpa (on Yāj. III. 248) quotes a verse from an ancient author which says that Śaṅkha and Likhita pondered deeply over the *dharma* promulgated to the sages by Manu and drew upon the Veda¹³³ also. Commentators and *nibandhakaras* from Viśvarūpa downwards profusely quote Śaṅkha-Likhita. A considerable portion of these quotations is in prose. Hence it is quite clear that the *dharmaśūtra* of Śaṅkha-Likhita is an ancient one, that it was largely if not entirely in prose and that it was once easily accessible though it has not yet been discovered. In the Annals of the Bhandarkar Oriental Research Institute (vol. VII-VIII) I made an attempt at a reconstruction of Śaṅkha-Likhita.

Jivananda (collection of *smṛtis*, part II., pp. 343-374) prints in 18 chapters and about 330 verses a *smṛti* of Śaṅkha and a *smṛti* of Likhita in about 93 verses (part II., pp. 375-382). The Anandāsrama collection also prints the same text of the two *smṛtis*. The latter also contains a Laghu-Śaṅkha-*smṛti* in 71 verses and a Śaṅkha-Likhita-*smṛti* in 32 verses. All these, except perhaps the Śaṅkha-*smṛti* in 18 chapters, are late compilations. The *smṛti* in 18 chapters seems to have been compiled very early. About fifty verses from it are quoted by the Mitākṣarā. In the 11th and 12th chapters occur a few prose passages, one of which is quoted even by Medhātithi. The numerous prose quotations ascribed to Śaṅkha-Likhita do not however occur in these *smṛtis*. One point deserves special notice. Comparatively early writers sometimes ascribe the same text to Śaṅkha-Likhita or to Śaṅkha simply. The well-known *sūtra* about succession to a son-less man (*athāputrasya svaryātasya bhrātṛgāmi dravyam &c.*) is ascribed to Śaṅkha by Viśvarūpa and the Mitākṣarā, but to Śaṅkha-Likhita by Aparārka (on Yāj. II. 135-136). Similarly the *sūtra* 'pitaryāśakte kutumbavyavahārān jyeṣṭhaḥ' &c. is ascribed to Śaṅkha by Aparārka and to Śaṅkha-Likhita by the Vivāda-ratnākara, Dāyatattva and Madanapārijāta. Quotations ascribed to Likhita are few and far between. Some passages are ascribed by some writers to Śaṅkha and by others to Likhita. For example, a prose passage 'Uddhṛtya parikṣitābhiḥ' &c. is ascribed to Likhita by Aparārka (on Yāj. I. 18) and to Śaṅkha by Viśvarūpa (on Yāj. I. 20) and by the Vīramitrodaya (Āhnikaprakāśa p. 68). Similarly the *sūtra* 'ubhābhyāmapī hastābhyām prānmukho devatīrthena kuryāt' is ascribed to Śaṅkha-Likhita by the Pārāśaramādha-

133 समीक्ष्य लिपुर्ध्वं धर्मसूत्रिम्यो मनुभाषितम् । आश्लाघास्तन्मनुद्वन्द्वं शब्दश्च लिखितकृताम् ॥

viya (I. I. p. 352) and to Likhita by Aparārka (on Yaj. I. 101). The relation of the Śaṅkha-smṛti in verse to the dharmasūtra of Śaṅkha seems to be this. The former is based upon the latter and is a versified paraphrase or adaptation of portions of the dharmasūtra.¹³⁴

The versified Śaṅkha shows a tendency towards greater strictness. The dharmasūtra allows a Brāhmaṇa to marry a woman of any of the four castes, while the verse Śaṅkha restricts him to the first three castes.¹³⁵ It is not unlikely that the dharmasūtra contained a few verses as is the case with Baudhāyana, Āpastamba and Vasiṣṭha. Even so early a writer as Viśvarūpa looked upon the prose and verse portions as the composition of the same author (vide his comment on Yaj. III. 237, and Aparārka pp. 1149, 1154, 1161).

The dharmasūtra of Śaṅkha-Likhita was commented upon early. Lakṣmidhara in his Kalpataru (Ghose's Hindu Law vol. II., p. 504) draws attention to the fact that the bhāṣyakāra of Śaṅkha read a well-known sūtra as 'sa yadyekah syāt' instead of 'sa yadyekaputrah syāt'. Lakṣmidhara flourished between 1100-1160 A. D. as he was a minister of Govindacandra of Kanauj. The Vivadaratnākara (1314 A. D.) also cites the bhāṣyakāra of Śaṅkha-Likhita. The Vivāda-cintāmaṇi (p. 67) quotes from the bhāṣyakāra of Śaṅkha-Likhita.

The dharmasūtra of Śaṅkha-Likhita would appear, from the quotations in the *nibandhas*, to have closely resembled the other extant sūtras on dharma in style and contents. It embraced almost all the topics treated of in Gautama or Āpastamba. It agrees very closely with the words of Gautama and Baudhāyana in several places.¹³⁶ It is curious to note that a quotation from Śaṅkha

134 Compare उद्धृत्य परिप्लवितिरिषोक्षिनाभिरक्षराभिरनर्षिभिरभिरक्षेनाभिरपुद्गुदाभिः (quoted as Śaṅkha's by the वीरः, आह्निकप्रकाश, p. 68) with शब्दस्मृति ३. ६

'अद्विः समुद्रताभिस्तु इनाभिः केनपुद्गुदेः । वक्षिना चत्पदभ्याभिरपुद्गुलीभिरपुद्गुदेः ॥

135 The दावभाग (ed. of 1829, p. 210) quotes 'मर्षाः कार्याः स्वजातीयाः श्वेषश्चः सर्वेषां स्मृतिरिति पूर्वकल्पः । ततोऽनुकल्पभक्तसो ब्राह्मणस्यानुपूर्व्येण' ; the शब्दस्मृति (4. 7) says 'ब्राह्मणी क्षत्रिया वेश्या ब्राह्मणस्य प्रकीर्तिता ॥

136 Compare 'नामाह्वयोतिधिर्ब्राह्मणस्य' (quoted in वीरः, आह्निकः, p. 452) with गो. ध. सू. 5. 39-43 ; 'दन्तवद्वन्तलमेणु' (quoted by अपरार्क on बाह्य. I. 195) with गो. ध. सू. I. 41-43 ; 'न निवृत्त प्रगतो नाकुलीभिः' (चतुर्वर्गः III. 1, p. 977) with गो. ध. सू. I. 5. 15.

containing the names of writers of *smṛtis* cites Śaṅkha-Likhita as authority.¹¹⁷

The dharmasūtra seems to have permitted *niyoga*, speaks of twelve secondary sons, and did not favour (like Āpastamba) the claims of females to succeed to males. On certain points the dharmasūtra of Śaṅkha marks a more advanced state of opinion than is the case with Gautama or Āpastamba. Śaṅkha speaks of several kinds of ordeals and appears to have contained elaborate prose rules about them (vide Aparārka on Yāj. II, 95; *Smṛticandrikā* II., p. 112, *Vīramitrodaya*, p. 270). As regards partition and inheritance, Śaṅkha-Likhita gives more detailed information than Āpastamba or Baudhāyana. The limits of Āryāvarta¹¹⁸ stretched over wider areas according to Śaṅkha (i. e. to the east of Sindhu-Sauvira and to the west of Kāmpīlya) than is the case with Baudhāyana (I. 1. 25) or Vasiṣṭha (I. 8-9). The style of Śaṅkha reminds one of Kautilya rather than of Gautama. The quotations hardly exhibit any ungrammatical forms. It is noteworthy that Yājñavalkya is included among the authors of *smṛtis* by Śaṅkha (vide note 137 above). If it is the extant Yājñavalkya-*smṛti* that is meant to be referred to, then the dharmasūtra of Śaṅkha will have to be assigned to a late date. But this does not seem to be likely. From the fact that the Yājñavalkya-*smṛti* itself enumerates Śaṅkha-Likhita among ancient authors on *dharma*, from the general style of the work, from the development of the legal conceptions it presents and from its doctrines about the rights of women, it appears almost certain that the extant Yājñavalkya-*smṛti* is much later than the dharmasūtra of Śaṅkha. There are close correspondences between Śaṅkha and Yājñavalkya.¹¹⁹

137 'स्मृतिर्षर्माशास्त्राणि तेषां प्रणेतास्ते मनुष्यमदक्षविष्ण्वक्षिणोयहस्पतुश्चनआपस्तम्ब-
गौतमसंवत्सर्गप्रिहारीतकात्यायनशङ्खनिखितपराशरण्यासनातपप्रचेतोयज्ञवल्क्यादयः ।
quoted in चतुर्वर्ग, L. p. 527: वीर, परिभाषा, p. 16 and स्मृतिच.

138 'देव आर्षो गुणवान् ... याक् सिन्धुसौराक्षिणेन हिमवतः पश्चात्काम्पिल्या उदक्
पारिवाद्यादनवर्षं ब्रह्मवर्षम् ।' quoted in वीर, परिभाषा, p. 57.

139 compare 'पष्ठेष्टो वा समिन्तः' शङ्ख quoted in चतुर्वर्ग, III. 2, p. 734 with
याज्ञ. I. 11: 'तृदाकर्मं यथाकुलम्' शङ्ख (quoted in चतुर्वर्ग, III. 2, p. 745)
with याज्ञ. I. 12: 'दारानाहरेत्सदृशानसमानावर्षानसम्बन्धानासप्तमपञ्चमासं पितृमातृ-
वन्धुभ्यः' शङ्ख (quoted in तज्जर्दला on आप. ध. सू. II. 5.11.16) with
याज्ञ. I. 53.

The prose quotations from Śaṅkha-Likhita refer to the Vedāṅgas, Śaṅkha, Yoga, dharmasāstra. Śaṅkha recognised eight forms of marriage. The views of Śaṅkha about the status of the offspring of mixed marriages differed from those of Baudhāyana (I. 8. 6) and Manu (X. 6) and were intermediate between the latter two.¹⁴⁰ The *tarpaṇa*¹⁴¹ (which resembles the one in Baudhāyana, though it is more elaborate) refers to the six Vedāṅgas, Bhārata (but not Maha-bhārata), to twenty writers on *dharma* and contains numerous details about geography, mythology, and cosmogony which are generally found in the Purāṇas. The dharmasūtra frequently cites the opinions of others. It mentions by name the views of Prajāpati, Āṅgīrasa and Uśanas (Vivādaratnākara p. 537), Prācetasas (Vivādarat. p. 557-560), Vṛddha-Gautama (Madana-pārijāta pp. 701-2). The verse quotations ascribed to Śaṅkha further mention Yama, Kātyāyana, and Śaṅkha himself. But in drawing chronological conclusions it is better to leave the verse quotations out of account. The same verses are ascribed to Manu and Śaṅkha¹⁴² and a few sūtras closely resemble the Manusmṛti.¹⁴³ Six identical verses occur in the Vasiṣṭha-dharmasūtra (28. 10-15) and in the Śaṅkha-smṛti (10th chap.).

All these circumstances lead to the conclusion that the dharmasūtra of Śaṅkha is probably later than Gautama and Apastamba but earlier than the Yājñavalkya-smṛti and so must be assigned to some date between 300 B. C. to 100 A. D.

13. Manavadharmasūtra—Did it exist?

Following the orthodox view of Western Sanskrit scholars that most of the dharmasūtras are older than almost all, if not all, the metrical smṛtis, I gave the first place of honour to the dharmasūtras of Gautama and others. But my own views differ to a great extent from those of the orthodox school of Sanskritists represented by Max Müller and Bühler. It is high time to state here my views about

140 'ब्राह्मणेन क्षत्रियाद्यमुत्पन्नो क्षत्रिय एव भवति' शङ्ख quoted in मिताक्षरा on Yāj. I. 91.

141 Vide चतुर्वर्ग. III. 1. pp. 256-255 and श्री*, आह्निक, p. 356 ff. for तर्पण.

142 The verse गर्माग्ने दे कुर्वति in चतुर्वर्ग. III. 1. 112 is मनु. 2. 36: 'मृतक-
स्याप्यको यस्तु स उपाम्याय उपचरे' quoted in स्मृतिष. I. p. 34. in मनु II. 141.

143 'हृषं गृह्णाति राजन्या पतोर्दं वेश्या दशार्धं शूद्रा' quoted in वरा. मा. I. 2. p. 98. Compare मनु 3. 44.

the existence of a Mānava-dharma-sūtra supposed to be the original of our extant Manusmṛti.

Some western scholars, particularly Max Müller and Weber, started the ingenious theory that the extant Manusmṛti was a recast or remodelling of an ancient Mānavadharmasūtra. Max Müller went so far as to enunciate the bold generalisation "There can be no doubt, however, that all the genuine dharma-sāstras which we possess now, are *without any exception* nothing but more modern texts of earlier sūtra works on *kuladharmas* belonging originally to certain Vedic carakas" (H. A. S. L. pp. 134-135). For this sweeping generalisation there were very few data when it was made, as is admitted by Bühler. This theory of Max Müller was as hasty, as unfounded and as uncritical as several other theories of his such as that about the renaissance of Sanskrit Literature in the early centuries of the Christian era, about the absence of the art of writing in India before Pāṇini and about the uniform employment of the śloka for literary purposes in his so-called sūtra period and earlier. Western Scholars had to give up such theories before the stern logic of facts, but they have tenaciously clung to the theory about the Manusmṛti being a recast of the Mānavadharmasūtra. One of the main planks of Max Müller's edifice was the now exploded theory about the non-employment of the *anuṣṭubh* during the sūtra period (which he tentatively placed between 600 B. C.-200 B. C.) for continuous composition. In spite of the fact that one of the main planks has totally collapsed Bühler makes strenuous efforts to rehabilitate Max Müller's theory by additional *a priori* arguments (S. B. E. vol. 25, pp. xviii-xxiii and xxxi-xxxix). The main points brought forward by Bühler are:- (I) The Vasiṣṭha Dh. S. (IV. 5-8) contains four sūtras, the first of which is 'The Mānava says that one may kill an animal only in honouring the Manes, gods and guests.' There follow two verses and a passage in prose with *iti* at the end. Bühler argues that all the four sūtras are quotations and as the extant Manusmṛti is in verse, they must be regarded as taken from the Mānavadharmasūtra. (II) There are other quotations in Vasiṣṭha attributed to Manu which either contradict the present Manusmṛti or have no counterpart in the latter. Bühler draws special attention to the fact that Vasiṣṭha (19. 37) quotes a Mānava śloka which is not in the *anuṣṭubh* metre and which has nothing corresponding to it in the extant Manusmṛti.

(III) A fragment of Uśanas quotes an opinion of Manu about impurity, which is in prose.¹⁴⁴ Bühler himself points out that here one ms. reads 'Sumantuḥ' for 'Manuḥ'. Therefore this argument is of very little use in establishing the existence of a *Mānavadharmasūtra*. Besides, it is possible that the mutilated passage is not a quotation at all, but a mere summary of Manu's views. 'There is no 'iti' at the end to show that it is a quotation. (IV) Kāmandakīya-nītiśāra (II. 3) says that according to the Mānavas the *vidyās* to be studied by a king are three, viz. the three Vedas, Vārtā, and Daṇḍanīti and that what is called *Ānvikṣiki* is but a branch of *īpāt*; while the *Manusmṛiti* (7. 43) appears to regard the four as distinct *vidyās*.¹⁴⁵ Kāmandaka (XI. 67) says that Manu prescribed that the council of ministers should consist of twelve;¹⁴⁶ while Manu (7. 54) says that the '*śacivas*' should be seven or eight. Bühler therefore argues that Kāmandaka has in mind the *Mānavadharmasūtra* and not the *Manusmṛiti* and on the word '*Mānavāḥ*' makes the following observations 'It is a very common practice of Indian authors to refer in this manner to the books restricted to special schools. But I know of no case where the doctrines of the *Mānavadharmasūtra* or of any other work, which is destined for all Aryans and acknowledged as authoritative by all, are cited in the same or similar way' (S. B. E. vol. 25, p. XXXVIII). In the first place it has to be noted that Kāmandaka is only paraphrasing the words of Kauṭilya in the above two places.¹⁴⁷ Further it is note-

144 In No. 644 of Viśrambag (I) in the Deccan College there is a fragment of Uśanas where we read उपस्थ... (800) मनुराह । बाले देशान्तरस्थे चान्निके पोरुष्वाने (I) अनाशकमित्रेषो वृद्धने च सयः शोचन् । The words बाले देशान्तरस्थे occur in Manu 5. 78 in the same connection. For the rest, compare Manu 5. 93 and 95. We must probably read 'देशान्तरस्थे च सन्निके'. No. 191 of A. 1881-82 is another fragment of Uśanas which contains the same passage. Bühler's ms. read सयः शोचान्नपतिताभितनिन्दिताचोर्ने सह संवेत्तु and he proposes शोचामिष्टमिति.

145 The words of the *Manusmṛiti* are वेदिदेव्यस्वर्षा निया दण्डनीतिं च शास्वतीम् । आन्वीक्षिकी चान्नविद्यां चार्त्तार्त्तान्ध्र्यं लोकतः ॥

146 कामन्दक says 'द्वादशेति मनुः प्राह षोडशेति बृहस्पतिः । उग्रना विंशतिरिति मन्त्रिणां मन्त्रिमण्डलम् ॥

147 'अथी वार्त्ता दण्डनीतिश्चेति मल्लवः । अथीविशेषो आन्वीक्षिकीति' कोटिल्य I. 2; 'मन्त्रि-परिषद् द्वादशमास्यान् कुर्वीतेति मानवाः षोडशेति बृहस्पत्याः विंशतिमित्योशनसाः' कोटिल्य I. 15.

worthy that Kāmandaka employs the word 'Manuḥ' while Kautilya uses the word 'Mānavāḥ' (about the number of ministers). Therefore according to the Kāmandakiyanīṣāra there was no difference between the two, viz. the words 'Manuḥ' and 'Mānavāḥ' denoted the same thing, a work. What Bühler means by his emphasis on the word 'Mānavāḥ' is not quite clear. Early writers like Kumārila and Viśvarūpa employ the word 'Mānavam' with reference to the Manusmṛti just as they use the word Vasiṣṭham to denote the Vasiṣṭha-dharmasūtra (vide Tantra-vārtika pp. 80, 115, 642 and Viśvarūpa on Yāj. III. 245 and 257). Śaṅkara in his bhāṣya on Br. Upaniṣad I. 4. 17 applies the word 'mānava' to the Manusmṛti 'mānava ca sarva pravṛtṭiḥ kāmahetukyeveti' (referring to Manu II. 4). Besides, there is hardly any conflict between the views of the Mānavas and the Manusmṛti on the point of the number of the vidyās. The Mānavas knew that Anvikṣiki was counted as a fourth vidyā but said that it was really comprehended in the study of the Vedas. The Manusmṛti only lays down from whom the vidyās were to be learnt. As regards the number of ministers, we cannot afford to forget that the Manusmṛti (7. 60) allows more ministers than seven or eight. Another explanation also is possible. In the final remodelling of the Manusmṛti from its original in verse it is not unlikely that a few changes were made. (V) On the strength of the preservation of the complete set of the sūtra works of Apastamba on śraūta, grhya and dharma (also of Baudhayana and Hiranyakeśin), it is urged that the Mānavaśrautasūtra had a sūtra on dharma. The Mānavaśrautasūtra (parts 1-5 edited by Dr. Knauer and the dharmasūtra by Miss Gelder at Leipzig in 1921) and the Mānava-grhyasūtra (edited by Dr. Knauer in 1897 and recently in the Gaikwad Oriental Series) are extant. Bühler admits (S. B. E. vol. 25, p. XXXVIII) that the main pillars of his arguments are the quotations ascribed to Manu in the Vasiṣṭhadharmasūtra.

The four sūtras of Vasiṣṭha (IV. 5-8) which are the sheet anchor of Bühler's argument have been dealt with above under Vasiṣṭha (pp. 53-56). If, as Bühler says, the four sūtras are one quotation, since 'iti' occurs at the end of the 8th sūtra, then we have here a quotation within a quotation, as 'iti' occurs also in sūtra 5. But this would be absurd. Besides sūtra 8 is really summarised from some Brāhmaṇa passage, as indicated above. The proper construction of the four

sūtras is as follows :— The fifth sūtra merely summarises the views of the Manusmṛti to be gathered from Manu V. 41 and 48. The word 'Mānavam' stands for the Manusmṛti just as it does in the Taittirīyārṇaka and in Viśvarūpa. Then the two verses of Manu are quoted. In the 8th sūtra a Brāhmaṇa passage is cited in support of the position that sacrificing an animal is not 'killing' (that leads to sin).

As regards the few quotations which cannot be found in the extant Manusmṛti the following points deserve consideration. The Vasīṣṭhadharmasūtra contains numerous verses identical with those of the Manusmṛti. Most of the quotations attributed to Manu are found in the Manusmṛti. Hence even if a few quotations are not found in our Manu, we cannot at once jump to the conclusion that Vasīṣṭha had before him not the Manusmṛti, but the Mānavadharmasūtra. Besides Bühler is not right in saying that Vasīṣṭha 11. 23, 12. 16 and 23. 43 either contradict or find no counterpart in our Manu (S. B. E. vol. 25 p. XXXIV). Vasīṣṭha 11. 23 corresponds with Manu 3. 245-246.¹⁴⁸ None of the three contradict anything contained in the Manusmṛti. Vasīṣṭha 23. 43 (about Śiśuklecchra) has nothing corresponding to it word for word in our Manu, but it seems to be an echo of Manu 11. 211.¹⁴⁹ In Vasīṣṭha 12. 16 (paryagnikarāṇaṃ

148 * प्राकृतस्कारात्मनीतानां स्वव्ययानामिति स्थितिः । भागधेयं मनुः पाठ उच्छेदो-
च्छेदणे उभे ॥ वसिष्ठ 11. 23. Should we not read स्वव्ययानाम्, which would
correspond to the word दासवर्गः in Manu? मनु reads 'असंस्कृतप्रमीतानां
त्यागिना कुलचोषिताम् । उच्छेदं भागधेयं स्याद् दूषेत् विकिरा यः ॥ उच्छेदणं
सूक्ष्मगतमजिह्वास्याशदस्य च । दासवर्गस्य तत्पिण्यं भागधेयं प्रचक्षते ॥ ' 3. 245-246.
The close correspondence between Vas. and Manu in ideas and phrase-
ology should be specially marked.

149 वसिष्ठ (23. 43) * अहः पातरङ्गमहरेकमपाचितम् । अहः पराकं तन्त्रैकमेवं
चतुरङ्गो परो ॥ अनुप्रहार्यं विपापा मनुर्धर्मभूता वरः । चालुद्वानुरेखेवं शिशुकृच्छ-
मुवाच इ ॥ ३, मनु 11. 245. ' अहं प्रातस्समं सार्धं ज्यह्नयादपाचितम् । ज्यह्ने परं च
नाशनीयान्पापान्पत्ये वरः द्विजः ॥. It would be noticed that the शिशुकृच्छ
comes to one-third of the पात्रापत्यकृच्छ, as the शिशुचान्द्रायण (मनु.
11. 218) is a milder edition of the चान्द्रायण. The पात्राश्रित for minors and
women was one half or one third of that for adult males (vide यो. ध. सू.
11. 1. 51. and आश्रितसंस्मृति verse 33). यो. ध. सू. (II. 1. 65) describes the
four day's observance as the कृच्छ्र for women, minors and old men. याज्ञ.
III. 319 calls it पादकृच्छ्र.

hy-etan-manurāha Prajāpatiḥ) there is nothing that contradicts our Manu; that half and the preceding verses bear a close correspondence to Baudhāyana Dh. S. 1. 4. 2. Similarly Bühler's argument about Mānava śloka in the Tristubh metre is not quite sound. The text of Vasiṣṭha is far from satisfactory. On the non-occurrence of that verse or a corresponding śloka in our Manu no superstructure can be built. Vasiṣṭha quotes (4. 37) a sūtra or opinion of Gautama which is not found in the extant Gautamadharmasūtra. Verses ascribed to Vasiṣṭha in the nibandhas are not found in the printed text of Vasiṣṭha (vide n. 108 above.)

The analogy of the works of the schools of Āpastamba and others can furnish no proof. There are on the other hand weighty grounds for discarding that analogy altogether. It is a remarkable fact that excepting the three *śāraṅas* (of the Black Yajurveda) of Āpastamba, Baudhāyana and Hiraṇyakeśin that arose and flourished in the southern portion of India, no *śāraṅa* of any of the other Vedas has an extant dharmasūtra ascribed to the founder of the *sūtra-śāraṅa*. An explanation is suggested in the following lines. The Brahmanas in southern India were in the very early days of their colonisation surrounded by an alien culture and by alien customs. It was necessary therefore to formulate distinctly the rules of general conduct for the Aryan community in southern India, that studied the Black Yajurveda. The same necessity did not exist in northern India, where the members of the *sūtraśāraṅas* knew their ordinary every day duties very well, and were more or less a homogeneous community with the same ideals and culture. Therefore in the beginning when manuals of śrauta and grhya ceremonies were first composed, it was not thought necessary to compose set treatises on *dharma* for each *śāraṅa*. Some of the rules of conduct were embodied in the grhya sūtras because they were germane to the subjects treated of in them (such as the duties of Brahmachārins and householders, holidays etc.). Works, however, dealing with the general usages prevalent among the Aryan community in various parts of northern India must have been composed early enough. When the knowledge of the existence of the complete set of the sūtra works in the Āpastamba and other *śāraṅas* of the Yajurveda in southern India permeated to northern and central India, the leaders of the *śāraṅas* cast about for works that would complete the works of their *śāraṅas* and bring

them in a line with those of Āpastamba and others. Therefore the various *caranās* seized upon several dharmasūtras and adopted them in their schools for study. This must have occurred at a comparatively early date. For Kumārila, as we saw above, enlightens us as to what dharmasūtras were specially studied in which Vedic schools. The fact that, though Gautama and Vasiṣṭha are said to have been specially studied by the students of the Sāmaveda and the Ṛgveda respectively, there is hardly anything in these dharmasūtras that specially connects them with the two Vedas affords some corroboration of the above hypothesis. This assimilation of independent dharmasūtras into individual *sūtracarānās* probably took place before or in the first centuries of the Christian era. Śābara (on Jaimini I. 3.4) seems to make fun of the dharmasūtras when he says that the direction to observe *brahmacharya* for forty-eight years was a device of those who wanted to hide their impotence (Gautama 2. 52, Āp. Dh. S. I. 1. 2. 11-12, Baud. Dh. S. I. 2. 1. speak of *brahmacharya* for 48 years). This shows that these dharmasūtras could not have been regarded as very authoritative by all early writers. Jaimini I. 3. 11 (according to Śābara) denies the independent authority of Kalpasūtras. It appears that the Mānava school, which according to the *caranavyūha* was a subdivision of the Maitrāyaṇīya, dwindled in numbers very early. Kumārila, who was a most learned and profound student of the various branches of Sanskrit literature, nowhere mentioned the Mānavadharmasūtra as studied by followers of the Black Yajurveda, though he mentions Baudhāyana and Āpastamba as studied by them. He places the Manusmṛti even higher than the Gautamadharmasūtra and betrays no knowledge of the existence of the Mānavadharmasūtra. Viśvarūpa who is generally identified with Sureśvara, the pupil of Śaṅkara, remarks that the Mānavacarāṇa is not existent (or found).¹⁵⁰

The foregoing discussion will, it is hoped, induce every impartial critic to endorse the conclusion that on the materials so far available the theory that the Mānavadharmasūtra once existed and that the extant Manusmṛti is a recast of that sūtra must be held not proved.

14. The Arthasāstra of Kauṭilya

This epoch-making work was first published by Dr. Shamasastri in 1909 in the Mysore Sanskrit Series and was also translated by him. Pandit T. Ganapati Sastri of Trivandrum has published the work

150 'न च मानवादिचरणोपलब्धिरस्ति' p. 18 of Viśvarūpa's comment on *Arthasāstra* section

with his own commentary called *Śrīmūla*. Dr. Jolly and Dr. Schmidt edited the text with a valuable introduction and the commentary, called *Nayacandrikā*, of Mādhavayājñan on portions of the text in the Punjab Sanskrit series at Lahore. In this work the edition of 1919 by Dr. Shamasastri has been used. This work has given rise to frequent and furious controversies about its authorship, its authenticity and its age and it cannot be said that we have heard the last of this din of controversy. Moreover this work has inspired besides numerous articles in journals several monographs, some of which have somewhat high sounding titles, such as Narendranath Law's 'Studies in Ancient Indian Polity,' Dr. P. Banerji's 'Public Administration in Ancient India,' Ghosal's 'History of Hindu Political Theories,' Majumdar's 'Corporate Life in Ancient India,' Benoy Kumar Sarkar's 'Political Institutions and Theories of the Hindus,' Jayasval's 'Hindu Polity,' Prof. S. V. Visvanathan's 'International Law in Ancient India (1925)'. It is not possible to discuss at great length all the problems about Kautilya here. Only a brief statement can be attempted. For fuller study reference may be made to the following works and papers :—Hillebrandt's 'über das Kautilyaśāstra und Verwandtes' (Breslau 1908), Z D M G vol. 67, pp. 49-96 (Dr. Jolly), Z D M G vol. 68, pp. 345-359 and vol. 69, p. 369 ff; J R A S 1916, pp. 130-137 (Prof. Keith), I. A. for 1918, pp. 157-161 and pp. 187-195 (Dr. Jacobi translated by Dr. Sukthankar), Dr. Kalidas Nag's 'Les Théories Diplomatiques de l'Inde ancienne et l'Arthaśāstra' (Paris 1923) and its translation in 'Journal of Indian History' vol. V, Dr. Otto Stein's 'Megasthenes und Kautilya' (Vienna 1922), K. V. Rangaswami Ayyangar's lectures on Ancient Indian Polity (Madras 1916), Dr. Winternitz in *Calcutta Review* 1924 and in his history of Indian Literature (vol. III, pp. 509-524), I. A. for 1924, pp. 128-136 and 141-146 (Dr. Jacobi translated by Prof. Utgikar); Dr. Johann J. Meyer's 'Das altindische Buch vom Welt- und Staatsleben das Arthaśāstra des Kautilya' (Leipzig, 1925) and Prof. N. C. Bandopadhyaya's exposition of the social ideal and political theory of Kautilya. The *Indian Antiquary* for 1925 (pp. 175 and 201) gives an exhaustive bibliography on the date of Kautilya.

The Kautilya is the oldest extant work on Arthaśāstra. Though Arthaśāstra and Dharmasāstra are often contradistinguished on account of the difference of the two śāstras in ideals and in the

methods adopted to reach them, Arthaśāstra is really a branch of Dharmaśāstra as the former deals with the responsibilities of kings for whom rules are laid down in many treatises on *dharma*.¹⁵¹ For this reason and the further reason that the Kauṭilya contains two sections (called dharmasthiya and kantakaśodhana) on the administration of justice, the Arthaśāstra of Kauṭilya deserves careful consideration in this work. According to the Caranavyūha of Śaunaka, Arthaśāstra is an Upaveda of Atharvaveda. The purpose of this Śāstra as stated in the Kauṭilya itself is 'to prescribe means for securing and preserving (power over) the earth'.¹⁵² Yājñavalkya distinctly states (II. 21) that in case of conflict between Dharmaśāstra and Arthaśāstra, the rule is that the former prevails.¹⁵³ Nārada also (I. 39) says the same thing.¹⁵⁴ From comparatively ancient times Cāṇakya *alias* Kauṭilya or Viṣṇugupta has been credited with the composition of a work on Arthaśāstra. The Kāmandakyanīṭisāra¹⁵⁵ pays a glowing tribute of praise to Viṣṇugupta, who, singlehanded, brought about the downfall of Nanda, bestowed the earth on Candragupta and distilled from the ocean of Arthaśāstra the quintessence, his work on politics. Kāmandaka further tells us that he looked upon Viṣṇugupta as his *guru*.¹⁵⁶ The Tantrakhyaṇikā (H. O. S. vol. 14) which is certainly not later than 300 A. D. pays homage to Cāṇakya the Great as one of the authors of treatises on Politics.¹⁵⁷ Daṇḍin in his Daśakumāracarita

151 'धर्मशास्त्रान्तर्गतमेव राजनीतिलक्षणमर्थशास्त्रमिदं विवक्षितम्' मितः. on YSj II. 21.

152 तथाः पृथिव्या लाभपालनोपायः शास्त्रमर्थशास्त्रमिति । कौ. 15. 1. So also the very first sentence is 'पृथिव्या लाभे पालने च यावन्त्यर्थशास्त्राणि पूर्वाचार्यैः प्रस्थापितानि पापशस्त्राणि संहृत्वेकमिदमर्थशास्त्रं कृतम् ।'

153 अर्थशास्त्रात्तु बलवद्व्यमर्शशास्त्रमिति स्थितिः ।

154 यत्र विप्रतिपत्तिः स्याद्व्यमर्शार्थशास्त्रयोः । अर्थशास्त्रोक्तमुत्सृज्य धर्मशास्त्रोक्तमाचरेत् ॥

155 मस्याभिप्रायवज्जेन वज्जवत्तनतेजसः । पपात मूलतः श्रीमान् सुपर्वा नन्दपर्वतः ॥ एकाकी मन्त्रशक्त्या यः शक्त्या शक्तिपरोपमः । आनन्दार नृपन्द्राय चन्द्रगुप्ताय मेदिनीम् ॥ नीतिशास्त्रामूर्ते श्रीमानर्थशास्त्रमहोदधेः । समुद्रदधे नमस्कृते विष्णुगुप्ताय वेपथे ॥ काम. I. 4-6.

156 'विद्याभ्यास एवेता इति नो गुरुदर्शनम् ।' कामः II. 6; 'यतस्त एव विद्या इति कौटिल्यः' कौटिल्य I. 2.

157 मनवे वाचस्पतये शुक्राय पराशरये सप्ततपः । चाणक्याय च महते नमोस्तु नृपशास्त्र-कर्तृभ्यः ॥ verse 2.

(section VIII, p. 131, 2nd edition B. S. Series) says that the teacher Viṣṇugupta compressed Dandaniti for the sake of the Maurya king into six thousand ślohas and quotes passages from Cāṇakya.¹⁵⁸ Bāṇa associates the work of Kauṭilya with harsh and cruel expedients.¹⁵⁹ The Pañcatantra identifies Cāṇakya and Viṣṇugupta and speaks of Cāṇakya as the author of Arthaśāstra (vide part I. p. 2 ed. by Kielhorn part II. p. 65 and part III. 50 ed. by Bühler). Kauṭilya figures very largely in the Purāṇas (vide Pargiter's 'dynasties of the Kali age' pp. 69-70 and Viṣṇupurāṇa 4. 24, 26-28). He has a prominent place in the Bṛhatkathā of Guṇaḍhya, as appears from the works of Kāsemendra and Somadeva. The Mṛcchakaṭikā (I. 39 B. S. series) refers to Cāṇakya. The Mudrārākṣasa identified Cāṇakya and Kauṭilya and suggests the derivation of the latter name from 'Kūṭila' (crooked).¹⁶⁰ Some of the above items of information are supported by the personal references contained in the Arthaśāstra itself. At the end of the first chapter of the first *adhyāya*, Kauṭilya is said to be the author of the Śāstra and at the end of the 10th chapter of the second *adhyāya* Kauṭilya is said to have laid down the rules for royal edicts for the sake of the king.¹⁶¹ The last verse¹⁶² tells us that he who impatiently wrested the earth from the Nanda king composed the work and after the colophon a verse tell us that seeing the differing interpretations of bhāṣyakaras on the Arthaśāstra, Viṣṇugupta himself composed the sūtra and the bhāṣya.

The first question that arises for consideration is the authenticity of the work, that is, the question whether it can be the work of the

158 'इयमेकानिमाचारविष्णुगुप्तं मौर्यार्थे षड्विंशः श्लोकसङ्ख्येः संक्षिता ।' दशकुमारः VIII: सन्ध्यादौ चणकस्य: 'चित्तज्ञानानुबर्त्तिनोऽनर्था अपि विवाः स्युः । दक्षिणा अपि तद्वाच-
बद्धिरुता द्वेषा भवेयुः' दशकुमार VIII. Compare कौटिलीय V. 4 verses at the end.

159 'येषामतिनृशंसपायोपदेशनिर्णयं कौटिल्यशास्त्रं प्रमाणम् ।' कादम्बरी p. 109 (Peterson).

160 कौटिल्यः कुटिलमतिः स एष येन क्रोधसो प्रसन्नमदङ्गि नन्दपेशः । मुद्राराक्षस I.

161 सुसूयदण्डविशेषं तत्परार्थमद्विखितम् । कौटिल्येन कृतं शास्त्रं विमुक्तमर्थवितरणम् ॥
कौटिलीय I. 1: सर्वशास्त्राण्यनुक्रम्य प्रयोगमुपलभ्य च । कौटिल्येन नरेन्द्रार्थे शास-
नस्य विधिः कृतः ॥ कौटिलीय II. 10.

162 येन शास्त्रं च शास्त्रं च नन्दराजगता च भूः । अमर्येणादृतान्याशु तेन शास्त्रमिदं कृतम् ॥
दृष्ट्वा विपतिपत्तिं बहुधा शास्त्रेषु भाव्यकारणात् । स्वयमेव विष्णुगुप्तभाकारं सूत्रं च
भाष्यं च ॥

famous minister of Candragupta Maurya, who was a contemporary of Alexander, and who must therefore have flourished about 320 B.C. This question very largely depends upon the age of the work. But other considerations, more or less of a subjective character and depending upon the absence of certain things from the Kautilya, must be dealt with first. Jolly, Keith and Winternitz hold that the extant Kautilya is not the work of the Maurya minister. One argument, viz. that a person like Chanakya who had to build a vast empire such as that of Candragupta and who was bent down with the cares of the empire could not have found time to write such a work, may be brushed aside as entirely futile, being a purely subjective argument. Some persons may say that he could have found time, just as Sayana and Madhava could find in later days, to write such a work in the midst of all cares, while others may deny the possibility of such a thing. Similarly most of the arguments from the silence of the Kautilya are also quite unconvincing and lead to no certain and universally acceptable conclusion. The non-mention of Pataliputra or of the empire of Candragupta is of very little use in deciding the question of the authenticity of the work. The argument of Stein and Winternitz that in Megasthenes' account of India no great person named Chanakya or Kautilya appears and that the former's account of the condition of India does not tally with that presented by the Kautilya is of very little weight. We have no means for finding out what proficiency Megasthenes had acquired in the languages of India so as to be able to hold conversation with all sorts and conditions of men. Besides it is well known that Megasthenes' writings have been handed down in a fragmentary state and that he often spins his own yarns. Megasthenes declares the Indians to be unacquainted with writing. But no Western scholar would now subscribe to the view that writing was unknown in India about 320 B. C. Dr. Jolly himself has to remark that the idealising tendency in Megasthenes greatly impairs the trustworthiness of his statements (p. 40, Introduction to Kautilya). This question of the authenticity of the work is bound up with the question whether it can be the work of an individual author or whether it is the product of a school. Hillebrandt vehemently argues that it is the product of a school and Jacobi as vehemently repudiates that hypothesis. The great stumbling block according to many scholars in the way of regarding Kautilya as the author of the work is the fact that the views of Kautilya are cited by name about 80 times in the work

B. D. 13:

itself almost always in opposition to the views of other teachers. But there is nothing specially to be wondered at in this. In order to avoid looking too egotistic, ancient authors generally put their own views in the third person as said by early writers like Medhātithi and Viśvarūpa.¹⁶³ It has to be admitted that the first person singular also is used by ancient writers, though rarely.¹⁶⁴ Jacobi (I. A. for 1918 p. 188) and Keith are both wrong in thinking that the view of Kauṣilya is criticized by Bhāradvāja in V. 6. Kauṣilya states his position first and then mentions the view of his predecessor.¹⁶⁵ Dr. Jolly (Intro. to Kauṣilya p. 44) is wrong in his explanation of *Apadeśa* (in XV. 1.¹⁶⁶). That word is applied to passages which mean 'this or that author says this or that' and the Kauṣilya cites from his own work a case of the statement of various views on a certain point. These words do not at all indicate that according to the *Arthaśāstra* Kauṣilya was a stranger. Keith thinks (J. R. A. S. 1916 p. 135) that as Kauṣilya is derived from Kūṭila, an author will not cite his own views under such an epithet. It is not unlikely that Cāṇakya acquired the epithet Kauṣilya on account of his methods in dealing with the Nandas and that as he did so from no purely selfish motives but for ridding the country of such tyrants as the Nandas are represented to have been, he might have come to relish the name given to him by the people. It has to be noted in this connection that many of the writers quoted in the Kauṣilya bear nicknames (such as Piśuna, Vāṭavyādhi, Kaupapadanta). This leads to the question as to whether the name is Kauṣilya or Kautalya. Hillebrandt seems to imply that all mss. employ the first form, while Pandit T. Ganapatisastri says his mss. support the latter form though in the first few pages he prints Kauṣilya. Mss. of the *Kādambarī*, the *Pañcatantra* and other works support the form Kauṣilya and the *Mudrārākṣasa* does the same by pointedly hinting at the etymology.

163 'प्रायेण ग्रन्थकाराः स्वमतं परापदेशेन ब्रुवन्ते' मेघानिधि, ०१ याज्ञ. I. 2 विष्णुसूत्र says किं तु भगवन्नेव परीक्षीकृत्यात्मा निर्दिश्यते स्वपक्षेनानिवेद्यात् ।'

164 वासक says 'तन्मप्येके सनामनि ... तत्समाप्तमे' निरुक्त VII. 13; vide याज्ञ. I. 56. (न तन्मम मतं यस्मात् &c.) and II. 133.

165 एवमेकेष्वर्थममात्राः कारयेदिति कीदृत्वाः । नैवमिति भारद्वाजः ।

166 स्वमसाधोऽप्यपदेशः । 'मन्त्रिपरिषद् द्वादशमात्मनान् कुर्वन्ति' मानवाः षोडशेति बार्हस्पत्याः त्रिंशतिमित्योक्षानसाः, यथासाधमर्थमिति कीदृत्वाः । इति.

A com. on the Kāmandakīyanīṣāra styles the Kautilya as Kutala-bhāṣya and Kutala is said to be a *gotra*. The form Kautalya is said to occur in an inscription at Ganesar in Dholka dated Vikrama Samvat 1291 (i. e. 1234-35 A. D.). Vide Indian Historical Quarterly vol. I. p. 786. It is very difficult to decide between the rival claims of the two forms, but it appears that the form of the name, Kautalya, is due to a later attempt to solve the difficulty of an author parading his views as those of a man nicknamed "crooked". Whether Kutala or Kautalya was known as a *gotra* ṛṣi in ancient times is extremely doubtful. Neither the Āśvalāyana-śrauta-sūtra (Uttaraśatka, 6th chap., 10th Kāṇḍikā) nor the Apastamba-śrauta-sūtra (24. 5-10) mentions Kutala among the several *gotra* groups. In later works on *gotras*, we find the name in several forms. In the Pravaradarpaṇa of Kamalākara Kautali is said to be one of the Jāmadagnya-Vatsa group of the Bhrigus (p. 156, edited by P. Chentsalrao, Mysore) and Kautilya is assigned to the Yaska group of the Bhrigus (p. 158). The Pravaramaṇjari enumerates the Kautilyas (p. 32, of the edition by P. Chentsalrao, Mysore) among the Yaska group of the Bhrigus, also among the Śaradvanta group of the Gautamias, a branch of the Āṅgirasas, (p. 161) and Kautili as one of the Bhrigus (p. 42). We have to remember that so early a writer as Kāmandaka (who was well known to Bhavabhūti and Vāmana's Kāvyalankarasūtra-vṛtti) who is assigned to the third century A. D., and the Tanurākhyāyikā distinctly assign a work on politics to the minister of Candragupta. No weighty arguments have been advanced so far why this tradition vouched for so early should be disregarded. Keith finds it impossible that in the words 'six thousand ślokas' used by Daṇḍin the word śloka could mean a unit (in prose) of 32 letters. But Daṇḍin is evidently repeating the words that occur in the Arthashastra itself at the end of the first chapter.¹⁶⁷

Before proceeding to discuss the age of the Kautiliya, it is advisable to say a few words on the form, style and contents of the work. The work is divided into 15 *adhikaraṇas*, 150 chapters, 180 topics and contains 6000 ślokas (i. e. units of 32 letters). The work is in prose interspersed with a few verses. Each chapter has

167 शास्त्रमुद्देशः षड्विंशदधिकरणानि सप्तविंशदध्यायवर्तनं सार्धानिषकरणानि षट्श्लोक-
सहस्रणीति । These words of the Kautiliya must mean 6000 units of 32
letters and nothing else.

at the end at least one verse and sometimes more. A few verses occur also in the midst of some chapters as in I. 8, I. 15, II. 10, II. 24, V. 6, VII. 5, VII. 6, VII. 9, VII. 13, X. 3, XIII. 4. There are about 340 verses excluding *mantras*. Almost all these verses are in the Anuṣṭubh metre, only eight verses being in the classical Indravajrā or Upajāti metres (in II. 9, II. 10 and X. 3). In our utter ignorance about the literature on Arthaśāstra prior to Kauṭilya it is impossible to say how many of these verses are borrowed and how many are of his own composition. There can be no doubt that some of these verses were composed by him (e. g. the two verses in I. 10, where the views of Ācāryas are given, and the words 'etat Kauṭilya-darśanam' occur). It appears that some verses are clearly quotations. For example, the verse 'nāsyā guhyam' at the end of I. 15, and the verse 'sāṃvatsarena patati' at the end of IV. 7 are Manu 7. 105 and 2. 180 respectively. The last occurs in Baud. Dh. S. II. 1. 62 and also in Ves. I. 22. The two verses in the Upajāti metre in X. 3 'yān yajñasaṅghaiḥ' and 'navam śaṅkham' occur respectively in the Parāśaradharmaśāstra (chap. III, p. 12 of Jivānanda, part II) and in the Pratijñā (IV. 3¹⁶⁸). It is noteworthy that they are introduced with the words 'apiha ślaṅkau bhavataḥ' and follow a quotation from or summary of a Vedic passage. Twelve verses in VII. 9 are introduced with the words 'tatratna bhavati' and may be quotations. A few of the verses bear a close resemblance to verses of other works; e. g. the verse 'prajāḥ priyahitam brūyāt' (in V. 4) which is very similar to Manu. 4. 138. In some cases he connects verses with his own words, e. g. the words 'kurvataśca' with 'nāsyā guhyam' (at the end of I. 15) and the last verse of II. 25. The style of the Kauṭilya is simple and direct. It is not concise like that of the Vedānta or Vyākaraṇa sūtras. It resembles the dharmasūtras of Gautama, Hārita and Śaṅkha-Likhita, but is not as archaic as that of Apastamba. According to the commentaries the several headings of the prakaraṇas are sūtras and the contents of them the bhāṣya (vide Naya-candrikā pp. 137, 143-44 &c., edited by Dr. Jolly). It abounds in numerous technical and rare terms. It is generally in

168 The manner in which the श्रुत्यसेवक brings in this verse does not show that it is the author's own. The verse is preceded by the words श्रुत्यसेवकः and is probably put in as a weighty utterance from some ancient source.

accordance with Pāṇini's grammar, though such un-Pāṇinean words as 'pāpīṣṭhatama' (in VII. 11) rarely occur. It employs the word 'avyaya' in the masculine (II. 10), while Pāṇini (I. 1. 37) employs 'avyayam'.

The whole work on account of its careful arrangement of topics and unity of design impresses one as the product of a single brilliant mind. The Kautiliya sheds such valuable light on the social, economic, political and religious life of ancient India and contains information on so many topics that it is not possible to convey any idea of its contents in a brief summary. The subjects of the fifteen *adhyakṣaṇas* are :— I. the discipline of the king, sciences to be learnt by him, the place of *Ānvikṣiki* and politics, qualifications of ministers and purohita and their temptations, the institution of spies, council meetings, ambassadors, protection of princes, duties towards harem, king's personal safety ; II. about superintendents of various state departments, founding villages, pastures and forests, forts, duties of the chamberlain (*sannidhātā*), the commissioner for revenues from forts, country, mines, forests, roads &c. ; accountant-general's office ; embezzlement of public funds ; royal edicts ; examination of precious stones for the treasury and mines ; superintendent of gold (i. e. of coins issued from the mints) ; superintendent of store-house (of agricultural produce &c.), of commerce, of forests, of arms, of weights and measures, of tolls, of weaving, of liquor houses, of slaughter houses, of prostitutes, of shipping, of cows and horses, of the capital and cities ; III. Administration of justice, rules of procedure, forms of marriage, duties of married couples, *stridhana*, twelve kinds of sons ; other titles of law ; IV. removal of thorns, protection of artisans, merchants, remedies against national calamities such as fires, floods, pestilence, famines, demons, tigers, snakes, etc ; suppression of those who live by foul means ; detection of juvenile crime ; arrest of criminals on suspicion, accidental or violent deaths, torture to extort confessions ; protection of all kinds of state departments ; fines in lieu of cutting off of limbs, sentence of death with or without torture ; intercourse with maidens ; punishment of fine for various wrongs ; V. conduct of courtiers, award of punishment for treason, replenishing of treasury in case of emergency ; salaries of state servants, qualifications of courtiers, consolidation of royal power ; VI. constitution of the *maṇḍala*, seven elements of sovereignty, qualities of king, peace and arduous work

as the source of prosperity; sixfold royal policy; threefold *lakṣi*; VII. circle of states is the field for the employment of the six lines of policy; the six *gṇas* (sāṁdhi, war, neutrality, marching, taking shelter and dvaidhibhava); causes leading to the dwindling and disloyalty of armies; combination of states; sāṁdhi for the acquisition of a friend, gold or land; an enemy in the rear; recouping of lost strength; a neutral king and a circle of states; VIII. about *vyasanat* (vices and misfortunes) of the several elements of sovereignty; troubles of the king and the kingdom; troubles of men and of the army; IX. work of an invader, proper time for invasion, recruitment of the army, accoutrements, internal and external trouble, disaffection; traitors, enemies and their allies; X. about war; encamping the army, march of the army, battle-fields, work of infantry, cavalry, elephants &c.; array of troops for battle in various formations; XI. concerning corporations and guilds; XII. concerning a powerful enemy; sending an envoy; intrigues, spies with weapons, fire and poison and destruction of stores and granaries; capture of the enemy by stratagems; final victory; XIII. capture of forts; sowing dissensions; enticing of king by stratagem; spies in a siege; restoring peace in a conquered country; XIV. secret means, stratagems for killing an enemy, producing illusive appearances; medicines and incantations; XV. division of this work into sections and their illustrations.

It would be interesting to say a few words separately on the chapter about judicial administration. Dr. Jolly has collected together the passages of the Kautiliya on judicial administration that bear a very close resemblance to the several works on ancient Indian Law (vide Z. D. M. G. vol. 67, pp. 51-90). It will be seen therefrom that there is the greatest correspondence between the Kautiliya and Yājñavalkya. It is no doubt true that many passages from Manu and Nārada agree closely with those of the Kautiliya but not to the same extent as those of Yājñavalkya. A few striking examples are quoted below.¹⁶⁹ The question then arises whether there is

169 (A) अभियुक्तो न प्रायमिषुज्जीग अन्वत्र कलहसाहसार्थसमवायेभ्यः । न चाभियुक्तेऽभियोगोऽस्ति । को. III. 1; अभियोगमनिह्नीय नेन प्रायमिषोजयेत् । कुर्यात्प्रायमिषोगं च कलहे साहसे च ॥ याज्ञ. II. 9-10; (B) प्रतिरोधकव्याधितुर्भिस्त्वभयवतीकारे धर्मकार्ये च पत्युः । को. III. 2; दुर्भिक्षे धर्मकार्ये च व्याधौ संप्रतिरोधके । गृहीते क्षीयने भर्ता न क्षिये दातुमर्हति ॥ याज्ञ. II. 147; (C) सोदर्याणामनेकपितृकाणां पितृतो दासविभागः । को. III. 3; अनेकपितृकाणां नु पितृतो भागकल्पना । याज्ञ. II. 150

borrowing and if so who the borrower is. The agreement in phraseology is so close that it must be regarded as a case of borrowing and in my opinion it is the Yājñavalkyaśmṛiti that borrows. The reasons are many. Yājñavalkya represents on numerous points of law a very great advance upon the doctrines of Kautilya. Kautilya does not contain distinct directions upon the four stages of a law suit (plaint, reply, proof and judgment) nor upon the threefold aspects of proof (documents, witnesses, prescription). Yājñavalkya goes into all these matters. The Kautiliya does not recognise the widow or mother as heir to a sonless man; Yājñavalkya does so. Kautilya does not mention the *bandhus* as heirs; he hardly says anything about re-union.¹⁷⁰ The Kautiliya divides the stridhana of a woman dying during her husband's lifetime among her sons and daughters, while Yaj. prefers the daughters to the sons.¹⁷¹ It is not necessary to multiply examples. It goes without saying that Yājñavalkya represents a far too advanced stage of juristic principles than the Kautiliya and so must be later than the latter by several centuries. The Kautiliya agrees very closely with Manu also, but considerations of space prevent me from going into the points of agreement. There are however numerous fundamental points on which Manu and the Kautiliya disagree.

Kautilya allows *niyoga* even in the case of Brāhmanas (last verse of III. 6 and at the end of I. 17 about kings). Manu first speaks of *Niyoga* and then condemns it (vide 9. 57-63 and 9. 64-68). As Brhaspati refers to this fact in Manu's work,¹⁷² it appears that the

(५) नष्टपहृतमासाद्य स्वामी धर्मरूपेण ग्राहयेत् । देशकालानिपत्तो वा स्वयं गृहीत्वा गृह्येत् ।
को. III. 16; नष्टपहृतमासाद्य इतरं ग्राहयेन्नरम् । देशकालानिपत्तो च गृहीत्वा स्वय-
मप्येत् ॥ याज्ञ. II. 169. (६) वानप्रस्थयतिब्रह्मचारिणामाचार्यशिष्यधर्मभ्रातृसमल-
तीर्थ्या रिक्थभाजः । को. III. 16; वानप्रस्थयतिब्रह्मचारिणां रिक्थभाजिनः ।
क्रमेणाचार्यसचिद्व्यधर्मभ्रातृकतीर्थिनः ॥ याज्ञ. II. 137.

170 But see 'अभितृक्ष्वा विभक्तवितृक्ष्यैः सह जीवन्तः पुनर्विभजेतुः' को. III. 5.
This contains a reference to reunion.

171 जीवानि भर्तारं मृतायाः पुत्रा दुहितरन्व र्क्षिणं विभजेत् । भ्रातृणां दुहितरः । तदभावे
भर्ता । को. III. 2; अपजःर्क्षिणं भर्तुर्वासादिषु चतुर्ष्वपि । दुहितृणां पसुना
चैवर्क्षेण वितृगामि तन् ॥ याज्ञ. II. 145.

172 Yājñavalkya's word are 'उक्तो नियोगो मनुना निषिद्धः स्वयमेव तु', vide कृष्ण on
मनु 9. 68 for the whole quotation.

passages condemning *niyoga* were put in probably earlier than the first centuries of the Christian era. Though Kautilya speaks of almost the same 18 titles as those in Manu (8. 4-7) almost under the same names, there is a slight difference. Manu has no such title as *Prakirpaka*. Kautilya speaks of *upanidhi* and extends the same rules to *Nikṣepa*, while Manu speaks of the title as *Nikṣepa*. The ancient dharma-sūtras do not give the technical names of the eighteen titles of law, though some of them do occur therein. *Vāk-pāruṣya* and *daṇḍapāruṣya* occur in G. Dh. S. (12. 1) and Vas. (17. 61). Baud. seems to have known the term 'Strisaṅgrahaṇa' (Dh. S. II. 2.54). *Steya* occurs in all. Gautama speaks of *nidhi* (Dh. S. 12. 39). Manu positively says (9. 155) that the son of any member of the first three *varṇas* from a Śūdra woman does not inherit his father's wealth (though the preceding verses 151-154 seem to lay down different rules), while Kautilya allows such a son a share when there are sons born to a Brāhmaṇa from wives of higher castes or one third when he has no other sons (III. 6). Manu expressly mentions the mother and paternal grandmother as heirs (9. 217), while Kautilya appears to ignore them. Manu prohibits the remarriage of widows (V. 161-165), while Kautilya allows not only widows to remarry, but also wives whose husbands have not been heard of for a year or more according to circumstances (III. 4). Kautilya allows a wife to desert her husband, if the latter is of a bad character, has become a traitor to the king, endangers her life or has become an outcaste or impotent¹⁷³ (last verse of III. 2). Kautilya further seems to have allowed divorce which is unknown to any other known lawgiver, but he bases it only on the ground of mutual hatred and says that a marriage in the approved forms cannot be dissolved¹⁷⁴ (III. 3). Manu is very harsh upon gamblers and asks the king to suppress gambling and banish gamblers (9. 221-224), while Kautilya only brings gambling under the control of the king for the purpose of detecting thieves &c. (III. 20). Manu first allows a Brāhmaṇa to marry even a Śūdra woman and then condemns such a thing (III. 13-19), while Kautilya does not condemn such unions. These divergences and others lead us to conclude

173 नीचत्वं परदेवं वा ग्रसिधत्ते राजकिल्बिषी । यानानिहृता पतितस्त्याज्यः स्त्रीद्योपि वा पतिः ॥ को०.

174 अमोक्ष्वा भर्तुरकामस्य द्विषती भार्या । भार्यावाभ्य भर्ता । परस्परं द्वेषाम्मोक्षः । अमोक्षो धर्मविवाहनामिति । को०.

that the Kautilya is much older than the extant Manusmṛti, which is in many matters carried away by paritanic zeal, while its older portion is more in harmony with the spirit of the Kautilya. Therefore the Kautilya is long anterior to the time when the extant Manusmṛti took its present form. The Kautilya refers to the opinion of the Mānavas in five places. Two of the views ascribed to the Mānavas by Kautilya are the same as those which Kāmandaka (II. 3 and XI. 67) ascribes to Manu. According to the Mānavas, the *vidyās* to be studied by a prince were three, viz. *trayī*, *vārtā* and *daṇḍanīti*, what is called *ānvikṣikī* being but a branch of *trayī*; and the council of ministers was to consist of twelve. The Manusmṛti (7. 43) appears to regard the *vidyās* as four and lays down (7. 54) that the Council should consist of seven or eight *sacītas*. Bühler and others on account of this difference in the views of the Mānavas and the Manusmṛti thought that Kautilya was referring to the Mānavadharmasūtra. In my humble opinion the evidence for the existence of a Mānavadharmasūtra is practically nil, as detailed above in section 13. From the references to Śāyāmbhūya Manu and Prācetas Manu contained in the Mahābhārata, particularly in the Śānti and Anuśāsana *parvas* it appears that there were two works in verse on *dharma* and politics attributed to these two or there was one work containing both. These works were subsequently recast as the Manusmṛti. It is therefore that some difference is noticed between the views ascribed to the Mānavas and the extant Manusmṛti. Besides there is no real conflict in the matter of *vidyās*. The Manusmṛti does not positively say that the *vidyās* are four and not three; it simply says from whom *trayī* and the other three are to be learnt. The Manusmṛti (in 7. 60) allows more ministers than seven or eight. It is possible that in recasting several changes were made. The third opinion of the Mānavas quoted by Kautilya is about the fine to be imposed upon officers of the state occasioning loss of revenue (II. 7). The other two views of the Mānavas quoted are concerned with the fine to be imposed on false witnesses and for forcible seizure of jewels¹⁷⁵ &c. It must be admitted that in the extant Manusmṛti there is nothing exactly corresponding with these views. But from this fact no one conclusion alone can be drawn. There may be a mistake in quoting, or there may be inter-

¹⁷⁵ कुटसाक्षिणो षमर्थमभूतं वा नाशयेयुस्तद्दशगुणं दण्डं द्युतिरिति मानवाः । को. III. 11;

‘रत्नसारकल्पकुप्यानां साक्षसे मूल्यसप्तो दण्ड इति मानवाः । को. III. 17.

polations, it may be that some of the verses in the original Manusmṛiti have dropped out or that Kauṭilya is quoting not the Manusmṛiti itself, but the views of works based on or explanatory of Manu. It is noteworthy that Brhaspati¹⁷⁶ contains a verse very similar to the views on sāhasa attributed to the Mānavas. We shall see below that Brhaspati's work was more or less a supplement of Manu. The only authors or schools, besides the Mānavas, cited by name in the dharmasūthiya section are the Bārhaspatyas and the Auśānasas. It is remarkable that the well-known and ancient Dharmasūtrakāras like Gautama, Apastamba, Baudhāyana, Vasīṣṭha, Hārta are nowhere quoted by name. It is noteworthy that in the dharmasūthiya section Kauṭilya several times quotes the views of ācāryas and of some others under the word "apare". Some of these views correspond closely with the discussions in the ancient dharmasūtras. One of these is the question as to whom the child belongs, to the begetter or to him on whose wife it is begotten. Kauṭilya first quotes the view of the ācāryas that it belongs to the husband of the mother of the child, then says that some hold that it belongs to the begetter, while Kauṭilya holds that it belongs to both.¹⁷⁷ It is to be noted here that both Baud. and Āp. say that according to the Brāhmaṇas the sons belong to the begetter, while Vasīṣṭha says there is a dispute on the point, both views being supported by ancient authorities. Gautama speaks of both views and at last (18. 13 "dvayorvā") seems to come to the same conclusion as Kauṭilya. It is not unlikely that Kauṭilya has in mind this discussion in the Dharmasūtras and also in Manu (9. 48-54 where the view is that the child belongs to the husband of the woman). Some of the other views attributed to ācāryas are that a woman could visit the houses of her husband's relations, of prosperous men, of village headmen, of female ascetics &c. (III. 4); that very poor men could divide even waterpots at a partition (III. 5); that the master who did not employ a servant ready to work according to agreement had to

176 क्षुण्णोद्देमरत्नानि देवविमथनं तथा । योवेधं चोत्तमं द्रव्यमेवा मूल्यसमो दमः । बृहस्पति
quoted in व्यवहारमयूख ०० साहस.

177 परपरिघहे चीजमुत्पृष्टं द्वेप्रिय इत्याचार्याः । नाता भक्ता यस्य रेतस्तस्यापत्यमिष्यते ।
विद्यमानमभयमिति कोटिभ्यः । को. III. 7. Compare गो. ध. सू. 18. 8-13. क्षौ.
ध. सू. II. 2. 34-38; भाव. ध. सू. II. 6. 13. 5-8 (where the the same
three verses as in Baud. occur); वसिष्ठ 17. 6-9.

pay the wages agreed upon as if the work had been finished (compare *Viṣṇu* V. 157); he who forcibly confined a man or woman or who by force released another from imprisonment was to be fined between 500 and 1000 (III. 17); that disputes of a remote date shall not be complained of and that he who is the first to complain wins, since one runs (to court) as one cannot bear the pain (III. 19); that in a complaint by one gambler against another, the successful party has to pay the fine called *pūrvasāhasa* and the defeated party the fine called *madhyasāhasa* (III. 20).

The foregoing discussion about the *dharmaśāstriya* section shows that in the sphere of the administration of justice, Kautilya is far in advance of the *dharmaśāstras* of Gautama, Āpastamba and Baudhāyana and so is much later than these (though in certain matters such as the rights of women to succeed to males he closely agrees with Gautama and Āpastamba), while he is earlier than the extant *Manusmṛti* (though not earlier than the oldest kernel of the *Manusmṛti*) and very much earlier than Yājñavalkya.

The question of the date of the Kautilya can be settled only approximately and for that we have to rely only on the internal evidence. The external evidence does not carry us far; we can only say that the Kautilya is certainly not later than the 2nd century A. D., since Kāmandaka, the *Tantrākhyāyikā*, and Bāṇa, speak of it with admiration. No one claims it to be earlier than 300 B. C. Even Keith who assigns it a late date and cannot place it earlier than 100 B. C. at the most has to admit (J R A S 1916, p. 135) that for a precise date we have no real ground.

The Kautilya quotes five schools by name: Mānavāh (five times), Bārhaspatyāh (6 times), Auśanasāh (7 times), Parāśarāh (4 times), Āmbhīyāh (once) and the following individual authors; Kātyāyana (1), Kīṇjalka (1), Kauṇapadanta (4), Ghotakamukha (1), (Dirgha) Cārāyana (1), Parāśara (2), Piśuna (6), Piśunaputra (1), Bāhudantiputra (1), Bhāradvāja (7, once as Kaṇṇika Bhāradvāja), Vātavyādhi (3), Viśālākṣa (6). He either differs from all these authors or they differ from each other in all the places where they are cited. All the individual authors that are cited only once occur on the same page (except Bāhudantiputra). He quotes the views of *ācāryas* over fifty times and in each case differs from them. "Ācāryas" means the ancient authors on the śāstra

collectively. Even the Nāukta quotes certain views as those of Acāryas. Kautilya is cited about 80 times. The Kāmasūtra of Vātsyāyana mentions a Ghoṣakamukha and a Cārāvaṇa. Whether they are identical with the authors cited by Kautilya is extremely doubtful. The Mahābhārata mentions among writers on Dandanīti the following who occur in the Kautilya also :—Brhaspati, Manu, Bhāradvāja, Viśālākṣa, Śukra (the same as Uśanaś) and Indra (probably Kautilya's Bāhudantiputra), whose abridgment of Brāhmaṇa's work is called Bahudantaka in the Śāntiparva (chap. 59).

According to the Nayasandrikā, Piśuṇa, Bhāradvāja, Kauṇapadanta and Vāṭavyādhi stand for Nārada, Dronācārya, Bhīṣma and Uddhava respectively (pp. 73, 69, 74, 91).

The Mahābhārata mentions other writers on politics, viz. Gaurāśiraś, Kalyāṇa, Utaṭhya, Vāmadeva, Vasuhoma, Kāmandaka, (Śāntiparva 123. 11) and a few others which are not found in the Kautilya.

The Kautilya knows the four Vedas, the charms and incantations of the Atharvan, the six *śāstras*, includes under *itiḥāsa*, Purāṇas, Dharmaśāstra and Arthaśāstra ; it knows the Sāṅkhya, Yoga and Lokāyata¹⁷⁸ schools of thought. It mentions Maubhūrtikas, Kāntāntikas (astrologers), Jupiter and Venus. It refers to dhātushāstra (Metallurgy). Sanskrit was the official language and in the Śāsanādāhikāra it mentions such *gūṇas* of composition as mādhyā, mudārya, spāṣṭatva, which show the beginnings of the Alamkāra śāstra. There is nothing to wonder at in this. In the second century A. D. we have the inscription of Rudradāman, which enumerates the *gūṇas* of kāvyā. The Kautilya does not mention edicts on stone or copper. It refers to Vaiśikakalājñāna (II. 27). The Kautilya closely agrees with the Kāmasūtra in several respects, and the two works contain several identical passages (such as the list of kings that fell victims to intrigues and about *trivarga*). Keith argues from this that the Kautilya and the Kāmasūtra are not separated by a long interval and that it is a late work. Dr. Jolly also is of the same opinion (p. 24 Intro. to Arthaśāstra). If the Kāmasūtra held up the Kautilya as its model, then the two works would certainly look very much alike. There are points of difference

178 लोकायत occurs in the मनुभाष्य on वणिका तामवे (पा. VII. 3. 43). Vide Kielhorn vol. III., pp. 325-326.

between the two works, e. g. they differ in their attitude towards flesh-eating and the Kaṭiśūtra speaks of planetary influence and *lagna*, while the Kautilya is silent on these points and only condemns in general terms the consulting of stars. We must note here that the Kautilya (IX. 4) speaks of consulting *nakṣatras*, which were known from the earliest Vedic period and some of which were looked upon as auspicious for sacrificial purposes even in the Śatapatha Brāhmaṇa (S. B. E. vol. 44, pp. 1-2) and the Śrauta and Gṛhya sūtras. The Kautilya follows the Vedāṅga Jyotiṣa in the system of a *yuga* of five saṁvatsaras, in prescribing two intercalary months in a *yuga* and in saying that at the end of one *ayana* the variation between the length of the day or the night comes to six muhūrtas (vide II. 20). Keith argues that the ślokas in the Kautilya are more classical than even those of the Rāmāyaṇa and that it contains correct Triṣṭubh stanzas which are wanting in the Bṛhaddevatā (a work of the 4th century B. C.). But this argument can produce no impression on those scholars who ascribe the Rāmāyaṇa to the 5th century B. C. or earlier. Nor is the date of the Bṛhaddevatā beyond the pale of discussion. There is no consensus of opinion among scholars as to the exact time when classical ślokas and correct Triṣṭubhs first came into vogue. It is to be noted that the Kautilya defines *pada* as *varṇasāṅghāta* and not as in Pāṇini (*sup-tiṅantaṁ padam*).

Among the countries and peoples frequently mentioned by Kautilya, several are interesting. He speaks of silks from the land of the Cinā¹⁷⁹ and blankets from Nepal. Keith says that the name Cina being derived from the Tsin dynasty in China (which began its rule in 247 B. C.) this would show that the Kautilya could not have been composed about 300 B. C. No one however knows how the word Cina was derived and besides as Keith admits the passage may be an interpolation. He speaks of the *Saṅgha* of the Vṛjṣis (I. 6) and the *Śrenis* (corporations) of Kṣatriyas in the countries of Kāmbhoja and Surāṣṭra that lived by *varta* (agriculture and trade) and by the profession of fighting and the corporations of the Licchavika, Vṛjika, Mallaka, Madraka, Kukura, and the Kurupāncālas that live on the title 'rāja' (XI. 1). Some of these tribes such as the Licchavis, Vṛjis (Vajjis in Pāli) and Mallas are well-known from ancient Buddhist works. What is meant by 'rājasābdopajivinaḥ'

¹⁷⁹ तथा कौशेयं अमिषह्रात्र्य अमिषुमिषा व्याख्यातः । की. II. 11.

is not quite clear. It probably means that the organisation of the Licchavis and others was on democratic lines and that there was very keen competition for the honour of being elected the chief or president of those corporations, the latter being designated 'rāja'.¹⁸⁰ The *Nayacandrikā* explains that they bear the proud designation of 'rāja' but are penniless (and so can be easily employed in military service as mercenaries). We are told that the breed of horses from Kāmbhoja, Sindhu, Aratta and Vanayu was the best and that Bahlika, Pāpeya, Sauvira and Taitala breeds were of middle quality. The *Kautiliya* speaks of Mleccha tribes and tells us that among them one's own children could be sold or pledged without incurring punishment (III, 13).

There is hardly any distinctive reference to things Buddhist except one passage (III, 20) where a fine of one hundred (*payas*) is prescribed for him who invited to dinners in honour of gods or Manes a Buddhist (*Śākya*), an *Ājīvika*, a *śūdra* ascetic.¹⁸¹ This shows that the work was written at a time when Buddhism was yet not a widespread religion and had not secured an honourable place among the people. The *Ājīvika* was a well-known sect in ancient India, said to have been founded by Makhalī Gosālā (vide V. A. Smith's *Asoka*, pp. 134, 198 of edition of 1909, I. A. 1912, p. 286, 'Dialogues of Buddha' I, p. 71, n. 1, *Journal of Bihar & Orissa Society*, 1926, pp. 53-62). Asoka bestowed some caves on them. Kautilya says that weights should be made of iron or of stones from Magadha and Mekala (country near the sources of the Narmadā).¹⁸²

It is extremely doubtful whether the *Kautiliya* knew the extant text of the *Mahābhārata*. Most of the stories used as illustrations in the *Kautiliya* occur in the *Mahābhārata* (e. g. Ailā, Duryodhana, Hāhaya Arjuna, Vātāpi, Agastya, Ambarīṣa, Suyātra i. e. Nala). But in some cases there is slight divergence between the two works, e. g. Janamejaya is said to have perished through having attacked Brāhmaṇas in anger, while the *Mahābhārata* (XII, 150) gives a different version; Kautilya says (IV, 8) that Māṇḍavya, though not a thief, declared

180 In the *Jñānakas* (Pauṣkī vol I, p. 504 and vol. III, p. 1) reference is made to the 7707 rājās of the Licchavis in Vesālī.

181 शाक्याजौषकादीन् वृषलम्बजितान् देवपितृकार्येषु भोजयतः शत्रो दण्डः । कौ. III. 20.

182 प्रतिमानान्वयोमयानि मागधमेकलोलमयानि । कौ. II. 19.

himself to be a thief while the Mahabharata (I. 107. 9) says that he spoke nothing; Kautilya mentions Jayatsena as the opponent of Nala (VIII. 3) in gambling, while the Mahabharata gives his name as Puškara; the Mahabharata and the Rāmāyaṇa do not know that a Jāmdagnya ruled long as a king.¹⁸³ Kautilya seems to have known the Purāṇas. He says (III. 7) that *sūta* and *māgadha* of the Purāṇas are quite different¹⁸⁴ from members of the mixed castes called *sūta* and *māgadha* and includes Purāṇa (I. 3) among the subjects of royal study grouped under the head of *itihāsa*.

Kautilya exhibits a wonderful knowledge of herbs and drugs and Dr. Jolly thinks that his *Materia Medica* is more extensive than even Sūśruta's. But the dates of Caraka and Sūśruta are far from being settled and no approximately certain conclusion can be drawn from the drugs mentioned in the Kautilya. Kautilya speaks of 'rasada' (one who administers mercurial poison) and prescribes banishment for those who trade in or administer 'rasa' for money in order to do away with a person secretly (IV. 4.) In II. 13 he speaks of gold that is 'rasa-viddha' (amalgamated with mercury) and in II. 12 of liquids containing gold (rasāḥ Kāncanikāḥ) and of Hinguluka. Dr. Jolly thinks that this knowledge of metallurgy and alchemy is of Græco-Syriac origin and so the Kautilya is a work of the third century A. D.

It is of great importance to note that Kautilya lays down (II. 4) that in the midst of the fort were to be constructed the temples of Śiva, Vaiśravaṇa, the Āśvins, Lakṣmi and Madirā (Durgā?) and niches were to be set apart for Aparājita, Apratihata, Jayanta and Vijayanta and that the tutelary deities of the gates were to be Brahmā, Indra, Yama and Senapati (i. e. Skanda). We know from the Mahabhīṣya¹⁸⁵ (Kielhorn Vol. II. p. 429) on Pāṇini (V. 3. 99 'jīvikārthe cāpanye') that the Mauryas set up images out of greed for money and that in its day images of Śiva, Skanda and Viśākha were worshipped.

183 अत्रुपहृत्तवर्गमुत्तम्य जामदग्न्यो जितेन्द्रियः । अन्वसीष्यन् नात्मानं कुमुजान् चरन् महीम् ॥
को. I. 8.

184 पौराणिकस्तन्यः सुतो मातृधन्य ब्रह्मसन्नादिशेषतः ।

185 'अपण्य इत्युच्यते तत्रेदं न सिध्यति । शिषः सन्मदः विद्यास हति । किं कारणम् ।
मोर्षोर्हिरण्यार्थिभिरथाः प्रकल्पिताः । भवेत्तासु न स्थान् । यास्तेनः संगति पूजायास्तासु
भक्ष्यन्ति । मङ्गलाभाय ।

The foregoing discussion clearly shows that the Kautiliya has certainly an ancient atmosphere about it, and that all that has so far been gathered from it agrees with its traditional date of 300 B. C. and no cogent arguments have been yet brought forward that would compel us to assign it a date later than the above by six centuries.

Two commentaries on the Kautiliya have been brought to light so far, one composed by Bhattasvāmin being called *Pratipadapañcika* and the other the *Nayacandrikā* of Mādhavayajvan. Both are fragments. The first was published in the *Journal of the Bihar and Orissa Research Society* (1925-1926, vol. XI and XII) by Messrs. K. P. Jayasval and A. Banerji-sastri. The com. is incomplete and begins with the 8th adhyāya of the 2nd adhikarāna and reaches up to the 36th adhyāya of the adhikarāna. The commentary on the whole work must have been very extensive, as the portion already printed on a part of the 2nd adhikarāna alone occupies 214 pages. This commentary quotes the explanations of previous commentators in the words 'anye', 'apare'. It quotes several śloka of Bṛhaspati on the blemishes of diamonds and on prakāśa-taskaras. The commentary *Nayacandrikā* contained in Dr. Jolly's edition (Lahore) also is incomplete and begins with the 7th adhyāya of the 7th adhikarāna and breaks off in the 4th adhyāya of the 12th adhikarāna. It also refers to the views of its predecessors in the words 'kecit' &c. (vide pp. 35, 61, 62, 104, 115, 131, 191). It discusses various readings (pp. 136, 183, 188, 193 &c.).

Dr. Shamasastri includes in his edition 571 sūtras attributed to Caṇakya. Their relation to the Kautiliya is a subject which requires careful investigation. In my own opinion they are later than the Kautiliya. It would be beyond the scope of this work to enter into details. Vide Dr. Jacobi's article in *Indian Historical Quarterly*, vol. III., pp. 669-676.

There are several *nti* collections attributed to Caṇakya and published several times in different parts of India. All of them are later than the Kautiliya and are compilations of maxims and fine sayings. One of them the *Caṇakya-rājanītisastra* (published in Calcutta Oriental series, 1921, 2nd edition) contains 660 verses and was compiled under Bhojarāja. Several other compilations pass under the names *Vṛddha-Caṇakya*, *Laghu-Caṇakya* &c. All these are passed over here from considerations of space and utility.

15. *Vaikhāṇasa-dharma-praśna*

This work has been published in the Trivandrum Sanskrit Series by Pandit T. Ganapati Sastri (1913).

Mahādeva in his commentary called *Vaijayanti* (Ānandaśrama ed.) on the *Satyāsādha Śrautasūtra* speaks of six Śrauta sūtras of the Black Yajurveda, viz. Baudhāyana, Bhāradvāja, Āpastamba, Hiranyakeśin, Vādhūla and Vaikhāṇasa, and frequently cites passages from the Vaikhāṇasa-śrautasūtra. In the *Carapavyūha* of Śaunaka, Vādhūla and Vaikhāṇasa are not mentioned. But that Vaikhāṇasa was a very ancient writer follows from the references contained in the ancient dharma works. In Gautama the word 'Vaikhāṇasa' occurs (Dh. S. III. 2) as the name for the order of forest hermits (*vānaprastha*) and in another sūtra (III. 26) he lays down that fire was to be consecrated according to the Śramaṇaka,¹⁸⁶ which latter is explained by Haradatta as Vaikhāṇasa Śāstra. Baudhāyana (Dh. S. II. 6. 17) has the same sūtra¹⁸⁷ and defines a Vaikhāṇasa as one who follows the rules of conduct laid down in Vaikhāṇasa Śāstra (Dh. S. II. 6. 16). The Vasiṣṭha Dh. S. (9. 10) also has the same sūtra as Gautama (Dh. S. III. 26). The Manusmṛiti (VI. 21) speaks of the *Vānaprastha* as one who abides by the views of Vaikhāṇasa (*Vaikhāṇasamate sthitāḥ*).

The *Vaikhāṇasadharma-praśna* is divided into three *praśnas*, each *praśna* being subdivided into *khaṇḍas*. There are in all 41 *khaṇḍas*. The work is a small one. The contents of the work are :— 1. the four *varṇas* and their privileges, and the four *āśramas*; duties of *brahmachārin*; four kinds of *brahmachārin*; duties of the householder; four kinds of *gṛhastha*, *vārtavṛtti* (subsisting by agriculture), *śālina*, *yāvāvara* and *ghorācārika*; forest anchorites; *vānaprasthas* are either *sapatnīka* (accompanied by their wives) or *apatnīka* (not so accompanied); *Sapatnīka* are of four sorts, *Audumbara*, *Vairiṇca*, *Valakhilya* and *Phenapa*; *apatnīka Vānaprasthas*; of four kinds of *bhikṣus*, viz. *kūṭicaka*, *bahūdaka*, *hamsa* and *paramahamsa*; *sakāma* (performed with desire of wordly gain) and *niskāma* (not so performed) *karma*; *pravṛtti* and *nivṛtti*; three kinds of

¹⁸⁶ 'प्रावणकेन (श्रामणकेन) अग्निमाधाय' गो. ध. सू. 3. 26 and बो. ध. सू. II. 6. 17.

¹⁸⁷ गोविन्दस्वामी, the commentator of Baud. says 'वेदान्तोपि वानप्रस्थ एव ।

संज्ञान्तरकरणं तु संव्यवहारार्थम् । विज्ञानसा कथिना योके वेदान्तसंज्ञम् । तत्र हि बहवो वानप्रस्थस्योक्ता सीधे पञ्चतया इत्यादयः समुदाचाराः'.

Veṅṛins and their subdivisions; II. the details of the *śramaṇaka* rites of the *vānaprastha* (khaṇḍas 1-4); duties of the forest hermit; details of joining the order of *saṁnyāsins* (khaṇḍas 6-8); age for *saṁnyāsa* (above seventy or when childless or widower); every day duties and observances of *saṁnyāsins*; about *acamaṇa* and *Samdhyā*; saluting (*abhiwādana*) of all relatives, male and female; holidays for study (*anadhyāya*); bath and *Brahmayajña*; rules about taking food; forbidden and permitted food; III. rules of conduct for *grhastha* (khaṇḍas 1-3), rules of the road; purification of golden and other metallic things; purification of other things; about *vānaprastha*; *bhikṣa*; burial of a *saṁnyāsī*; *Nārāyaṇabali* on the death of a *saṁnyāsī*, *tarpaṇa* in the case of *saṁnyāsins* with twelve names of Viṣṇu, Keśava &c. and with water; *amḥana* and *pratiloma*; the intermediate castes; *Pratyas*, their origin; name and means of subsistence (khaṇḍas 11-15).

The *Vaiṣṇavasādharmaśāstra* appears by its style and its contents to be a work of comparatively later date than the *dharmaśāstras* of Gautama and Baudhāyana. It is probably a recast of older materials. It contains the names of more mixed castes than the *dharmaśāstras* and than even some of the later *śūtras*. The present work seems to have been either written or retouched by a devotee of Viṣṇu. Faith in and devotion to Viṣṇu or Nārāyaṇa loom very large here (I. 5; *nārāyaṇa-parāyaṇa*, I. 7. 6 and 9; II. 4-5 *bhaktiā Viṣṇuḥ dhyāyan*, III. 7-3 *Nārāyaṇapurāṇa brahmeti smṛti*, III. 9-3 *Viṣṇorāśyapāśīve*). It speaks of the eight *āṅgas* of Yoga (I. 10. 9), of the Ayurveda with its eight *āṅgas* and of some treatise on evil spirits (*bhūtatantra* III. 12. 7). It refers to the views of some in the word 'eke' (I. 7. 4, and II. 9. 10). It speaks of the *Śramaṇaka* fire (in I. 6. 2 and I. 7. 3-4). It does not allow *saṁnyāsa* to Kṣatriyas (I. 1. 11). *Vaiṣṇava* is cited as an authority (II. 5. 9 and III. 15. 14).

Bühler found a ms. of the *Vaiṣṇavasāstra*, consisting of a *grhya* in seven *prāśnas*, three *prāśnas* of *dharma* (the same as described above) and a fourth on *pravara*s. In the *grhya* a reference to *Buddhāvāna* occurs (R. and S. p. 9). Dr. Caland in his paper on *Vaiṣṇavasāstra* holds that the *Manusmṛti* borrows from *Vaiṣṇavasāgrhya* and that the author of the latter was saturated with the idiom of Dravidian languages (vide *Pan.* Keith's review in *Bulletin of the School of Oriental Studies*, 1927, p. 623). Dr. Caland's

view about Manu is entirely wrong as will appear from the section on Manu. Vide Th. Bloch in 'Über das Grhya-und Dharmasūtra der Vaikhanasa' (Lipsig, 1896).

Other Sūtra Works on Dharma.

It will be proper to say a few words about some other sūtra works on dharma that are only available in mss. or are to be reconstructed from quotations in the digests. It is by no means to be supposed that these works that will be spoken of here were composed as early as those of Gautama, Apastamba and others or were composed before the extant Manu and Yājñavalkya. But as the chronology of all ancient works on dharma is somewhat in a nebulous state, it is best to treat here of all works written in the sūtra style, even though in individual cases they may really belong to a later age than the works composed entirely in verse. They will be taken up in alphabetical order (Sanskrit).

16. Atri

That Atri was an ancient writer on *dharma* follows from a reference to him in Manu (III. 16) as holding the view that a *śūdrā* taking as wife a *śūdra* woman became fallen (*patita*). In the Deccan College collection there are several mss. (Nos. 185-187 of A 1881-82) of the *Ātreya dharmasūtra* in nine *adhyāyas*. They treat of gifts, prayers (*japya*) and *tapas* by which men are freed from all sins. Some of the chapters are in mixed prose and verse. The first three chapters are entirely in verse and some of the verses (such as *ekākṣaram param brahma*) occur in the Manusmṛiti. The fourth opens with a long sūtra, which, in style, resembles later bhāṣyas and commentaries.¹⁸⁸ The 5th also is in verse and contains several verses found in Vasiṣṭha (Dh. S. 28. 1, 4, 6). The sixth speaks of the specially holy hymns and verses of the Veda. Some of the verses here are the same as Vasiṣṭha (28. 10-11). The seventh refers to secret *prāyaścittas* and the very first sūtra after the opening words speaks of several non-Aryan tribes such as the Śakas, Yavanas, Kām-

¹⁸⁸ अर्चनमार्गान्तरात् यमविवरणकथातन्मन्त्रि (!) पतितानां यदि कदाचिन्मानुष्यै भवति तदेतच्चिद्वर्गिकृत्तनशरीरा जायन्ते । तद्यथा । अनृतवादी सती ब्रह्महा कुट्टी ८०-

¹⁸⁹ अथातो रहस्यानि व्याख्यास्यामः । नृपतेरकथायन-गन्धर्विक-श्वपाक-काशकपीशातक-वीणाशाङ्ग-शक-मदन-काम्बोज-बाह्लीक-सप्त-अविड-वह्म-पारश-पौत्वातदीनां (!) मुक्ता पणिगृह्य च, धर्मगमने सहभोजने रहस्ये रहस्यातिप्रकाशे प्रकाशयानि चोदं ।

bhojas, Bāhikas, Khasas, Vaṅgas and Pārasa (Persians?) &c. It is to be noted that the same sūtra (with slight variations) is quoted as Atri's by Aparārka (on Yāj. III. 266 p. 1123). The 7th and 8th chapters are in mixed prose and verse. The 9th is in verse and speaks of Yoga and its *āṅgas*. It refers to the fact that Śiśupāla, son of Damaghoṣa, because in his hatred of Govinda he always thought of the latter, went to heaven. The same sūtra work is noticed in I. O. Cat., pp. 380-81, Nos. 1305 and 1306.

There are several works styled Atri-smṛti or saṁhitā in the mss. One of them is in six chapters on secret *prāyaścittas*, gifts, *pitṛmedha* and *ācāra* (vide I. O. Cat., p. 381, No. 1308). There is another work styled Atrisāṁhitā printed in Jivananda's collection (part I. pp. 13-46). It contains about 400 verses and deals with the following topics :— importance of honouring *guru*, duties of four castes ; purifications of several *malas* ; virtues of Brāhmaṇas such as *śauca*, *anasūyā* ; definition of *īṣṭa* and *paria*, ten *yamas* and *niyamas* ; importance of sons ; adopted sons, *prāyaścittas* for taking forbidden food or drink and for other transgressions, impurity on birth and death ; *cāndrāyana*, *Kṛcā*, *Sāntapana* ; gifts ; purifications from avoidable contacts with *rajasvalā* &c. ; *Śrāddha* and the Brāhmaṇas to be invited for it.

In this work Atri is himself cited as an authority. Other authors and works quoted are : *Āpastamba* (p. 30), *Yama* (p. 41), *Vyāsa* (p. 24), *Śaṅkha* (pp. 22, 35), *Sāntapana* (p. 35). The *Vedānta*, *Sāṅkhya*, *Yoga*, *Purāṇas*, *Bhāgavatāḥ* (p. 45) are mentioned. It contains (on p. 14) the verse ' *sadyaḥ patati mānsena* ' which is found in *Vasiṣṭha Dh. S.* (2. 27) with the words ' *athāpyudāharanti* '. There are other verses also which occur elsewhere e. g. ' *atha cenmantravid* ' occurs in *Vasiṣṭha* 11. 20, ' *tryaharṇ śāyati tryaharṇ prātib* ' (p. 23) is also *Manu* XI. 211. On p. 26 occur the words ' *atrāpyudāharanti* ' and so what follows is a quotation. On p. 32 there are three verses in another metre.

Atri's verse about adoption ¹⁹⁰ is quoted as the first authority on adoption in the *Dattakaminiṃsā*. He mentions the seven *antyaajar* to be the washerman, the shoemaker, *naṭa*, *buruḍa*, *kaivarta*

¹⁹⁰ अनुप्रेषणे कर्तव्यः पुत्रमतिनिधिः सदा । पिण्डोदकक्रियाहेनोपस्नानमात्रमात्रम् ॥ अत्रि
p. 17.

(fisherman), *meda*, and *bbilla* (p. 29). He further says¹⁹¹ that there is no question of untouchability in fairs, marriage seasons, in Vedic sacrifices and in all festivals. He says that Brāhmaṇas from Magadhā, Mathurā and three other places are not honoured (at a śrāddha) though as learned as Brihaspati.¹⁹²

The work mentions the signs of the Zodiac, Kanyā and the Scorpion (p. 43), and hence was not composed before the first centuries of the Christian era.

In *Jivananda* there is a *Laghu-Atri* (part I, pp. 1-12) in 6 chapters and about 120 verses, dealing with the means of being freed from sins (such as *prāṇāyāma*, sacred formula, gifts &c.), with purifications from impurity on death and birth, with gifts. It mentions *Manu*. In the fourth chapter there are about ten lines in prose. There are numerous verses that occur also in the *Vasiṣṭha-dharmasūtra*, e. g. Vas. 26. 8-9 and 16-18 occur on p. 3 ; Vas. 28. 11-16 occur on pp. 4-5. It is difficult to say who the borrower is.

There is a *Vydhātreyasūrti* in *Jivananda* (part I, pp. 47-59) in five chapters and about 140 verses. This closely resembles the *Laghu-Atri-sūrti* described above. In the commencement both have the same six verses beginning with 'bhagavan kena dānena' and the works have many verses in common. In the fourth chapter of both the same prose passages occur.

Viśvarūpa on *Yaj.* (III. 257) quotes two verses from *Atri* on *prāyaścitta* which are found in none of the three works described above.¹⁹³

In the *Mahābhārata* (*Annāśana* 65. 1) *Atri* is credited with the view that those who make a gift of gold give (practically) all

191 देवयानविषादेषु यज्ञवक्रणेषु च । उत्सवेषु च सर्वेषु सृष्टासृष्टिर्न विद्यते ॥ p. 33.

192 मागधो माथुर्येव कापटः कीटकानुजो । पञ्च विधा न वृषस्ते बृहस्पतिस्तमा यदि ॥ (p. 45). What is कापट ? Should we read कीटकाङ्गजो (residents of the countries of कीकट and अङ्ग) ?

193 The verses are भुक्त्वा तु मलिलोमतां सुतादीनामकामतः । माजापस्यं चरेत्कृच्छ्रं विराजं स्वाह्वाशनः ॥ चण्डालवर्जिते पात्रे स्पृष्टा चेन्नं विशेषतः । भुक्त्वा कृच्छ्रमविज्ञाने ज्ञात्वा चान्द्रावर्णं चरेत् ॥

objects. This bears a close resemblance to two verses that occur in *Laghvairi* (*Jiravanda* part I, p. 3) and *Vrdhhatrī* (part I, p. 54).¹⁹⁴

17. Uśanas.

That Uśanas wrote a work on politics follows from several circumstances. The *Kautiliya* quotes the *Aśūnasah* seven times. It is almost certainly referring to a work. That work contained directions on the administration of justice also, as *Kautiliya* speaks of *Aśūnasah* method of partition (in allowing a tenth additional share to the eldest son, III. 6), as *Aśūnasah* prescribed fines in cases where witnesses proved stupid &c. (III. 11) and fines for forcible seizure of jewels &c. (III. 17). The *Mahabharata*, *Śāntiparva*¹⁹⁵ (chap. 56, 29-30 and 57, 3) refers to a work on politics by Uśanas and quotes three verses, the last being found in *Sabha* 55, 14. In other places also we have a *Nitiśāstra* ascribed to *Bhārgava* (*Śānti* 210, 20) and certain verses are ascribed to him (*Śānti* 57, 40-41 and 139, 70-71). *Nīlakaṇṭha* also *Anuśāsana* 39, 8-9 and *Sabha* 62, 11-12. The *Nitiprakāśikā* of *Janamejaya* refers to a succession of teachers of politics from *Brahmā* down to *Janamejaya* and says that *Śukra* was

194 सर्वान् कामान् नयच्छास्त्रं यं प्रयच्छास्त्रं काञ्चनम् । इत्येषं भगवानात्रिः पितामहस्तुतेऽर्चयत् ॥
अनुशासनं 65, 1. The verses in the two *Atris* are अत्रैरप्येवं प्रथमं सुवर्णं भूषणायै
सूर्यसुताश्च गावः । लोकास्तपस्तेन भवन्ति दत्ता यः काञ्चनं वा च मह्यं च दद्यात् ॥
सर्वेषामेव दानानामेकजन्मानुर्गं कलम् । हादकक्षितिर्धेनूनां सप्तजन्मानुर्गं कलम् ॥
The first verse occurs in *Vas.* 28, 18, in *Vanaparva* 260, 28, in the *Rajim*
plate of *Virarodeva* (*Fleet's Gupta Inscriptions* No. 81).

195 श्लोको चोशनसा गीतो पुरा तात महर्षिणा । तौ निबोध महाराज त्वमेकायमना नृप ॥
उदयस्य शस्त्रमाद्यान्तमपि वेदान्तं गं रणे । निगृह्णीयात्स्वधर्मेण धर्मपिक्षी नराधिपः ॥ विनश्य-
मानं धर्मं हि योनिरक्षेत्तु धर्मदित् । न तेन धर्मो स स्यान्मन्युस्तं मन्युमुच्छति ॥
शान्तिपर्व 56, 28-30; भगवानुशना आह श्लोकमत्र विशांपते । तदिहैकमना राजन्
गदतस्तं निबोध मे ॥ द्वापिमेव घसन्तं भूमिः सर्पो बिलशयाविव । राजानं चाविरोद्धारं
बाहूणं चापवातिनम् ॥ आन्ति ॥ 57, 2-3; श्लोकश्चायं पुरा गीतो भार्गवेण महत्तमना ।
आरुप्याने रात्रिचरितं नृपतिं प्रति भारत ॥ राजानं प्रथमे निश्चेत् ततो भार्या ततो
धनम् । राजन्यसति लोकस्य कृती भार्या कृती धनम् ॥ आन्ति ॥ 57, 40-41; निबोधः
स्वार्थशास्त्रेषु विश्वासयामुचोदयः । उशना चैव गाथे द्वे पृष्ठाद्यापयवीरुरा ॥
शान्ति ॥ 159, 70.

one of those who abridged the enormous extent of *rajaśāstra*.¹⁹⁵ The *Mudrārākṣasa* (I. p. 71 Telang's ed.) also speaks of Auśanasi Dandantri. Viśvarupa (on Yaj. I. 307) asks the king to appoint ministers in accordance with the views propounded in the śāstras of Bṛhaspati and Uśanas and quotes a long passage in prose from Bṛhaspati in which the śāstras of Manu, Bṛhaspati and Uśanas are joined together. This work on politics probably contained verses also. Medhātithi on Manu (7. 15) quotes two verses speaking of eight activities of a king.¹⁹⁶ So also on Manu 8. 50 Medhātithi cites from Uśanas the words 'prakṛtīnam balam raja,' which are an Anuṣṭubh *pad*. This sūtra work on politics by Uśanas has not yet been discovered. The Tāndya-Mahābrāhmana says that Kāśya Uśanas was the purohita of the Asuras (7. 3. 20).

In the Deccan College collection there are two mss. of an Auśana-dharmaśāstra in prose with a few verses, viz. No. 644 of Visrambug (1) and No. 191 of A 1881-83. The first contains only two folios (2 and 4) and the available portion begins in the midst of the 2nd chapter. In the second ms. also the first folio is wanting and there are gaps in the fourth chapter. It is noteworthy that the second folio of the second ms. begins just at the beginning of the 2nd folio of the first. The work is a brief one (8 folios) in seven adhyāyas. Their contents are:—II. impurity on birth and death; purification of certain things in certain ways such as with water, ashes &c.; III. the four varṇas and the mixed castes such as Rāthakāra, Ambaṣṭha, Śūta, Ugra, Māgadha &c., the Vratyas; IV. no bodily injury to be done to Brāhmana; prāyaścitta for killing a Brāhmana or a man of the other varṇas and for other Mahāpātakas, prāyaścitta for eating

195 ब्रह्म संद्वयः स्कन्देन्द्रः माचतसे मनुः । सुहस्पतिश्च शुक्रश्च भारद्वाजो मह-
नपाः ॥ वेदव्यासश्च भगवान् तथा गौरीशरो मुनिः । एते हि राजशास्त्राणां प्रणेताः
परंतपः । लक्षव्यासाश्चैव ब्रह्म राजशास्त्रं महम्मनिः । पञ्चाशच्च महत्त्वानि छद्मः
संक्षिप्य चक्रेत् ॥ It is further said that Skanda, Indra, Prācetasas Manu,
Bṛhaspati, Sukra, Bharadvāja, Gaurasīras and Veda-Vyāsa abridged
respectively to 2000, 1000, 600, 300, 100, 50 and 30 adhyāyas
and that Janamejaya abridged even the last.

196a आदने च विसर्गे च तथा प्रेपनिषेधयोः । पञ्चमे चार्धवचने व्यवहारस्य चेक्षणे ॥ दण्ड-
शुद्धयोः सदा युक्तस्तेनादगतिकी नृपाः । अष्टकमीं दिवै पाति राजा शत्रुभिरपितः ॥
These are quoted also by कुल्लुक, on Manu VII. 154.

the flesh of certain animals and for eating certain plants like garlic, *prāyaścitta* for adultery; discussion whether a Brāhmaṇa could marry a śūdra woman; *prāyaścittas* for killing various beasts and birds; fourteen *vidyās*; V. *śrāddhakalpa*; what Brāhmaṇas are *paukti-pāvana*; details of *śrāddha*, food and flesh at *śrāddha*; who are unfit to be invited at *śrāddha*; VI. what things a Brāhmaṇa could not sell; VII. punishments for the Mahāpātakas; what are pure things at all times. Some of the views of the Auśanasa-dharmaśāstra are worth special notice. The son of a Brāhmaṇa, Kṣatriya or Vaiśya from a wife of the varṇa immediately next to it belonged to the caste of the father,¹⁹⁷ No sin or punishment attached to one if one killed an *ataṣayi* armed Brāhmaṇa. The fourteen *vidyās* are said to be the six *aṅgas* and the four Vedas, Mīmāṃsā, Nyāya, dharmaśāstra and Purāṇa.¹⁹⁸

The work very often quotes the views of others with the words 'eke'; for example it says 'the impurity on birth is ten nights for the parents of the child, but according to some only for the mother.'¹⁹⁹ The son of a Brāhmaṇa from a śūdra woman is called *paraśava*, but according to some he is *nīṣāda*. The whole of the portion in the ms. about the mixed castes bears a very close resemblance to Baudhāyana (Dh. S. I. 9) except in a few particulars.²⁰⁰ At the end of all chapters from the second (except the third) there are verses and also in the midst. There are verses introduced with the words 'there is a śloka on this point' (*bhavaṭī-estā ślokaḥ*) or with the words 'api codāharanti'.

197 बाह्येन क्षत्रियायां जालो बाह्येन एव सः । chap. III folio 3 a.

198 चतुर्दश विद्यास्थानानि पुनः षडङ्गान्तरो वेदा मीमांसा न्याय एव च । धर्मशास्त्रपुराणं च विद्या हेताश्चतुर्दश ॥ . It will be noticed that there is a śloka from षडङ्गाः which is almost the same as Yā. I. 3.

199 दशरात्रं मातापितृभ्यः सूतकं मातृस्थिके । folio 2 a ; compare मी. ध. सू. 14. 14 'मातापित्रोश्च मातृचां ।' (and हरदत्त's comment thereon for various views) : यो. ध. सू. I. 5. 106-109, where Baudhāyana's own view is that both are impure for ten days, but according to some the mother and according to others the father has to observe impurity for ten days.

200 The ms. (3rd chap.) has तत्र सवर्णसु सतर्णाः । बाह्येन क्षत्रिया ... सः । वैश्यायाम्बहः । शूद्रायां पारशवो निषाद इत्येके । क्षत्रियेण वैश्यायां क्षत्रियः शूद्रायाम्बहः । वैश्येन शूद्रायां वैश्यः । शूद्रेण वैश्यायामायोगवः क्षत्रियायां सत्त बाह्येन यण्डाहः &c.

There are about 45 verses in the work, the 7th and last chapter being almost entirely in verse. As the mss. are corrupt and full of gaps, it is often difficult to find out whether a particular passage is prose or verse. In several verses the words 'Manu abrayid' occur, and in one place 'tan manor anusasman'. The latter closely agrees with Manu. Several verses are common to Manu and Uśanas. The verse 'gurutalpe bhagab karyah' (Manu 9. 237) occurs in the ms. So also the verse 'yena yena cidangena' occurs in both.²⁰² The words of Manu (V. 78) 'bale desantarasthe' are expressly quoted with the words 'Manu-aha'. There are many other verses which, though not cited expressly as from a particular author, are found in other ancient works. For example, the verse 'āpah suddhā bhūmī-gatāḥ' is Manu 5. 128 and Baud. Dh. S. I. 5. 57. The half verse 'kāruṣasth śucir nityam' is Manu 5. 126 and Baud. Dh. S. I. 5. 48. The verse 'yadekarātreṇa karoti pāpam' occurs in Āp. Dh. S. (I. 9. 27. 11) and Baud. Dh. S. II. 1. 42. The verse 'tryaham prātas tryaham naktam' is Manu XI. 211. It is a remarkable fact that some of the verses in this dharmaśāstra agree closely with the verses in the Uśanas-smṛti in verse, published by Jivananda, e.g. the verse 'dattva tu Vedatītyartham' occurs on p. 325 and the verse 'niman-trītaṣṭu yo viprō adhvānaṁ saṁprapadyate' on p. 327. Even the prose passages bear a close resemblance to the versified smṛti on many points, e.g. the prose passages about the duration of the satisfaction of the Manes by the offerings of the flesh of various animals occur almost in the same words in the versified smṛti of Uśanas (Jivananda, part I, p. 522).

The Auśānasa-dharmaśāstra contains several passages in prose which are the same as some verses in Manu.²⁰³ The sūtra

201 The ms. reads 'दशस्थानानि दण्डस्य चात्मनो (तन्मनो ?) लुप्तानम् । त्रिषु वर्णेषु सामर्थ्यं ब्राह्मणस्पर्शना भवेत् ॥', while मनु (8. 124) is दश ... दण्डस्य मनुः स्वार्यमवोचत् । त्रिषु वर्णेषु यानि स्पर्शना ब्राह्मणो वजेत् ॥

202 The ms. reads येन येन हि चण्डेन (चिद्वेनेन) हिंस्याच्छ्रेयांसमन्वयः । तदेव तस्य लेखनं क्षिप्ते निर्दिष्टो भवेत् ॥ ; in मनु (8. 279) the last pāda is तन्मनो-लुप्तानम्.

203 The ms. has (in chap. II) रहसु स्त्रीमुखं शुचिः । शुचया कलशजले वक्षिण्य । अक्षवे वस्तः । शुक्ल (मृग) मृद्वो म्वा । ऊर्ध्वं नभिः पुरुषः । गोमेष्या वृद्धतः । पुरस्तादङ्गः । स्त्रियाः सर्वतः । हृदयमास्तामशुचि । Compare मनु I. 92, बो. प. सू. I. 5. 49 and वसिष्ठ 3. 45.

quotes in one place the divergent views of Vasistha,²⁰⁴ Harita, Śaunaka, and Gautama on the question whether a Brāhmaṇa could marry a śūdra woman. The view of Vasistha (as quoted in the ms.) is that a Brāhmaṇa could take to wife girls of all the four castes, but in the printed text of Vasistha (I. 24) a Brāhmaṇa is allowed to marry girls of the three higher castes only. It is possible that the ancient reading of Vasistha's text was 'catasrah' (as quoted in the *Aśānasa*) which was changed into 'tisrah'. The passage reminds us of Manu III. 16 (Śūdravedi patatyatreḥ), but the views ascribed to Śaunaka and Gautama in the ms. differ from those ascribed to them in Manu. In another passage Vasistha's views seem to be quoted.²⁰⁵

From quotations in Haradatta's commentary on Gautama and from the *Smṛticandrikā* it appears that they had access to a sūtra work of Uśanas dealing with all branches of *dharma*, viz., ācāra, vyavahāra and prāyaścitta. For example, the *Smṛticandrikā* quotes prose passages of Uśanas on *anadhyāya* (I. p. 59), on *dantadhāvana* (I. p. 106) and Haradatta quotes a prose passage on *anadhyāya* (on Ap. Dh. S. I. 3. 10. 1) and a prose passage on the fine for a kṣatriya abusing a śūdra (on Gau. Dh. S. 12. 10) and on *Niyoga* (on Gau. Dh. S. 18. 5). These passages are not found in the ms. But there are others that are found. For example, the *Smṛticandrikā* quotes two passages, which occur in the mss.²⁰⁶ It

204 The ms. (chap. IV) has पतिः। वृषलीपतिरित्यपश्यते। न पतनीत्येके। ब्राह्मणस्य कल्पविद्गतवृत्तस्यो- (स्त्री!) नृपुण्येण भार्या भवन्तीति वसिष्ठ आह। पतिरिति न पतनीति संशयः। वृषली पतीति (वृषली मत्वा पततीति!) हरितः। जननमत्यन्ततीति शौनकः। तदपत्यः पततीति गौतमः। The words of वसिष्ठ are 'तिस्रो ब्राह्मणस्य भार्या वर्णानुवर्णेन द्वे राजन्यस्य एकैका वैश्यशूद्रयोः। शूद्रामप्येके मन्ववर्जं तद्वत्। तथा न कुर्यात्। I. 24-26. It should be noted that one ms. of वसिष्ठ omits the words 'वर्णानु... कुर्यात्'.

205 वस्तु पुनर्ब्राह्मणो धर्मपत्नीमुत्तेन मेधुने सेवेत स दुष्यतीति देवस्वतः (दे वसिष्ठः!) राजापत्येन शुष्यतीति हरितः (chap. 4); compare वसिष्ठ 12. 23 and Manu XI. 67 and 173. The reading देवस्वतः also is explicable. देवस्वत may stand for मनु.

206 The passages are 'तत्र योमपोदकेर्भूमिभाननभाण्डशोचं कुर्यात्' (chap. V, about *śrāddha*) and 'श्वविद्वराहनाजिरकुक्ष्यकुलशूद्राजस्वलाशूद्राभर्ताभ्य दुरमनपा-
वित्त्याः (मनमेहव्याः). They occur in *स्मृतिचन्द्रिका* (III. p. 400 and p. 411).

appears therefore that the mss. either contain a portion only of the complete Auśanasa-dharma-sūtra or an independent sūtra work. The former alternative looks more probable. The foregoing discussion has shown that the sūtra work is later than the dharma-sūtras of Gautama and Vasiṣṭha and also than the Manusmṛti, which it probably knew in a very ancient version slightly differing from the extant one.

In Jivananda's collection of smṛtis there is an Auśanasa-dharma-śāstra in 51 verses (part I. pp. 497-501). It deals with mixed castes and their avocations, such as sūta, mägadha, cāṇḍala, śvapaca, pulinda &c. The same work occurs in the Ānandāśrama collection, pp. 46-48. The Mit. (on Yāj. I. 94) remarks that the means of livelihood for the mixed castes should be sought for in the works of Uśanas and Manu.²⁰⁷ It is probably this smṛti that is meant. Kullūka on Manu X. 49 says that the sale of hides and working on hides were the means of livelihood for Dhigvaṇas according to the Auśanasa.

In the same collection (part I. pp. 501-554) there is another smṛti ascribed to Uśanas in 9 chapters and about 600 verses. It treats of Upanayana, daily observances like *acamana*, Vedic study, occasions of *anulbyaya*, the dharmas of *śrotaka*; śrāddha, proper Brāhmaṇas for śrāddha, impurity on birth and death, rites after death, *prāyaścittas* for the mortal sins and lesser sins.

This smṛti quotes Uśanas himself, also Manu, Bhṛgu (Bhṛgu-putra III), Prajāpati and speaks of dharmaśāstras, Purāṇas, Mīmāṃsā, Vedānta, Pāñcarātras, Kāpālikas and Pāsupatas. Numerous verses from the Manusmṛti are found in it (e. g. Manu II. 42, 49, 50, 125) occur in the first chapter alone. There is a brief prose passage towards the end of the 9th chapter. It speaks of Kāpālikas, Pāsupatas and atheists together (p. 525).

None of these smṛtis in verse contains the passages in verse on *vyavahāra* ascribed to Uśanas that occur in the Mitākṣarā, Smṛti-candrīkā and other works.

The Mit. (on Yāj. III. 260) and Aparārka (e. g. p. 158, 192, 255) contain prose passages ascribed to Uśanas and the same works contain numerous verses ascribed to Uśanas most of which are not

²⁰⁷ एतेषां च वृत्तय औशनसे मानवे च द्रष्टव्याः । मितः ।

found in the two smritis in Jivananda. Some of the verses in Aparārka ascribed to Uśanas are found in the *Aśānasaṁhitā* (e. g. Aparārka p. 118 'kuryād-aharāḥ śrāddham' is Jivananda I. p. 521).

In other cases the verses quoted from Uśanas in Aparārka, though not quite identical, bear a very close resemblance (e. g. the four verses in Aparārka p. 150 closely resemble Jivananda I. p. 525 and have some verses in common).

Among the views on Vyavahāra quoted from Uśanas are some interesting ones. It was he who said that a son was not bound to pay his father's debt, if it was a fine or unpaid toll or what is not vyavahārika.²⁰⁸ He holds that even blind, deaf or old men, women, minors could be witnesses in charges of *śabha* (Aparārka p. 671). He is quoted also on ordeals, on svānūpplāvavāda and on steya.

A work styled Śukranītiśāra was edited by Oppert (Madras 1882) and by Jivananda (Cal. 1893) and translated by Benoy Kumar Sarkar in S. B. H. Series. That work is a very interesting one, but is comparatively of a late date.

18. Kaṇva and Kāṇva

From the Ap. Dh. S. it appears that Kaṇva and Kāṇva were two distinct writers on dharma. In I. 6. 19. 2 Āpastamba starts the question as to the persons, food at whose house was permined. He states various views on that point and says that Kaṇva was of opinion that food may be taken at anybody's house provided the latter offered it with a request (I. 6. 19. 3) and that the opinion of Eka, Kuṇika, Kāṇva, Kursa and Puṣkarasādi (I. 6. 19. 7) was that only that food that was offered by a pure and religious man should be partaken. In another place (I. 10. 28. 1) Āpastamba gives it as the opinion of Kautsa, Harita, Kaṇva and Puṣkarasādi that a man became a thief if in any case whatever he appropriates another's belongings. The Kumbhakṣam edition of Pandit Halasyanatha reads Kāṇva for Kaṇva.

Kaṇva is quoted a few times in the *Smṛticandrika* on Ahnika (daily duties) and śrāddha. One of these quotations is in prose (I. p. 97).²⁰⁹ Haradatta in his commentary on Gautama cites

²⁰⁸ दण्डो वा दण्डशेषो वा शुल्कं तत्तुल्यमेव वा । न दानधर्मं तु पुत्रेण यत् न स्वाहारीकम् ॥
मिता, and अपराकं on वाह. II. 47.

²⁰⁹ अन्धरे वेदेनिहासपुराणानि व्यापन् माह्वेण तीर्थनैष्ठिकोः सल्लोदेशमुत्पन्नेत् ।

verses of Kaṇva in several places (e. g. Gautama Dh. S. 21. 3, 23. 3 and 11).²¹⁰ The first verse bears a close resemblance to Manu XI. 180 and Baud. Dh. S. II. 1. 62. Kaṇva is quoted in the Ācār-mayūkha and the Śrāddha-mayūkha.

The Mit. (on Yāj. III. 38) quotes a verse of Kaṇva on the length of the stay of a *sannyāsin* in a village or town. On Yāj. III. 260 the Mit. quotes a verse of Kaṇva stating the *prāyaścitta* for a Brāhmaṇa having intercourse with the Kṣatriya wife of his teacher.

In the Madras Govt. Oriental Library there is a ms. of Kaṇva (vol. V, p. 1929 No. 2624).

19 Kāśyapa and Kāśyapa.

Baudhāyana (Dh. S. I. 11. 20) cites a verse which contains the view of Kāśyapa that a woman who is bought cannot be a *patnī* and that she is not authorised to take part in religious (*daiva*) rites or rites for the Manes.²¹¹ This verse is ascribed to Kāśyāyana in the Smṛticandrikā (I. p. 87). The Vanaparva quotes *gāthas* of Kāśyapa on forbearance (29. 35-40). Whether Kāśyapa and Kāśyapa are two different writers of dharmasūtras it is rather difficult to say. Probably they are identical. It appears that the dharmasūtra of Kāśyapa comprised all the usual topics of dharmasūtras, such as daily duties, śrāddha, āśauca, *prāyaścitta*. This sūtra has been quoted by all eminent writers from Viśvarūpa downwards. Viśvarūpa quotes Kāśyapa (in prose) on the *prāyaścitta* for contact with *caṇḍālas*²¹² and for killing a cow when the sinner is a Brāhmaṇa or a member of another caste.²¹³ The Mit. (on Yāj. III. 23) quotes a prose passage from Kāśyapa on freedom from impurity on death.²¹⁴

210 The verse is संवत्सरेण पत्नीं पतितेन समाचरत् ।

यानाशनासनेनित्यमित्यार्हुबह्वदिनः ॥

211 क्रीता इव्येन या नारी सा न पत्नी विधीयते ।

सा न देव न सा पित्र्ये दासी तां कश्यपामवीत् ॥

212 अण्डालव्यपाकप्लवकादिर्नकरे सख्यवधौ वप्मासात् गोमूत्रपातकाः पञ्चाङ्काले पानभ्याः ।
एवं प्रतिमासवृद्ध्या वृद्धिः परिवृत्तेः सूर्यस्य । विश्वरूप ०७ याज्ञ. III. 257.

213 प्रायश्चित्तमकामावाप्तिं कामरुतेष्वेके । ... ब्राह्मणेभ्यो निवेदयित्वा सशिशं वपने कृत्वा
प्राजापत्यं कृच्छ्रमाचरत् । चीर्णान्ते धेनुं तिलधेनुं दद्यात् । ... तेन चर्मणा प्रावृते
मासे गोष्ठे वसेत् । विश्वरूप ०७ याज्ञ. III. 262.

214 बालानामदन्तजालानां त्रिरात्रेण शुद्धिः ।

The quotations in the *Smṛticandrikā* on *āhnikā* and *śrāddha* are all in verse. Haradatta on Gautama (22. 18) quotes a sūtra on the *prāyaścitta* for *govadha*,²¹⁵ which is also quoted by Viśvarūpa. Haradatta (on Gaut. 23. 26) quotes a very long sūtra on the *prāyaścitta* for eating several things and doing several forbidden acts.²¹⁶ Haradatta (on Āp. Dh. S. II. 6. 13. 2) quotes several verses mentioning the seven kinds of *punarbhū*s. The Haralata quotes a sūtra from Kaśyapa on *āśauca*. Apararka quotes several sūtras and a few verses under both names Kaśyapa and Kāśyapa (vide Yāj. I. 64, III. 265, I. 222-25, III. 251, 288, 290, 292 for verses).

In the Deccan College collection there are two mss. (No. 200 of 1884-87 and No. 122 of A. 1881-82) which contain a Kāśyapa-smṛti in prose (4 folios having 8 lines on each side). It begins 'arthataḥ Kāśyaptiān gṛhasthadharmān vyākhyāyāmaḥ'. It deals with the duties of householders, with *prāyaścittas* for doing mischief to wells, dikes, ponds, temples and houses of Brahmanas, for killing a cow and other beasts and birds, with rules on mourning after death and impurity on birth, with *prāyaścittas* for eating garlic and other similar things, with the five mortal sins, with *prāyaścittas* when such portents as earthquakes, lightning flashes occur, or for such accidental occurrences as the breaking of the milk pot, with purification of vessels of wood, metals, with the visible physical sins of sins committed in previous lives, with the seven *punarbhū*s.

In this work some of the sūtras quoted as Kāśyapa's in the commentaries are found, (e. g. the quotation No. 216 'laśuna' &c. above). So also the verses about *punarbhū*s of seven kinds quoted by Haradatta are found in the mss. In this smṛti, Kāśyapa is frequently cited as an authority.

It is to be noted that Kāśyapa is not mentioned by Yāj. as one of the *dharmaśāstraprayojakas*, though Parāśara (chap. I) mentions Kāśyapa *dharma*h. The *Smṛticandrikā* (I. p. 1) and the *Sarasvatī-vilāsa* (p. 13) speak of 18 *Upasmṛtis* in which Kāśyapa's is included.

215 गौ इत्या तन्मर्माणा परितो मार्तं गोष्ठेयस्त्रिषवणस्याथी नित्यं पञ्चगव्याहारः ।

216 लघुनपल्लवद्वयजनकुङ्कुमक्षणे मेदःशुक्रपानेऽप्याज्यपाननेऽमोज्यभोजनेऽमस्यभक्षणेऽ-
गम्यागमने चर्वे मायाभसे माह्वंभ्यो निषेय पट्टरात्रोपेक्षितभूषणानि प्राण्यानुदीर्या
विधि गत्वा यत्र चामपशूनां शब्दो न श्रूयते तस्मिन्देशेऽपि मज्जाल्य बह्मासनमासीर्य
तत्पणीतेन विधिना पुनःसंस्कारमर्हति ।

20. Gārgya

Viśvarūpa (on Yāj. I. 4-5) quotes a verse of Vṛddha-Yājñavalkya in which Gārgya is enumerated among the expounders of Dharma (dharmavaktarah). He quotes two sūtras, one from Gārgya (on Yāj. I. 72¹⁷) and the other from Vṛddha-Gārgya¹⁸ (on Yāj. I. 195). Therefore it seems that a sūtra work of Gārgya on dharma did exist. The Mit. (e. g. on Yāj. III. 326), Aparārka and the Smṛticandrikā quote several verses of Gārgya on ahnika, śrāddha and prāyaścitta. Parāśara also mentions Gārgya among writers on dharma. Aparārka contains (pp. 124, 190, 368, 544) verses from Gārgya on topics of dharma. It seems that the two writers are identical. Aparārka also quotes several verses from Gārgya of astronomical import (e. g. p. 547 on the nomenclature of the months as *Caitra* in connection with the signs of the zodiac). This was probably an independent work. Fragments of a Gārgi saṁhita on astronomy and astrology have been recovered and it contains valuable historical information (vide Kern's preface to *Bṛhat-saṁhita* pp. 33-40 and Mr. Jayasval in *JBORS.* vol. 14, p. 397 ff). A Jyotiṛ-Gārgya and a Bṛhad-Gārgya are quoted in the *Smṛticandrikā*. The *Nityacarapradīpa* (p. 20, BIS) mentions Garga and Gargya separately as smṛtikāras.

21. Cyavana

The Mit., Aparārka and other works cite several sūtras and some verses from Cyavana. Aparārka quotes a very long prose passage from Cyavana (on Yāj. I. 207) about the procedure of making the gift of a cow and about the *mantras* to be recited in that ceremony. The Mit. (on Yāj. III. 30) and Aparārka both cite a sūtra of Cyavana on the prāyaścitta for coming in contact with a dog, a śvapāka, a corpse, smoke from a funeral pyre, wine, wine-vessel &c. Aparārka cites prose passages of Cyavana on the prāyaścitta for killing a cow (on Yāj. III. 264-265), for touching, carrying or burning the corpse of one who commits suicide (on Yāj. III. 292), on the method of the purification of houses, vessels, articles of food when touched by cāṇḍālas (on the same verse).

22. Jātukarnya

Viśvarūpa on (Yāj. I. 4-5) quotes a verse of Vṛddha-Yājñavalkya in which Jātukarnya is mentioned as an expounder of

११७ वृत्तिः शिवस्त्याग्या भर्तृवधपतिज्ञायां च ।

११८ अनेकोद्धार्ये काष्ठशिले भूमिसमे ।

dharma.²¹⁹ The name is variously written as Jātukarpi or Jātukarṇya or as Jātukarṇa. The *Smṛticandrikā* quotes a passage from *Āgiras* in which Jātukarṇya is enumerated among writers of *Upasmṛtis*. *Viśvarūpa* quotes prose passages from Jātukarṇya a number of times.²²⁰ On Yaj. I. 1, he gives a sūtra about "pratilomas"; on Yaj. I. 2 there is a sūtra saying that a pupil should not all of a sudden put a question to his teacher in an assembly of people, on Yaj. I. 29 about a Kṣatriya and Vaiśya wearing an *Upavita* of hemp and wool when initiated for sacrifice, on Yaj. I. 37 as to the age when a Brāhmaṇa became a vṛātya, about the prohibition of marrying another wife of a different caste when one has already married a savaṛṇa wife (on Yaj. I. 79), about the time for śrāddhas (on Yaj. I. 215). These quotations show that Jātukarṇya composed a sūtra work on *acara* and *śrāddha*, which was comparatively ancient. The quotations of Jātukarṇya in *Mitākṣarā* *Haradatta*, *Aparārka*, and later writers are in verse and so it appears that by that time the work had been lost or forgotten. *Aparārka* (p. 423) quotes a verse of Jātukarṇya which refers to the zodiacal sign Virgo. This would place the verse Jātukarṇya not very much earlier than the 3rd or 4th century A. D.

23. Devala

In the *Mit.* there are several prose passages quoted from *Devala*, e. g. on Yaj. I. 120 there is a sūtra on the dharmas of the *śūdra* and the avocations open to him;²²¹ on Yaj. I. 128 there is a sūtra dividing householders into *Yāyāvara* and *Śālina* and describing each of them.²²² In *Aparārka* and the *Smṛticandrikā* there are several

219 मृषांसो धर्मवक्ता उच्यते भाषिणस्तथा। निधानं सर्वधर्माणां वेद एव हि शास्त्रतः॥

नारदः पुलहो गार्ग्यः पुलस्त्यः शौनकः क्रतुः। बोधायनो जातुकर्णो विश्वामित्रः पितृमहः॥

220 'शतिलोमास्तन्तावसायिनः', 'जाकस्मात्समवाये गुरुं पृच्छेत्', 'दीक्षितो चेद्वाजन्वयैवो शाण्डिके कुर्यात्ताम्', 'द्विगुणा गायत्रीमातृकस्य ब्राह्मणो ब्राह्म्यः स्पृष्ट', 'सर्वण्या कृतदूरो नाम्नामिच्छेत्स्तनानस्यान्वगामिन्वात्', 'अथ श्राद्धमपरस्ते सर्वत्रादिशेयात्। नमस्य एव वा सामर्थ्येपशास्त्रिभ्यम्'.

221 तानि च देवलोक्तानि । धृष्टधर्मो द्विजातिशुश्रूषा पापवर्जनं कलत्राविषोषणं कर्षणशुषालनमारोहूङ्गपण्यव्यवहारादिचर्मनृत्वमीतयेजुषीणामुरजमृद्धमादनादीनि ।

222 यथा हि देवतः । द्विविधो गृहस्थो याधावरः शालीनश्च । तयोर्वायावरः परः याजनाभ्यापनमतिपहरिषत्संपपवर्जेनात् । षट्कर्माधिकृतः श्रेष्ठचतुष्पदगृह्यामथमथान्यपुको लोकानुपसी शालीन इति ।

prose quotations from Devala. On Yāj. III. 58 Aparārka quotes a long prose passage on the rules of conduct for a yati; on Yāj. III. 109 Aparārka cites a very long passage, in which Sāṅkhya and Yoga are defined, reference is made to extensive *Taittirīas* on the two systems and a brief resumé is given of the Sāṅkhya system, which greatly resembles the *Taittirīyamāsa*. On Yāj. III. 227 Aparārka has a prose quotation from Devala about *patitas*. In the *Smṛticandrikā* (I. p. 63) there is a lengthy passage from Devala on the daily duties of the *brahmacārin*, a sūtra (I. p. 52) is quoted about *brahmacārya* for 48 years and in another place there is a prose passage about the wife's duties.²¹³

In the *Mit.*, in Haradatta, Aparārka and the *Smṛticandrikā* there are numerous quotations in verse from Devala on ācāra, vyavahāra, śrāddha, prāyaścitta and other topics. That seems to have been an independent work. In the *Anandāśrama* collection of *smṛtis* there is a *Devalasmṛti* in 90 verses dealing with purification and prāyaścittas for contact with *Mlecchas*. This appears to be a late compilation. Some of the verses contained therein are ascribed to other authors, e. g. verses 17-22 are ascribed to Āpastamba by Aparārka (on Yāj. III. p. 1200) and verses 30-31 are ascribed by the *Mit.* (on Yāj. III. 290) and Aparārka to Viṣṇu.

The *Mahābhārata* ascribes the view to Devala that in man there are three *gyotis*, viz. offspring, *karma*, and learning.²¹⁴

Aparārka and the *Smṛticandrikā* cite verses from Devala on partition, inheritance, on woman's power over *stridhana*. These show that Devala, the jurist, flourished about the same time as the great jurists *Bṛhaspati* and *Kātyāyana*.

24. Paitīnāsī

Though not enumerated in *Yājñavalkya*, *Paitīnāsī* seems to have been a comparatively ancient *sūtrakāra* on dharma. On Yāj. III. 262 Viśvarūpa quotes a sūtra of *Paitīnāsī* on the prāyaścitta for killing a cow. Dr. Jolly (R. und S. p. 12) following Dr. Caland (Ahrencult &c. pp. 99, 109) thinks that *Paitīnāsī* belongs to the *Atharva-veda* as the prose quotations on śrāddha agree with the ritual of

²¹³ पतिपुत्रौ वा सहधर्मचरौ नराज्यमालपुनः ।

²¹⁴ अणि उयोर्लोपि दुष्ट इति वै देवलोमपेत् । अस्यै कर्म विद्या च यतः सृष्टा प्रजास्ततः ॥
सभाषर्ष 72. 3.

the Atharvans. The Mit. (on Yaj. I. 53) quotes a sūtra of Paiṭhīnāsī to the effect that a person should marry a girl who is beyond the third degree on the mother's side and beyond the fifth on the father's side.²²⁵ On Yaj. III. 17 the Mit. quotes two sūtras relating to impurity on death.²²⁶ The Smṛticandrikā, Aparārka, Haradatta and other writers quote numerous sūtras of Paiṭhīnāsī. The Smṛticandrikā has a prose quotation on the duties of women.²²⁷ In another place the Smṛticandrikā (II. p. 263) cites a sūtra on partition.²²⁸ Aparārka (p. 112) quotes two verses of Paiṭhīnāsī recommending the practice of sati to women of all castes except Brāhmaṇa women. Aparārka (p. 239) quotes a sūtra saying that the food of astrologers, bell-makers and grāmakuṣṭhas is poison.²²⁹ Aparārka quotes (on p. 744) a sūtra of Śaṅkha-Lakṣita and Paiṭhīnāsī about inheritance to a deceased sonless man.²³⁰ Aparārka quotes another important prose passage²³¹ "the wealth of (a heirless) *śrotriya* goes to the *pariśad* and not to the king, the king should not appropriate the wealth of temples and guilds, deposits and the wealth of minors and women." Then the sūtra quotes a verse on the same topic, which seems to refer to Manu 9. 194 in the word 'of sixfold origin' (*ṣaḍgama*). Another sūtra quoted by Aparārka (p. 754) says 'when an appointed daughter dies, her husband does not take her wealth; if she be issueless, her mother or mother-in-law should receive it.' Aparārka quotes a verse of Paiṭhīnāsī (p. 924) 'at the time of marriage, funerals, sacrifices, fairs and pilgrimages there is no impurity due to birth or death.'

225 श्रीनारीत्य मूलः पञ्चानारीत्य न विवृत इति च पेठीनस्तिमा &c.

226 निव्यानि धित्वेतेरन् पतानपत्न्य श्रुतामो चके । सावित्र्या आत्रलि अक्षिष्य प्रक्षिष्ये
रुता सूर्ये ष्वाधेननरकुपार्त् ।

227 स्त्रियो गृहदेवतास्त्रासा न शौर्यं न धर्मं नोदयातः । पतिशुश्रूषयेव स्त्रियो गच्छन्ति
परमां गतिम् ॥ स्मृतिषु II. p. 252.

228 वेतुके विमज्जमाने दायाये श्रान्ता समो विभागः ।

229 सांस्तारिकपात्रिकग्रामकूटान् विभम् । The word ग्रामकूट (a village officer) is well known from inscriptions.

230 अपुत्रस्य स्वर्थात्तस्य धान्तामि धने तदमाये मातापितरौ लभेतां पत्नी वा ज्येष्ठा ।

231 'अविषदगामि वा अविषयद्वयं न राजगामि । न हार्यं राजा देवतागणसंस्थितं न निक्षेपो-
पनिर्धिकायकागतं न बाह्यस्त्रियानि । एवं व्याहृ । न हार्यं स्त्रीधनं राजा तथा बाल-
धनानि च । नार्याः षड्भागं पितुं बालानां पेतुर्कं धनम् ॥'. This whole passage is ascribed to शुक्ल in वि. २. p. 298.

25. *Budha*

This *sūtrakāra* is not mentioned by Yājñ. nor by Parāśara. He is very rarely cited. Aparāka on Yājñ. 1. 3-5. Kalpataru (quoted in *Vira-mirodaya*, *Paribhāṣa* p. 16), Hemadri,²²² Jimūta-vāhana's *Kālaviveka* are probably the earliest writers to mention him. In the Deccan College Collection there are two mss. of a *Budha-dharma-sāstra* in prose (No. 307 of 1881-82 and No. 145 of 1895-1902, 2 folios). The work is very brief²²³ and speaks of *upanayana*, marriage, eight forms of marriage, the *sauśkāras* from *gāndhādhāna* to *Upanayana*, the five daily great *yajñas*, *śrāddha*, *pākayajñas*, *haviryajñas*, *somayāga*, the means of subsistence for a *Brāhmaṇa*, the duties of *Vaiśyas* and *Śūdras*, the orders of forest hermits and *sannyāsins*, removal of thorns by the king, administration of justice, king's duties.

The work does not produce the impression of being early. It is in the nature of a summary of larger works on *dharma*. All quotations in Hemadri cited from *Budha* are not found in the mss.

26. *Brhaspati*

That *Brhaspati* was an ancient teacher of *Arthasāstra* follows from the *Kautilya*, wherein the *Bārhaspatyas* are cited six times. In the *Mahābhārata* (*Śānti*, chap. 59. 80-85) *Brhaspati* is said to have compressed into 3000 chapters the work on *dharma*, *artha* and *kāma* composed by *Brahmā*. The *Vanaparva* (32. 61) speaks of *Brhaspati-niti*. The *Mahābhārata* several times cites verses (*gāthas* or *ślokas*) said to have been sung by *Brhaspati*²²⁴ (vide *Śānti*. 23. 25, 56, 38-39, 57. 6-7). *Vide*

222 चतुर्थेऽंके (दानसङ्ग्रह p. 527) says 'आदिशब्दस्य कथं देवसोमयजापनिबृद्धशालावपेदीनसिद्धागलेयच्यवनमरीचिवत्सपारस्करपुलस्त्यरुद्रहजुनकथ्यशत्रुपञ्चपात्री यद्वहन्'.

223 The *Budha sūtra* opens as follows:—अथातो ब्रह्मर्षेशास्त्रं व्याख्यास्यामः । श्रेयोभ्युदयसाधनो धर्मः । गर्भाष्टमे ब्राह्मणो वसन्त आत्मानमुपनयेत् । एकादशे क्षत्रियो योज्ये । द्वादशे वैश्यो यजाम् । मिस्रलाजिनदण्डकमण्डलुपवीतानि धारयेत् । &c. Hemadri (परिशेष, काल, p. 309) quotes this as *Budha's* from *स्मृति-महर्षि*.

224 भूमिर्भूतो निगिरति सर्पो विलशयान्ति । राजानं चाबिरोद्धारं ब्राह्मणं चापवसिनम् ॥ शांति. 23. 15. This verse (with the reading द्वाविमो वसने भूमिः सर्पो &c.) is ascribed by शान्तिपर्व 57. 3. to *Uśanas*; vide note 195 above. वाईस्पत्यं च

also Śānti. 58. 13-16, 69. 23-24. The Anuśāsana (39. 10-11) speaks of the Arthasāstra composed by Brhaspati and others. In some of these places there are distinct references to a śāstra or *mata* of Brhaspati and sections of his work are referred to (as e.g. rājadhikāra). The Śānti-pārva (170. 12) describes how a king could, according to Brhaspati's views, secure his goal in four ways.²¹¹ In the Vanaparva (150. 29) men are said to be upheld by the *nayas* proclaimed by Brhaspati and Uśanas. Vide also Sabhā 50. 9, 55. 6, 73. 7-8, Udyoga 33. 71-72, 55. 66. The Kāmasūtra repeats the tradition that Brāhmā composed a work in one hundred thousand chapters on *dharma*, *nīti* and *kāma* and that Brhaspati dealt with a portion of that work, viz. on *nīti*.²¹² Vide note 196 above. Aśvaghoṣa (Buddhacarita I. 46) speaks of the rājaśāstra of Śukra and Brhaspati. According to the Arthasāstra of Kauṭilya some of the special views of Brhaspati's school were that there were only two vidyās for kings viz. *vārta* and *dandanīti* and that the council of ministers should comprise 16 members. According to Kāmandaka and the Pañcatantra (II. 41) 'aviśvāsa' was the sheet-anchor of royal policy according to Brhaspati. The Yāśastilaka (p. 13) says that the *nīti* of Brhaspati had no place for Gods.²¹³ The commentary on the Nītivakyāmṛta gives the first verse of Brhaspati.²¹⁴ Viśvarūpa contains several prose quotations which from their context must have been taken from Brhaspati about the qualifications of a senāpati, pratihāra, dāta, &c. It is somewhat strange that in this quotation the *mantri* is required to be deeply conversant with the śāstras of Manu, Brhaspati and Uśanas. For similar prose quotations, vide

शस्त्रं च श्लोको निगन्दन् पुरा । ... क्षम्यते नृपे नित्ये नीचः परमोपजनः । इह-
यन्ता नृजस्येव शिर एवाहसति ॥ शास्त्रि 56. 38-39: महेन्द्र इति राजा ये शान्तः
श्लोकाः पुरतनः । राजाधिकारे राजेन्द्र मह्यत्वेनते पुरा ॥ पुरेत्यश्लेषनस्य कार्यकार्य-
मनजनः । उत्पद्यतिपन्नस्य दण्डो भवते शश्वतः ॥ शास्त्रि 57. 6-7.

235 चतुर्विधा सूर्योत्तिष्ठतिमते यथा । पारमार्थे तथा देवं काम्यं मित्रमिति प्रभो ॥
शास्त्रि 370. 12.

236 प्रजापतिः प्रजाः सृज्य तातां दिव्यतिनिपन्थनं त्रिवर्गस्य सधननप्ययानां शासकत्वे-
नाये प्रोच्य । तस्यैकदेशिकं मनुः द्वायन्भुवी धर्माधिकारिके पृथक् चक्र ।
बृहस्पतिर्धाधिकारिकम् । 5-7

237 बृहस्पतिर्नित्यं द्वादेशमनुकाः ।

238 वाचा कथेन मनसा पण्यवाहिरते मुनिम् । गतिशस्त्रं पयस्यामि भुषतीनां सुखावहम् ॥

Viśvarūpa on *Yāj.* I. 323, II. 154. That *Bṛhaspati* also wrote a *sūtra* work on *vyavahāra* and other topics of *dharma* follows from the quotations contained in *Viśvarūpa* and *Haradatta*. For example, *Viśvarūpa* cites a prose passage from *Bṛhaspati* (on *Yāj.* II. 18) about the duty of the king to restore property stolen from his subjects if he could not recover it from the thief, about the rising scale of the rates of interest according to the castes, about the debts of a deceased man being payable by those who took his wealth, by his wife or by his son, about a surety being made to pay when the principal died, about the illegitimate son of a *śūdra* getting a share on his father's death and about his taking the whole estate with the king's permission if there were no legitimate issue of the *śūdra*.²³⁸ *Haradatta* on *Gautama* 22. 18 quotes a prose passage from *Bṛhaspati* on the *prāyaścitta* for killing a cow. These quotations establish that *Bṛhaspati* wrote a *sūtra* work on *dharma* also (i. e. at least on *vyavahāra* and *prāyaścitta*). *Viśvarūpa* also quotes a few verses from *Bṛhaspati* on *vyavahāra* and *prāyaścitta* and in one place at least indicates that the verse he attributes to *Bṛhaspati* occurred in the same work in which a prose passage quoted by him occurred.²³⁹ From this it follows that the *sūtra* work of *Bṛhaspati* on *dharma* contained verses also in *Viśvarūpa*'s time. Whether the two works on *arthaśāstra* and *dharma* were composed by the same *Bṛhaspati* cannot be determined. *Yāj.* (I. 4-5) mentions *Bṛhaspati* among the expounders of *dharma*. He is probably referring to the *sūtra* work on *dharma* disclosed by quotations from *Viśvarūpa*.

²³⁸ तथा च बृहस्पतिः चारुपटुनं तु सर्वेभ्योऽन्येभ्यः परेण वा । अलभे स्वकोशं ह्य । अददचचार-
किंनयो ह्यत् ।' on *याज्ञ.* II. 38; तथा च बृहस्पतिः—पदोपपत्त्या कमेणे-
तरेणम्—इति on *याज्ञ.* II. 39; बृहस्पतिश्च धनस्वाहारिपुत्राणां पुत्राभावे पथोत्तर-
माधमर्ण्यं तदभावे कमशेन्येषां रिक्त्यभावात् । on *याज्ञ.* II. 47; तथा च बृहस्पतिः
उपस्थाप्य विपत्तावुपस्थाप्यश्च पुनः श्रुतिभूदप्यः इति । on *याज्ञ.* II. 55; तथा च
बृहस्पतिः—'कामतश्च भूद्रवर्गधनस्य धानुरेशं सवानमार्चं अने पितरं द्युः शुभु-
भ्येत्' इति । on *याज्ञ.* II. 138.

²³⁹ on *याज्ञ.* III. 262 विश्वरूप says 'बृहस्पतिना तु द्वादशाहेन, गोघाती तस्वत्वापन्न-
मुच्यते । स्वराहरो भवेत्तत्र स्वर्ग्यशनीपि वा ॥ तथेदमन्वर् 'गव्य्या दशाहासं
&c. (two verses)'. तथेदं तत्रैवान्वर् 'द्वादशार्चं पञ्चगव्यहारः पटुर्चं वा याव-
काहरो गण्डे वसेत् । ... याज्ञगद् भोजयित्वा शुभेदेत्यहं बृहस्पतिः' इति ।
The words 'द्वादशार्चं पञ्चगव्यहारः' are attributed to बृहस्पति by इन्द्र also.

In the *Mit.* and other commentaries and *nibandhas* over seven hundred verses on *vyavahāra* and a few hundred more on *ācāra* and *prāyaścitta* are cited from *Brhaspati*. That seems to have been an independent work composed between 300 and 500 A. D., which will be discussed later on (vide sec. 37).

In Jivananda's collection (part I. pp. 644-651) and in the Ānandaśrama collection there is a *Brhaspatismṛti* in 80 verses in which *Brhaspati* is represented as instructing Indra about gifts. Several mss. in the Deccan College Collection contain this *smṛti*, but in an abridged form in 70 and 49 verses (No. 130 of 1884-86 and No. 147 of 1895-1902). Vide also I. O. cat. p. 386 No. 1324, 1325-1328. Aparārka quotes (p. 1225) verse 7 of this *smṛti* (in verse) and the *Dānaratnākara* quotes verses 6 and 7 as from *Dāna-Brhaspati*.

The *Bārhaspatya Arthaśāstra* edited by Dr. F. W. Thomas (Lahore, 1921) is a later work and does not deserve more than a passing notice. In six chapters it deals with the conduct, duties, studies of kings, omens, rules of policy &c.

27. Bharadvāja and Bhāradvāja

There is a Śrauta sūtra and a Grhya sūtra attributed to Bhāradvāja. The Ms. of the śrauta in the Bombay University Library contains nine prāśnas and a portion of the 10th and begins 'darśapaurṇamāsan vyākhyāsyāmah'. It quotes Ālekhaṇa and Āśmarathya frequently. The Grhya has been edited by J. W. Salomons. It appears from quotations in Viśvarūpa and other early commentators that a sūtra work on dharma attributed to Bharadvāja or Bhāradvāja was in existence. The forms Bharadvāja and Bhāradvāja probably refer to the same work. On Yāj. (I. 15) Viśvarūpa quotes a prose passage from Bhāradvāja prohibiting the learning of *mlecchā* tongues and calling upon the preceptor to teach his pupil pure words, observance of *Saṁdhyā* and the kindling of fire;^{239a} on Yāj. I. 32 Bhāradvāja is quoted as prescribing a penance for even thinking of causing harm to beings;^{239b} on Yāj. I. 185 a lengthy sūtra of Bharadvāja on the purification of certain things is quoted, wherein is cited the view of some that boys are purified by a mere bath

239a तथा च भारद्वाजः—न स्लेच्छभाषां शिक्षेत । स्लेच्छो इ वा एष यदप्यवद इति विज्ञा-
यते । तस्माच्छिष्यमुपनीय साधुशब्दात् शिक्षयेत् सम्प्रदायसनामौघनानि ।

239b तथा च भारद्वाजः—'मनसा पाणिर्हस्तायां विद्वेषदानापर्यवेत्' इति ।

when touched by *antyaṅgas*; ²⁴⁰ on Yāj. I. 236 a prose passage of Bhāradvāja forbids in śrāddhas the use of certain cereals as food.²⁴¹ Aparārka quotes a long prose passage (p. 1155) from Bhāradvāja in connection with the *prāyaścitta* for cessation of *grhya* fires for various periods.

In the *Smṛticandrikā*, in Haradatta and in several other works verses of Bhāradvāja are quoted, which appear to be taken from a *smṛti* in verse.

That Bhāradvāja was an ancient writer on *arthaśāstra* follows from the *Kauṭīliya*, wherein the views of Bhāradvāja are cited seven times and of Kaṇvika Bhāradvāja once. Some of the views of Bhāradvāja as described in the *Kauṭīliya* are that a king should choose his ministers from amongst his fellow-students, that the king should consider his line of policy alone in secret, that the princes should be punished secretly when they manifest no love for the king their father, that the minister should set one prince against another when the king is on his death-bed, that when calamities befall the king and the minister, the former is the lesser of two evils, that one should bow down before the strong. This last view occurs in the *Mahābhārata* in the same words.²⁴² The *Sāntiparva* (chap. 140) contains a dialogue between Bhāradvāja and king Śatruñjaya of Sauvira in which *danḍa* is said to be the most pre-eminent among the expedients. The same parva (chap. 58. 3) mentions Bhāradvāja in a list of writers on *rājaśāstra*. The *Yasastilaka*²⁴³ (4th Āśvāsa p. 100, Nirṇayasāgara ed.) quotes two verses of Bhāradvāja from his treatise on the topic of the six *gurus*. This shows that Bhāradvāja's work on politics was available in the 10th century and contained verses (probably intermixed with prose).

²⁴⁰ यत्तु भारद्वाजः—'न शीघ्रं शयनासनकटप्रस्तरयानप्रस्तराण्डोपधानकनित्युकम्बलकुग्मृद्वान्-
न्यमलिफलकशिलासहस्ररेण्णामनिसत्तानां च काष्ठानां तृणपल्लवदाभां कुमाराणामप्यत्र
लोक्षणादन्यस्यशने स्नानं कुमाराणामेकं' इति ।

²⁴¹ अथावकीमुद्रवर्जं विदलानं न दद्यात्—इति भारद्वाजः ।

²⁴² कौटिल्य *yaśa* (12.1) इन्द्रस्य हि स पणमति यो बलीयसे नमति—इति भारद्वाजः ।
शान्तिपर्व 67. 11. *has* 'इन्द्राय स प्रणमते नमते यो बलीयसे ।'

²⁴³ अवशेषेण हि सतामसतां प्रशङ्गेन च । तथा सर्वेष्वभिद्रोहादधर्मस्य च कारणम् ॥
विमाननाच्च मान्यानां विन्वस्तानां च घातनात् । पञ्चानां जायते लोपो नृपतेभ्यामुच्यते ॥
इति कथमिदमभाषत बाह्वृण्यपस्तवे भारद्वाजः ॥

The Parāśara-Mādhaviya (vol. III, p. 231) quotes a verse of Bharadvāja which divides a pledge into four varieties. A few quotations from Bharadvāja on matters of vyavahāra are cited in other works. For example, the Sarasvatī-vilāsa cites a verse of Bharadvāja that a compromise, an exchange and a partition, if fair and equal, could be annulled only for ten days, but could be annulled till the 9th year, if unfair.²⁴⁴ It appears that the verses of Bharadvāja on vyavahāra are taken from a work other than the ancient work on politics.

28. Śātātapa

Śātātapa is enumerated among the expounders of dharma by Yāj. (1. 4-5) and by Parāśara. Viśvarūpa, Haradatta and Aparārka quote several prose passages of Śātātapa on prāyaścitta. Viśvarūpa (on Yāj. III. 236) tells us that Śātātapa spoke of only eight upapātakas and that without dealing with śrāddha as a principal topic he spoke of some of the subsidiary details of śrāddha.²⁴⁵ The latter passage quoted from Śātātapa is a half verse. So Viśvarūpa had a prose work of Śātātapa before him, mixed with verses. Haradatta on Gaut. (Dh. S. 22. 18) quotes a prose passage of Śātātapa about the penance for killing a cow. In the Mit., the Smṛticandrikā and other works numerous verses of Śātātapa are quoted on ācāra and śrāddha. This work of Śātātapa in verse is most probably a different one from the sūtra work. It appears that there are several smṛtis ascribed to Śātātapa. In Jivananda's collection there is a smṛti of Śātātapa called Karmavipaka in six chapters and about 231 verses. Its contents are : certain diseases are concomitants of certain sins; gifts of land, cows &c.; eulogy of Brahmanas; penances for killing a Brahmana, a cow &c., penances for drinking wine, for incest and forbidden sexual intercourse of various sorts, for thefts; rites for those who meet with violent and accidental death. The last verse declares that the Smṛti was promulgated by Śātātapa to his pupil Sarabhaṅga. It is a late production. It prescribes the reading of the Harivaṃśa (II. 30) as a penance for infanticide.

²⁴⁴ सन्धिष्वपरिवृत्तिष्वभिमाण्यसमा यदि । आदर्शाहं निर्वर्तेत विषमे नववत्सरत् ।
सरस्वतीविलास pp- 314, 320.

²⁴⁵ यथा शातातपः श्राद्धमनुकरोष तद्गतान्गुणानाह—'विना यज्ञोपवीतेन गन्धैर्यस्तु समालभेत्'
इति । निबन्ध ०० वाक्. I. 4-5.

No. 1362 of the I. O. catalogue (and cat. of Madras Govt. mss. vol. V. pp. 1994-96) is a Śatātapa-smṛti in twelve chapters dealing with prāyaścittas for mahāpātakas, prāyaścittas for injuries to various beings, marriage, vaiśvadeva, śrāddha, pītṛtarpaṇa, rules about taking one's dinner, prāyaścitta for dogbites and similar matters; impurity on birth and death, rules of conduct (ācāra).

No. 1361 of the I. O. catalogue is a treatise in mixed prose and verse on prāyaścittas for the Mahāpātakas and Upapātakas. Several verses of Manu (such as III. 8, 11, 171) occur therein. It contains 139 verses. In Mitra's Notices (II. p. 4) there is a ms. called Karmavipāka in 87 chapters and 2376 verses, of which the work in Jivananda's collection seems to be a part or abridgment.

Aparārka in several places quotes the views of Śatātapa immediately followed by quotations from Vṛddha-Śatātapa or *vice versa* (e. g. on Yaj. I. 190, on III. 292 p. 1195 and p. 1201).

No. 205 of A. 1882-83 of the Deccan College Collection is a Vṛddha-Śatātapa smṛti in 64 verses on prāyaścittas for doing various things, on śrāddha, on washing the teeth. I. O. Cat. No. 1360 p. 398 is a Vṛddha-Śatātapa-smṛti in 97 verses on defilement and purifications. The Anandaśrama collection contains a Vṛddha-Śatātapa smṛti in 68 verses (pp. 232-235) on prāyaścittas, purification from various defilements and other miscellaneous matters. There are two prose passages therein.

Hemādri mentions a Vṛddha-Śatātapa along with several other smṛtikāras (vide note 252 above). In the Vyavahāramātrkā of Jinutavāhana (p. 305) Vṛddha-Śatātapa is cited on the six kinds of *uttara* (defendant's reply).²⁴⁶ This shows that Vṛddha-Śatātapa wrote on Vyavahāra also.

The Mit. (on Yaj. III. 290) cites a Bṛhat-Śatātapa.

Hemādri (III. i. 801) speaks of a bhāṣyakāra of Vṛddha-Śatātapa.

29. Sumantu.

From Viśvarūpa, Haradatta and Aparārka it follows that Sumantu composed a sūtra work on *dharma*, particularly on ācāra and prāyaścitta. Viśvarūpa quotes prose passages from Sumantu on upapātakas.²⁴⁷

²⁴⁶ बृहद्भारतपर्वचनं तु बहुलाजीर्णकृतमिदमेवमिदं न पुनर्भोजये ।

²⁴⁷ एवं सुमन्तुः 'क्षीरजतगोस्तेभ्यं बोधे गमनं नावाकं मूयन्तं क्षयिष्येऽवगोष्मता परिनि-
शितावर्णीयिता प्रतिपद्यन्तुः' इति । विष्णुसूत्रे ७० वाक्ये, III. 228-246.

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on *prāyaścitta* for Brāhmaṇa-murder (on Yāj. III. 237), for drinking wine (on Yāj. III. 250), for theft of gold (on Yāj. III. 252), for incest (on Yāj. III. 253-54), for killing a cow and about *ātātāyin* (on Yāj. III. 261). In one quotation from Sumantu cited by Viśvarūpa the views of *ācāryas* and of *Āṅgīrasa* are mentioned.²⁴⁸ The *prāyaścittas* for Brāhmaṇa-murder and for killing a cow contained in Viśvarūpa occur in *Haradatta* (on Gaur. 22, 13 and 18). Most of the quotations cited by Viśvarūpa occur in *Aparārka* also. The *Hāratala* (p. 68) quotes *sūtras* of Sumantu on *āśauca*. One well-known *sūtra* of Sumantu is 'no *prāyaścitta* (or blame) is incurred by killing an *ātātāyin*, except cows and brāhmaṇas'.²⁴⁹ *Aparārka* quotes *sūtras* from Sumantu condemning marriage with maternal uncle's or paternal aunt's daughter and recommending the abandonment of a young wife in certain circumstances.²⁵⁰ In the *Saṃsvatī-vilāsa* a prose passage of Sumantu is cited on the seven constituents of *rāja*.²⁵¹

These quotations from Viśvarūpa and others establish that a prose work on dharma by Sumantu existed early enough. It appears however that the work was not a very ancient one. Neither Yājñavalkya nor Parāśara mentions Sumantu among the propounders of *dharma*. On the other hand the name of Sumantu is an ancient one. In the *Bhagavatapurāṇa* (XII. 6. 75 and 7. 1). Sumantu is said to have been a pupil of Jaimini and a promulgator of the *Ātharvaveda*. Vide *Śāntiparva* 341. 19 for Sumantu and other pupils of Vyāsa. In the daily *tārpaṇa* the name of Sumantu occurs along with Jaimini, Vaiśampāyana, Pāla.

248 न ब्राह्मणस्य पतनमिच्छन्त्याचार्योः किल्बिष्युपगतः पातव्य इत्यादिरसः—इति । विश्वरूप on याज्ञ. III. 237.

249 विश्वरूप on याज्ञ. III. 262 quotes it as 'नाततायिवधे क्षयशिसमन्यत्र गोब्राह्मणेभ्यः,' while the *mita*, on याज्ञ. II. 21 quotes it as 'नाततायिवधे दोषोऽन्यत्र गोब्राह्मणात्'; the *smṛiti* m. J. of गोविन्दराज (I. O. no. No 1736) has 'आततायिवधोऽन्यत्र गोब्राह्मणेभ्यः'.

250 ब्राह्मणसुता वितृष्यसेधो समानार्थगोत्रो य परिणीय चान्द्रायणे चरेत् परित्यज्येतां विमुखात् । अपराकं on याज्ञ. I. 58; 'कन्या कुसितान्यजातिकर्मशीला व्याधुपह्ना परिणीता यद्यक्षतयोनिः स्वात्परित्यक्त्या' अपराकं on याज्ञ. I. 65.

250a अतः समाह्वयि सर्वथा संस्थाणीत्याह तुमन्तुः 'स्वाम्यमात्मना संरक्षेत् । अमात्मानं संमानेन । वर्णाद् रजनन । जनान् वर्णेभ्यर्हजनेन । दुर्गं धनधात्याद्भुतमुद्रया । क्रौञ्चमुचितम्यवेन । दुर्गं स्वधर्मेण । निधं सत्यमापणेन । इति ।' हरश्चरती २. 46.

Numerous verses on dharma are also cited from *Samantu* by *Aparārka*, the *Smṛticandrikā* and other works. This may probably be a different work from the *sūtra* work of *Samantu*. In one verse of *Samantu* (*Aparārka* on *Yāj.* I. 223) occur the words 'Śaṅkha-sya vacanaṁ yathā' and in another (*Aparārka* on *Yāj.* I. 217-218) the *Kanyā* sign of the zodiac is referred to.

It is remarkable that the *Mit.* and *Aparārka* contain no verses of *Samantu* on *vyavahāra*. The *Sarasvatī-vilāsa* is rich in quotations from *Samantu* on *vyavahāra*. A compromise, exchange or partition, if fair, could be annulled up to the tenth day, but if unfair up to the 9th year (vide note 244 above). 'If even as much as a *māṣa* went from the buyer to the seller, that would support the sale of the land (sold) just as a small dose of poison permeates the whole body and when no purchase-money is paid or only a portion is paid, then the purchase is called *avakṛaya* and is liable to be set aside if the price is not paid in (good time).²⁵¹ *Samantu* prescribes a fine for selling and purchasing land without the consent of the neighbouring members of the family and says that in case of pre-emption, the neighbours on the east are preferred to all and those on the south come last.²⁵² *Samantu* defines a mortgage by conditional sale (called '*uktalābhakṛaya*') and a sale for arrears of revenue by the king's orders (called '*ājñākṛaya*').²⁵³

30. The *Smṛtis*

The word *smṛti* is used in two senses. It is applied to all ancient orthodox non-Vedic works such as *Pāṇini's* grammar, to the *śrauta*, *gṛhya* and *dharma sūtras*, to the *Mahābhārata*, to *Manu*, *Yājñavalkya* and others. In a narrower sense *smṛti* and *dharma-*

251 प्राचमात्रमपि द्वयं केनचित्कारं स्थितम् । व्याप्नोति सकलं भूमिं कायमर्गं विषं यथा ॥
अर्धवृत्तमदत्ते तु कयमाहुरवकयम् । अवकयो निर्वर्तेत यदि काले न दीयते ॥
सरस्वती० p. 321.

252 इत्यादीनननुज्ञाप्य समीपस्थानान्द्रुनाम् । कयाविकयकर्तारो तत्समं दण्डमदत्तः ॥
सरस्वती० p. 322; 'चतुःसामन्तसानिष्वे प्राची दिग्बलवतरा । उदीची च पतीची च
सर्वाभावे तु दक्षिणा ॥ p. 323.

253 किञ्चित्च द्वयमादाय काले दास्यामि ते कृपिद् । नो चेन्मूलमिदं त्वयं केदारस्येति
याः कयः ॥ स उक्तलाभ इत्युक्तं उक्तकालेप्यनर्पणात् ॥ सरस्वती० p. 324; मूल्यस्य
पादमर्धं वा मूल्यमाज्ञापकमे स्थितम् । मूल्यं तदाग्रमसितं दत्त्वा क्षेत्रं समागृह्यात् ॥
आ त्रिभोगात् ततः केनोः परतो दद्यान्मियात् । p. 323.

śāstra are synonyms, as Manu says.²⁵⁴ The word *smṛti* occurs in Taittiriya Āraṇyaka (I. 2). Gautama (Dh. S. I. 2) and Vasiṣṭha (Dh. S. I. 4) speak of *smṛti* as one of the sources of dharma. Āp. Dh. S. (II. 6. 15, 25) employs the word *smṛti* and has in view Gautama's dharmaśāstra according to Haradatta. In the Pūrvamīmāṃsā-sūtra the word *smṛti* occurs (vide VI. 8. 23 and XII. 4. 42).²⁵⁵ In the Vedāntasūtras the word *smṛti* is employed in a wide sense, in one place as referring even to the śāṅkhya system.²⁵⁶ In that work the word is used according to Śāṅkara with reference to the Mahābhārata or the Manusmṛti (Vedāntasūtra II. 3. 47, III. 1. 14 and 21, IV. 2. 14).

In ancient times the number of *smṛtis* (i. e. works on dharmaśāstra) must have been very small. Gautama mentions by name no *smṛtikāra* except Manu, though he speaks of dharmaśāstras (XI. 19). Baudhāyana names seven (besides himself) authors on dharma, viz. Aupajāṅghani, Kārya, Kāśyapa, Gautama, Prajāpati, Maudgalya and Hārita. Vasiṣṭha names only five authors, Gautama, Prajāpati, Manu, Yama, and Hārita. Āpastamba mentions a large number, viz. ten, some of whom like Eka, Kuṇika and Puṣkarasādi are no more than mere names to us. Manu speaks of only six (besides himself) viz. Atri, the son of Utathya, Bhṛgu, Vasiṣṭha, Vaikhāṇasa (or rather Vikhanas) and Śaunaka. But in all these works the writers are mentioned only casually and there is no regular enumeration or list of writers on dharma in one place. Aparārka quotes (p. 7) a sūtra of Gautama (not found in the printed G. Dh. S.) in which sixteen authors of dharmaśāstras including himself are enumerated.²⁵⁷ The same sūtra with slight variations is ascribed to Śāṅkha-Likhita in the Viramitrodaya (Paribhāṣa-prakāśa p. 16). Yājñavalkya is probably the earliest writer who enumerated in one place (I. 4-5) twenty expounders of dharma (including himself and counting Śāṅkha and Likhita as two distinct persons). It will be noticed that Yāj. omits Baudhāyana. Parāśara also gives a list of 19 expounders of dharma (excluding

²⁵⁴ धृतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु ये स्मृतिः । मनु II. 10.

²⁵⁵ स्मृतेश्च स्याद् ब्राह्मणानाम् । पू. मी. सू. XII. 4. 42 (refers to आर्त्विज्य).

²⁵⁶ स्मृत्यनवकाशदोषप्रसङ्ग इति चेन्नन्यस्मृत्यनवकाशदोषप्रसङ्गत् । वेदान्तसूत्र II. 1. 1.

²⁵⁷ अथ गौतमः । स्मृतिधर्मशास्त्राणि तेषां षण्णवारो मनुविष्णुदत्ताह्वितोविष्णुदत्तपुत्रान-
जोषिलम्भगौतमसंवर्तविषकपावनशङ्खलक्षितपराशरस्यासथातातपपथेतोपाज्ञपत्यवाद्यः ।

himself), but his list differs slightly from that of Yāj. Parāśara omits Brhaspati, Yama, and Vyāsa and adds Kāśyapa, Gārgya and Pracetas. The Tantra-vārtika (p. 125) of Kumāṛila speaks of eighteen dharmasāhithās. Vikarūpa quotes a verse of Vṛddha-Yājñavalkya, who adds ten names to the list of Yājñavalkya (vide note 219 above). The Catuvīṃśatimata is a work which professes to give the views of 24 sages on dharmasāstra, viz. all those listed by Yāj. (except Kāryāyana and Likhita) and six more, viz. Gārgya Nārada, Bandhayana, Vatsa, Viśvāmitra, Saṅkha (Saṅkhyāyana ?). Aṅgīras as quoted in the Smṛticandrikā (I. p. 1), Hemadri (Dānakhaṇḍa p. 528), the Sarasvatīvilāsa (p. 13) and other works mention Upasmṛtis.²⁵⁵ There is a smṛti called Śaṭtriṃśatimata quoted by the Mit., Aparārka and other works. Paithīnāsī as quoted in the Smṛticandrikā, the Saṁskāramayūkha and other works enumerates 36 smṛtis.²⁶⁰ Aparārka says that the Bhaviṣyat-purāṇa speaks of 36 smṛtis and his enumeration of them is slightly different from that of Paithīnāsī.²⁶¹ The Vṛddhagautamasamṛti (Jivananda part II. pp. 498-499) gives a list of 57 dharma-sāstras. The Prayoga-pārijāta as quoted in the Virāmitrodaya enumerates 18

255 वकारो धर्मशास्त्राणां मनुविष्णुसमोद्भवाः । वसिष्ठदक्षसंवत्सरातातपराशराः ॥ अपस्तम्बो-
क्षनिम्बासाः कात्यायनवृक्षपत्नी । गार्ग्यः शङ्खलिखिता इतीति चरुदे तथा ॥ याज्ञ. I. 4-5
(Trivandrum ed.). The Mit. reads the two verses differently though the
senses are the same.

259 नारदः पुलहो गार्ग्यः पुलस्त्यः शौनकाः क्रतुः । बोधायनो जातुकर्णो विष्णुमित्रः श्रुता-
महः ॥ जाबालिर्लोचिषेयश्च स्कन्दो लोकाक्षिकश्च यो । व्यासः सत्यकृमाख्यश्चानुगुर्वनक-
स्तथा ॥ व्यासः कात्यायनश्चैव जातुकर्णः कविजलः । बोधायनश्च काणादो विष्णुमित्र-
स्तथैव च ॥ पठेति सिर्गो मिलन्त्येव स्मृतिविधाएकाः ॥ quoted as from प्रयोगपरिनाल
पत्र विमिश्रोदय (परिभाषाम. p. 18). The Vār. adds that these upasmṛtis
were enumerated by the Madanaratna also.

260 तेषां मन्वीन्द्रोऽप्यसंगोतमावृणोत्यमः । वसिष्ठदक्षसंवत्सरातातपराशराः ॥ विष्णु-
पस्तम्बश्चरिताः शङ्खः कात्यायनो गुरुः । प्रथेना नारदो योगी बोधायनवितामहो ॥ मुमम्बु-
काश्च यो बभूवः पठेतिो व्यास एव च ॥ सत्यमनो भरद्वाजो गार्ग्यः कर्णोजिनिस्तथा ॥
जाबालिर्जैमदग्निश्च लोकाक्षिर्बलसंभवः । इति धर्मवर्णेतारः षट्षिदृशश्च स्मृताः ॥
quoted in the स्मृतिचन्द्रिका and संस्कारमण्डल.

261 तांश्च मनुविष्णुसमदक्षात्रिरोचिषहस्पत्युशनःपस्तम्बसिंहकात्यायनपराशराव्यासश्चङ्खलिखि-
तसंवत्सरोत्तमशातातपहारीतपाज्ञवल्क्यमचेतोबुधदेवलसोमजमदग्निर्विष्णुमित्रवज्रपति-
नारदपेठीनसिंरितामहमोषायनकाण्डेयजाबालिच्यवननरीचिकश्च यो इति षट्षिदृशदेव
स्मृत्यन्तरो पठिताः । अपरार्क p. 7.

principal *smṛtis*, 18 *upasmṛtis* and 21 other *smṛtikāras*.²⁶² If all the *smṛtis* cited in the later *nibandhas* such as the *Nirṇayasindhu*, the *Mayūkhas* of *Nilalaṅṭha* and the *Vīramitrodaya* be taken into account, the number of *smṛtis* will be found to be about 100.

The *smṛtis* thus relied upon are the products of different and widely separated ages. Some of them are entirely in prose or in mixed prose and verse, while the large majority are in verse. A few of them are very ancient and were composed centuries before the Christian era. Such are the *dharmaśāstras* of Gautama, Āpastamba, Baudhāyana, and the *Manusmṛti*. Some were composed in the first centuries of the Christian era such as the *smṛtis* of Yājñavalkya, Parāśara, Nārada. Most of the *smṛtis* other than the above fall between the period from 400 A. D. to 1000 A. D. The chronology of all these *smṛtis* presents perplexing problems. Some of the metrical *smṛtis* are remodellings of older *sūtras* as in the case of Śaṅkha. There are sometimes as many as two or three different *smṛtis* going under the same name, e. g. Śātarāpa, Hārīta, Atri. Then the confusion is worse confounded by the fabrications of sectarian zeal, such as the *Hārītasṁṛti* which is full of Vaiṣṇavaite teachings. There are several works going under the names of well-known *smṛtikāras* with the prefixes *Vṛddha*, *Bṛhat*, *Laghu*. In many cases the works going under these names are different from the *smṛtis* that are without these prefixes and this differentiation took place at a very early date in certain cases, for example, so early a writer as Viśvarūpa distinguishes between Yājñavalkya and *Vṛddha-Yājñavalkya*, Gārgya and *Vṛddha-Gārgya*. Similarly Viśvarūpa quotes (on Yāj. I. 69) *Vṛddha-Mān* and (on Yāj. I. 19) *Vṛddha-Vasiṣṭha*, which latter probably was different from the *Vasiṣṭhadharmaśūtra*, as the latter does not contain the details given

262 The 18 principal *स्मृतिकारः* according to the *प्रयोगपरिजाल* are मनु, बृहस्पति, दक्ष, गोतम, यम, अक्रिष, बोधीश्वर, भवेतस्, शातातप, पराशर, संघत, उश-नस्, शङ्ख, लिङ्गित, अत्रि, विष्णु, आपस्तम्ब, हारीत. The *उपस्मृतिः* have been enumerated above (is n. 259). The other 21 *smṛtis* are : वसिष्ठो नादश्वैव सुमन्तुश्च पितामहः । विष्णुः कर्णार्जिनिः सत्यव्रजो गार्ग्यश्च देवलः ॥ जमदग्निर्भारद्वाजः पुलस्त्यः पुलहः क्रतुः । आत्रेयश्च मेघयश्च मरीचिर्वत्स एव च ॥ पारस्करश्च-र्ष्यश्चौ वैजयापरशमेष च । इत्येते स्मृतिकर्तार एकविंशतिरिति ।। वीर०, परिभाषा ० p. 18.

by Viśvarūpa.²⁶³ In some cases the works designated *Vṛddha* or *Brhat* are larger and in all cases later than the works without those prefixes. For example, *Parāśara* and *Brhat-Parāśara* (Jivananda part II. pp. 55-310), *Gautama* and *Vṛddha-Gautama* (Jivananda part II. pp. 497-638). Some of the works with the prefix *Vṛddha* are versified compilations of prose works, e. g. *Mit.* on *Yāj.* III. 267 quotes a verse from *Vṛddha-Viṣṇu* which is merely the versified equivalent of *Viṣṇu-dharmasūtra* chap. 50. 6, 12-14. It appears that sometimes the same work is cited with the prefix *Vṛddha* or *Brhat*, e. g. the *Mit.* on *Yāj.* II. 13 quotes a passage from *Brhad-viṣṇu* which is the same as the *Viṣṇudharmasūtra* 17. 4-7.

As most of the writers of digests quote from memory and had recourse to mss. and not to standard editions, even well known verses are ascribed to different authors in different works. The verses 'bhratṛṇām-aprajāh' &c. which are quoted as *Nārada's* (Nārada 16.25-26) in the *Vyavahāramayūkha* are attributed to *Śaṅkha* in the *Madanapārijāta* (p. 680). The three verses about *bandhus* are ascribed to *Baudhāyana* by *Mādhava* and to *Vṛddhaśātarāpa* by the *Madanapārijāta* (p. 674).

In spite of all these drawbacks, an attempt will be made in the following pages to arrange some of the leading versified smṛtis in chronological order beginning from the *Manusmṛti*.

All these smṛtis are not equal in authority. Most of them are obscure and are only rarely cited by ancient commentators. Exclusive of the *dharmasūtras* hardly a dozen smṛtis have found commentators. If we are to judge of the authority of a smṛti by the commentaries thereon, then the *Manusmṛti* stands pre-eminent. Next to it is the *Yājñavalkyasmṛti*.

31. The Manusmṛti

So many editions of this work have been published in India since 1813 (when the *Manusmṛti* was first published at Calcutta), that it is not possible to name them. In this work the *Nirṇaya-sigara* edition with the commentary of *Kullaka* has been used throughout. Another edition of *Manu* well known on this side of India is that of the late V. N. Mandlik who published several com-

²⁶³ बृद्धवासिष्ठोपेक्षेव मध्ये साम्यमिति तु विशेषः. *Vide* वसिष्ठ. सू. III. 64-68 for the five तीर्थे on one's land.

mentaries such as those of Medhātithi, Govindarāja and others. The Manusmṛti has been translated into English several times. The best known translation is that of Dr. Bühler in the S. B. E. series (vol. 25). Dr. Bühler also added an exhaustive and very scholarly introduction to his translation and dealt with numerous problems connected with the Manusmṛti.

In the R̥gveda Manu is spoken of as the father of mankind (R̥g. I. 80. 16, I. 114. 2, II. 33. 13) and a Vedic poet prays that he may not be led away from the ancestral path of Manu.²⁶⁴ Another Vedic bard says that Manu was the first to offer sacrifice (R̥g. X. 63. 7). In the Taittirīya Saṁhitā and the Tāpdyā-mahā-brāhmaṇa it is said 'whatever Manu said is medicine.'²⁶⁵ Taittirīya-Saṁhitā (II. 1. 5. 6) also says that mankind is Manu's (Mānavyo hi prajāḥ). In the Taittirīya Saṁhitā (III. 1. 9. 4-5) and the Aitareya Brāhmaṇa (V. 14) we have the story of Manu dividing his wealth among his sons and of the exclusion of his son Nabhānediṣṭha. The Śatapatha-brāhmaṇa (S. B. E. vol. 12 p. 216) gives us the story of Manu and the deluge. In the Nirukta (chap. III) there is a discussion about the rights of sons and daughters. One of the views there propounded is that children of both sexes take their father's wealth and a ṛk and śloka are cited in support of that position.²⁶⁶ The śloka refers to the opinion of Manu Svayambhuva. It is noteworthy that that śloka is opposed to a ṛik, which means that the śloka is not Śruti but is Smṛti. So before Yaska wrote there were smṛti texts in verse in which Manu was spoken of as a law-giver. We have seen how Gautama and Vasiṣṭha quote the views of Manu and how Āpastamba connects Manu with the promulgation of śrāddhas (II. 7. 16. 1). The Mahābhārata in numerous places speaks of Manu, sometimes as Manu simply, sometimes as Svayambhuva Manu (Śānti 21. 12) and also as Prācetaso Manu (Śānti 57. 43). In the Mahābhārata (Śānti. chap. 336. 38-46) we are told how the supreme being composed a hundred thousand ślokas

²⁶⁴ मा नो पुत्रः पित्र्यान्मानुवादाधि' दुर्मेष्ट परावर्तः । कृषेद् VIII. 30. 3.

²⁶⁵ यद्वे किं च मनुरवदत्तद्वेषजम् । ते. सं. II. 2. 10. 2; 'मनुर्वै यत्किंचावदत्तद्वेषजं भेषज-
नायै' लाण्क्य = 23. 16. 17.

²⁶⁶ अविशेषेण मिथुनः पुत्रा दद्याद्वा ह्यत । तदेनदृक्श्लोकान्ध्यामुक्तम् । अस्मादस्मात्तन्महसि
हृदयादधिजायते । आत्मा वै पुत्रनामासि स जीव शब्दः शतम् ॥ इति । अविशेषेण
पुत्राणां दायो भवति धर्मतः । मिथुनानां विसर्गादौ मनुः स्वार्थमुपोऽज्यवीत् ॥

on *dharma*, how Manu Svāyambhuva promulgated those *dharma*s and how Uśanas and Brhaspati composed *śāstra*s based on the work of Manu Svāyambhuva.²⁶⁷ In another place the account is slightly different and Manu does not figure therein. Śaṅṭi-pāra (chap. 59-80-85) describes how the original work of Brahman on the three, *Dharma*, *Artha*, and *Kāma*, in 100,000 chapters was successively reduced to 10,000, 5,000, 3,000 and 1,000 chap. respectively by Viśalakṣa, Indra, Bahudantaka, Brhaspati and Kāśya (Uśanas). The prose introduction to the Nārada-smṛiti says that Manu composed in 100,000 ślokaś, 10,80 chap. and 24 *prakaraṇa*s a *Dharmasāstra* and imparted it to Nārada, who abridged it into 1,000 verses and taught it to Mārkaṇḍeya, who in his turn compressed it into 8,000 ślokaś and passed it on to Sumati Bhārgava, who again reduced it to 4,000 ślokaś. The Nārada-smṛiti then gives the first verse²⁶⁸ of that work which is a combination of the extant Manu I. 5-6 and says that vyavahāra was the 9th prakaraṇa out of 24 in the original work of Manu. It will be noticed how this version differs from that of the Mahābhārata wherein Nārada is altogether ignored. The extant Manusmṛiti (I. 32-33) narrates how from Brahman sprang Viraj, who produced Manu, from whom were born the sages including Bhṛgu and Nārada, how Brahman taught the śāstra to Manu, who in his turn imparted it to the ten sages (I. 38), how some great sages approached Manu and sought instruction in the *dharma*s of the *varṇa*s and the intermediate castes and how Manu told them that his pupil Bhṛgu would impart to them the śāstra (I. 59-60). This appearance is kept up throughout the work. The sages interrupt Bhṛgu's discourse in several places (as in V. 1-2 and XII. 1-2). Manu is said to be omniscient (II. 7) and Manu is mentioned by name dozens of times in the work with the words "Manurāha" (IX. 158, X. 78 etc.), or "Manu-abrahit" or "Manu-anuśāsanam".

²⁶⁷ कर्षीनुवाच तान्तर्यानन्दस्यः पुरुषोत्तमः । कर्तुं शतसहस्रं हि श्लोकानामिदमुत्तमम् ॥ लोक-
तन्त्रस्य कृत्स्नस्य यस्माद्भूमः प्रवर्तते । ... तस्मात्प्रवक्ष्यते धर्मान् मनुः स्वर्णमुखः
स्वयम् । ... स्वर्णमुखेषु धर्मेषु शास्त्रं पौशनसे कृते । बृहस्पतिनते चैव लोकेषु
प्रतिचारिते ॥

²⁶⁸ तत्रायमायः श्लोकः । आसीदिदं तमोमूर्तं न प्राज्ञायत किंचन । ततः स्वयंमूर्धगवा-
स्यादुरासीच्चतुर्मुखः ॥. Manu I. 5 is quoted as the verse of a स्मृतिकार by
कमलशील in his comment on शान्तशिखि's नरत्तसंग्रह (कारिका 3118) in
the middle of the 8th century A. D. Vide सुरेश्वर's बृहदारण्यकभाष्यवार्तिक
p. 487.

(VIII. 139, 279, IX. 239, etc.). That the introductory words in the Nārada-smṛti are not spurious or a later addition follows from the remark of Medhātithi that, according to the Nārada-smṛti, Prajāpati composed a work in 10000 ślokaś which was abridged by Manu and others.²⁶⁹ No one should take very seriously these varying accounts even in the Mahābhārata and in the Nārada-smṛti, as they are intended to glorify some particular text or texts. According to the Bhaviṣya-purāṇa as quoted in Hemādri, the Saṁskāra-mayākṣa and other works, there were four versions of the Svayambhūva śāstra composed by Bhṛgu, Nārada, Bṛhaspati and Aṅgiras.²⁷⁰ So early a writer as Viśvarūpa cites verses from Manusmṛti as those of Svayambhū (vide com. on Yāj. II. 73, 74, 83, 85, where Manu 8. 68, 70-71, 380 and 105-6 are respectively quoted as Svayambhū's), while quotations from Bhṛgu cited by Viśvarūpa (on Yāj. I. 187 and 252) are not found in the Manusmṛti. In the same way most of the verses quoted from Bhṛgu by Aparārka are not found in the Manusmṛti. One verse which Aparārka quotes from Bhṛgu (on Yāj. II. 96) speaks of the view contained therein as that of Manu.²⁷¹

It is almost impossible to say who composed the Manusmṛti. It goes without saying that the mythical Manu, progenitor of mankind even in the Rgveda, could not have composed it. What motives could have induced the unknown author to palm it off in the name of the mythical Manu and to suppress his identity it is difficult to say. One motive may have been to invest the work with a halo of antiquity and authoritativeness. Bühler following Max Müller says (SBE vol. 25 p. XVIII) that the Manusmṛti is based on or is a recast of an ancient dharmaśāstra, viz. that of the Mānavacaraṇa. The question whether the Mānavadharmasāstra existed has been discussed above (sec. 13, pp. 79-85). Bühler himself candidly admits (SBE vol. 25, p. XXIII) that the recovery of the writings of the Mānavas has not only not furnished any facts in support of the alleged relation between the Mānavadharmasāstra and the

269 नारदश्च स्मरति । ब्रह्मसाहस्यो बन्धः मजापतिना कृतः स मन्वादिभिः क्रमेण संक्षिप्त इति । मेघानिधि ०४ मनु I. 18.

270 भार्गवीया नारदोऽथ चाङ्गिरस्योऽङ्गिरस्यपि । स्वायम्भुवस्य शास्त्रस्य चतस्रः संहिता मताः ॥ अतुर्वैद ०, दानसङ्घ p. 528, संस्कारमयूख p. 2.

271 येषु पापेषु दिव्यानि यन्त्रेषु ज्ञानि बलतः । कारयेत्सज्जनैस्तानि नाभिः शूलं त्यजेन्मनुः ॥ अपरार्क.

Manusmṛti, but on the contrary has raised difficulties as the doctrines of the Mānavagṛhyasūtra (edited by Dr. Knauer) differ very considerably from those of the Manusmṛti. To take only a few examples, Mānava Gr. S. II. 12. 1-2 are opposed to Manu 3. 1; Mānava Gr. S. I. 4. 7 to Manu 4. 95; Mānava Gr. S. I. 20. 1 to Manu 2. 34; Mānava Gr. S. I. 21. 1 to Manu 2. 35; Mānava Gr. S. I. 22. 1 to Manu 2. 36; Mānava Gr. S. II. 12. 1-2 to Manu 3. 84-86. Besides there is nothing in our Manu corresponding to the Vināyakaśānti in the Mānavagṛhya (II. 14) nor to the tests for selecting a bride prescribed in Mānava Gr. S. I. 7. 9, which corresponds to Āśvalāyana Gr. S. I. 5. 5-6. Dr. Caland points out (R. und S. p. 17) that though single verses of the Manusmṛti tally with the Śrāddhakalpa of the Mānava School, yet the descriptions of funeral rites widely differ in the two works. There are no doubt some parallels as pointed out by Bradke (in ZDMG, vol. 36, pp. 417-477). There is one circumstance about the authorship of the Manusmṛti that deserves to be noted. The Mahābhārata seems to distinguish between Svāyambhūva Manu and Prācetaso Manu. The former is said to be the promulgator of dharmaśāstra and the latter of arthaśāstra (or politics). For example Śānti 21. 12 speaks of Svāyambhūva Manu and Śānti 57-43 and 58-2 speak of Prācetaso as an author on *rajāśāstra* or *rajadharma*. In some places Manu alone without any epithet is associated with *rajadharma* or *arthaśāstra*. It is not unlikely that originally there were two distinct works, one on dharma and the other on arthaśāstra attributed to Manu. When the Kauṭīliya speaks of the Mānavas, he probably refers to the work on politics attributed to Prācetaso Manu. It is extremely doubtful whether Rājasekhara, when he mentions the several views on the number of vidyās (including that of the Mānavas that they were three), had the Arthaśāstra of the Mānavas before him or only copied a passage from Kauṭīliya (vide Kāvya-mīmāṃsā p. 4). It is not unlikely that the work on dharma attributed to Manu may have contained general directions on the duties of kings. It is therefore (i. e. because there were two different works on dharma and arthaśāstra attributed to Manu) that the views ascribed to the Mānavas by the Kauṭīliya are not found word for word in the extant Manusmṛti. One may

272 अश्वोषीस्त्वं राजधर्मान्यथा च मनुजस्यैव । वनपर्व 35. 21; वेद पञ्चमं वेदाहमधीषथा च मानसीम् ॥ द्रोणपर्व 7. 1.

hazard the conjecture that the author of the Manusmṛti, whoever he might have been, combined in his work the information contained in the two works on *dharma* and *arthaśāstra* and supplanted both the earlier works and that this result had not been either accomplished at the time when the Kautīliya was composed or was then quite recent. In the extant Manusmṛti, the work is ascribed to Svāyambhūva Manu and then six other Manus of whom Prācetasā is not one are enumerated (I. 62).

The extant Manusmṛti is divided into twelve *adhyāyas* and contains 2694 ślokas. Dr. Jolly's edition (published in 1895) prepared after collating numerous mss. and printed editions contains only one śloka more. The Manusmṛti is written in a simple and flowing style. It generally agrees with Pāṇini's system, though it contains some deviations from it as in the verse 'śakṣiṇaḥ santi meryuktā' (S. 57). The foregoing pages have sufficiently shown how it agrees closely with the doctrines contained in the Dharmasūtras of Gautama, Baudhāyana, Āpastamba. We have also seen how numerous verses are common to the dharmasūtras of Vasiṣṭha and Viṣṇu and the Manusmṛti. The Kautīliya also exhibits remarkable agreement with the Manusmṛti in phraseology and doctrines.²²³ What conclusions are to be drawn from this will be discussed later on. Some verses are repeated, e.g. V. 164-165 are the same as IX. 30 and 29. The contents of the Manusmṛti may be briefly summarised as follows: (I) Sages approach Manu for instruction in the *dharma*s of the *varṇas*; Manu describes the creation of the world from the self-existent God more or less in the Sāṅkhya manner; the creation of Virāj, of Manu from Virāj, of ten sages from Manu; creation of various beings, men, beasts, birds etc.; Brahṃa imparts dharmasūtra to Manu, who teaches the sages; Manu bids Bhṛgu to instruct the sages in *dharma*; six other Manus sprang from Svāyambhūva Manu; units of time from *nimesa* to year, the four *yugas* and

223 Compare अलम्बलामार्थं लब्ध्वा रक्षणी रक्षितविषयनी बृहस्प तीर्थेऽपि प्रतिपादनी च । कौटिल्य (I. 4) with मनु 7. 161 अलम्बमिच्छेद्बृहदेन लब्ध्वा रक्षेद्वेक्षया । रक्षितं रक्षयेद्बृहदा बृहद् पवित्रं निक्षिपेत् ॥ : 'तस्मात्सोऽपि तार्थी नित्यमुद्यतदण्डः स्यात्' कौटिल्य (I. 4) with मनु 7. 162 नित्यमुद्यतदण्डः स्यात्; 'असंभाष्ये देशे साक्षि-भिर्मित्रैः संभाषणे' कौटिल्य (III. 1) with मनु 8. 55 'असंभाष्ये साक्षिमित्रैश्च देशे संभाषते मित्रैः'; 'साहसं नश्यत्समकर्म' कौटिल्य (III. 17) with मनु 8. 338 स्यात्साहसं त्वन्यथात्समं कर्म यत् कृतम्.

their twilights ; one thousand *yugas* equal a day of *Brahmā* ; extent of *Manvantara*, *pralaya* ; successive decline of *dharma* in the four *yugas* ; different *dharma*s and goals in the four *yugas* ; the special privileges and duties of the four *varṇas* ; eulogy of *Brāhmaṇas* and of the *śāstra* of Manu ; *ācāra* is the highest *dharma* ; table of contents of the whole *śāstra* ; (II) definition of *dharma*, sources of *dharma* are *Veda*, *smṛti*, *ācāra* of the good, one's own satisfaction ; who has *adbhikara* for this *śāstra* ; limits of *Brahmāvarta*, *Brahmaṛsideśa*, *Madhyadeśa*, *Aryāvarta* ; why *saṁskāras* are necessary ; such *saṁskāras* as *jātakarma*, *nāmadheya*, *chūdākarma*, *upanayana* ; the proper time of *upanayana* for the *varṇas*, the proper girdle, sacred thread, staff and skin for the *Brahmacārī* of the three *varṇas* ; duties of the *Brāhma-cārī* and his code of conduct ; (III) *Brahmacarya* for 36, 18, 9 years ; *saṁavartana* ; marriage ; marriageable girl ; *brāhmaṇa* could marry a girl of any of the four *varṇas* ; eight forms of marriage defined ; which form suited to which caste ; duties of husband and wife ; eulogy of women ; the five daily *yajñās* ; praise of the status of householder ; honouring guests ; *madhuparka* ; *śrāddhas* ; who should not be invited at *śrāddhas* ; (IV) mode of life and means of subsistence for a house-holder, the code of conduct for a *śrātaka* ; occasions for cessation from study ; rules about prohibited and permissible food and drink ; (V) what vegetables and meat are allowed ; period of impurity on death and birth ; definition of *śapīṇḍa* and *śamanadaka* ; purification from contact with various substances in various ways ; duties of wife and widow ; (VI) when one should become a forest hermit ; his mode of life ; *parivrajaka* and his duties ; eulogy of *gṛhasṭha* ; (VII) *rājadharmas*, eulogy of *danda* (the power to punish) ; the four *vidyās* for a king ; the ten vices of kings due to *kāma* and eight due to *krodha* ; constitution of council of ministers ; qualities of a *duta* ; forts and capital ; *purohita* and superintendents of various departments ; code of war ; the four expedients, *sāma*, *dāna*, *bhēda*, and *danda* ; hierarchy of officers from the village headman upwards ; rules about taxation ; the constitution of a circle of twelve kings ; the six *gṇas*, peace, a state of war, march against an enemy, *āsana*, taking shelter and *dvaiddha* ; duties of victor ; (VIII) king's duty to look to the administration of justice ; the 18 titles of law ; the king and judge ; other persons as judges ; constitution of *sabha*, king's duty to look after minors, widows, helpless people ; treasure trove ; king's duty to restore stolen wealth ; creditor's means of recovering his debt ; grounds on which the claimant

may fail in his suit ; qualifications of witnesses ; who were not proper persons as witnesses ; oaths ; fines for false witnesses ; methods of corporal punishment ; Brāhmana to be free from corporal punishment ; weights and measures ; lowest, middling and highest fines ; rates of interest ; pledges ; adverse possession does not affect a pledge, boundary, minor's estate, deposit, king's estate etc. ; rule of *dandapat* ; sureties ; what debts of the father the son was not liable to pay ; fraud and force vitiated all transactions ; sale by one not the owner ; title and possession ; partnership ; resumption of gift ; non-payment of wages ; violation of conventions ; rescission of sale ; dispute between owner and hordman ; pastures round villages ; boundary disputes ; abuse, libel and slander ; assault and battery and mischief ; whipping only on the back ; theft ; *sāhata* i. e. offences in which force and hurt are an element, such as robbery, homicide etc. ; right of private defence ; when even a Brāhmana may be killed ; adultery and rape ; no sentence of death, but of transportation for a Brāhmana ; parents, wife, children must not be forsaken ; tolls and monopolies ; seven kinds of *dānas* ; (IX) legal duties of husband and wife, censure of women ; eulogy of chastity ; to whom does the child belong, to the begetter or to him on whose wife it is begotten ; *niyoga* described and condemned ; supercession of the first wife when allowed ; age of marriage ; partition, its time, eldest son's special share ; *putrika* ; daughter's son ; adopted son ; rights of Brāhmana's son from a Śūdra wife ; twelve kinds of sonship ; to whom *pitṛas* are offered ; nearest *sapinda* succeeds ; *sakalya*, teacher and pupils as heirs ; king ultimate heir except as to Brāhmana's wealth ; varieties of *stridhana* ; succession to *stridhana* ; grounds of exclusion from inheritance ; property not liable to partition ; gains of learning ; reunion ; mother and grandmother as heirs ; impartible property ; gambling and prize fighting must be suppressed by the king ; the five great sins ; *prāyaścittas* for them ; open and secret thieves ; jails ; the seven *angas* of a kingdom ; duties of Vaiśya and Śūdra ; (X) Brāhmana alone to teach ; mixed castes ; *mlecchas*, Kāmbojas, Yavanas, Śakas, rules of conduct common to all ; privileges and duties of the four *varṇas* ; modes of subsistence for a Brāhmana in adversity ; what articles should not be sold by Brāhmana ; seven proper modes of acquisition and the means of livelihood ; (XI) eulogy of gifts ; different views about *prāyaścitta*, various seen results, diseases and bodily defects due to sins in former lives ; five mortal sins and *prāyaścittas* for them ; *upapātakas* and *prāyaścittas*

for them ; *prāyaścittas* like *Sāntapana*, *Paraka*, *Candrāyana* ; holy *mantras* for removing sin ; (XII) disquisition on *karma* ; *kṣetrajña*, *bhātātma*, *jīva* ; tortures of hell ; the three *guṇas*, *sattva*, *rajas* and *taṃas* ; what brings about *nibhāyana* ; knowledge of the self is the highest means of bliss ; *pravṛtta* and *nivṛtta karma* ; the latter is karma done without an eye to reward ; eulogy of Vedas ; place of *tarka* ; *liṅgas* and *purificad* ; reward of studying the Mānava Śāstra.

The extent of the literature known to Manu was considerable. He mentions the three Vedas and the Atharvaveda is spoken of as the Atharvāṅgīrasī Śruti (XI. 33). He refers to Aranyaka (IV. 123). The Vedāṅgas are said to be six (III. 185) and they are often referred to without stating the number (II. 141, IV. 98). He speaks of dharmaśāstra (II. 10) and also knew many dharmaśāstras (III. 232). By dharmaśāstra (XII. 111) he probably means one who has studied dharmaśāstras. He mentions several authors on dharmaśāstra, viz. Atri, the son of Utathya (i. e. Gautama according to commentators), Bṛghu and Śaunaka (all these in III. 16), Vasiṣṭha (on the rate of interest in VIII. 140 which agrees with Vasiṣṭhadharmaśāstra II. 50), Vaikhāṇasaśāstra (in VI. 21). He mentions Alkhyānas, Itihāsas, Purāṇas and Khilas (III. 232). He speaks of *brahṃa* as described in the Vedānta (in VI. 83 and 94) and is probably thinking of the Upaniṣads. That he knew some generally accepted works opposed to the teaching of the Vedas is quite clear from his reference to 'Vedabāhyāḥ smṛtayaḥ' (XII. 95). He is probably referring to the writing of the Bauddhas, Jainas and others. He speaks of heretics and their guilds (IV. 30 and 61). He refers to atheism and calumny of the Vedas (IV. 163) and of various tongues spoken among men (IV. 332). He frequently refers to the views of others in the words "kecit", "apare", "anye" (as in III. 261, N. 70, IX. 32).

Numerous interesting and difficult problems are connected with the Manusmṛiti. Bühler in his elaborate introduction (S B E vol. 25) exhaustively deals with these problems. It is not possible to go at great length into those questions here. A separate volume would be required to deal with the problems raised by Bühler and to examine the arguments of Bühler, Hopkins and others who have written on them. Only a brief discussion of some of these problems can be attempted.

Bühler takes considerable pains to refute the claims of Manu to be regarded as the first legislator (S. B. E. vol. 25 pp. XXIII-XXX). But no serious refutation of the claim is really needed. The very extent of the literature known to the Manusmṛiti and the mention of several writers on dharmasāstra by name are sufficient to negative that claim.

Bühler devotes a great deal of space to the consideration of the question as to what circumstances led to the substitution of a universally binding Mānava-dharmasāstra for the manuals of the Vedic schools (S. B. E. vol. 25 pp. XLVI-LVI) and as to why the special law schools selected just the Mānavadharmasūtra among the large number of similar works for the basis of their studies (ibid. pp. LVII-LXV). Bühler then considers the question how the Mānavadharmasūtra was converted into the present Manusmṛiti. Bühler concedes that the last is a problem of great difficulty and admits of an approximate solution only. The discussion of all these questions by Bühler is extremely thought-provoking and brilliant in many places, though it must be said with great respect that the arguments are often *a priori* and savour more or less of special pleading. As I question the very foundation of Bühler's edifice (viz. the actual existence of a Mānava-dharmasūtra), it would be futile for me to enter into a discussion of the problems referred to above.

I shall now address myself to the discussion of the age of the Manusmṛiti from external and internal evidence. That question is bound up with other problems, viz. whether there are earlier and later strata in the extant Manusmṛiti, whether the Manusmṛiti was recast several times or once only, what relations exists between the Manusmṛiti and the Mahābhārata.

First the external evidence may be taken up. The bhāṣya of Medhātithi is the earliest extant commentary on the Manusmṛiti and was composed about 900 A. D. as will be shown later on (sec. 36). The text commented upon by Medhātithi was the same (barring a few various readings) as the one we now possess. Therefore long before 900 A. D. the Manusmṛiti was the same as now. Viśvarūpa in his commentary on Yaj. quotes over two hundred verses of the Manusmṛiti either wholly or in part from all the twelve chapters beginning with the very first verse. The text that Viśvarūpa had before him was the same as the present Manusmṛiti and the verses

were arranged in the same order as at present. Viśvarūpa quotes eight verses (Manu XI. 108-115) from Manu (on Yaj. III. 262). Śaṅkaracārya in his Vedāntasūtra-bhāṣya quotes the Manusmṛiti very frequently. For example, he quotes Manu I. 5 and 21 (on V. S. I. 3. 28), I. 27 (on V. S. IV. 2. 6), II. 87 (on V. S. III. 4. 38), X. 4 and 126 (on V. S. I. 3. 36), XII. 91 and 105-6 (on V. S. II. 1 and 11). In his bhāṣya on the Br. U. he quotes Manu dozens of times and calls the Manusmṛiti: 'Manuṣyaṃ' (on Br. U. I. 4. 17). He looks upon the Manusmṛiti as one of the authorities on which the author of the Vedāntasūtra relies.²⁷⁷ The Tantravārtika of Kumarila stands in a special relation to the Manusmṛiti. Vide J B B R A S for 1925 pp. 98-100. He places Manu at the head of all smṛtis, even higher than the dharmasūtra of Gautama. He cites numerous quotations from the first chapter of the Manusmṛiti to the last. He looks upon all parts of the extant Manusmṛiti as equally authoritative and regards the Manusmṛiti as the highest authority on matters of *dharma*. The Mṛcchakatika²⁷⁸ (9. 39) refers to the ordinance of Manu that a Brahmana sinner was not to be sentenced to death, but was to be banished. An inscription of the Valabhi king Dharasena dated in the year 252 of the Valabhi era (i. e. 571 A. D.) speaks of a king as one who obeyed the rules composed by Manu²⁷⁹ (I. A. vol. 8. p. 303 = Gupta Inscriptions p. 165). Vide also I. A. vol. IV. p. 105 where the same words occur in an inscription from Valabhi dated 216 of the Valabhi era (i. e. 535 A. D.). Śabarasvāmin, the bhāṣyakāra of Jaimini's sūtras, who cannot be placed later than 500 A. D. and may be a few centuries earlier still, says "Manu and others have given

274 मानवे च सर्वा प्रवृत्तिः कामहेतुष्वेवेति. Vide मनु. II. 4.

275 On the sūtra स्मरन्ति च (वेदान्तसूत्र III. 1. 14) Śaṅkara adds 'मनुष्यासम्भृतया शिष्टाः'.

276 अयं हि पातकी विप्रो न बन्धो मनुजयोः । राष्ट्रादस्मात्तु निर्वास्यो विप्रवैरक्षणेः सह II. Compare मनु 8. 380 न जातु ब्राह्मणं हन्यात्सर्वपापेष्वपि हिंसितम् । राष्ट्रदेनं बहिः कुर्यात्समघनमक्षतम् II. The words राष्ट्र and अक्षत occurring in both may particularly be noted.

277 मन्वादिप्रणीतविधिविधानकर्मा.

instruction²⁷⁸ and quotes a verse as a *smṛti* passage which is practically the same as Manu IX. 416 and similar to Udyoga-parva²⁷⁹ 33, 64. Aparārka and Kullōka point out how the Bhaviṣyapurāṇa expounds passages of the Manusmṛti (vide Kullōka on Manu XI. 72, 73, 100 and Aparārka pp. 1071, 1076).²⁸⁰ It will be shown below that Bṛhaspati must have composed his work before 500 A. D. Bṛhaspati says that the Manusmṛti occupies a pre-eminent position because it correctly represents the sense of the Veda and that a *smṛti* which is in conflict with Manu is not esteemed.²⁸¹ Bṛhaspati in numerous places pointedly refers to the present text of the Manusmṛti. One such quotation about *niyoga* has been cited above (note 172). Bṛhaspati says " Manu has spoken of quantities (units of weights) beginning from the mole in the sun-beam to the *kaṣapapa*.²⁸² " This is obviously a reference to Manu 8. 132-136. Bṛhaspati says " Manu enumerated thirteen sons and just as in the absence of clarified butter, oil is a substitute, so in the absence of an *aurasa* son or a *pitṛika*, the eleven kinds of son are a substitute.²⁸³ " This has in view Manu 9. 158-160, 180, 127-130, where Manu speaks of the twelve sons, out of whom eleven are substitutes and

278 उचदिष्टवत्तस्य मन्वश्चर्यः on पूर्वमीमांसा I. 1. 2 (vol. I, p. 4).

279 एवं च स्मरति । भार्यो दासश्च पुत्रश्च निर्धनाः सर्वे एव ते । यत्ने समधिगच्छन्ति यस्य ते तस्य गृह्णन् ॥. Manu reads भार्यो पुत्रश्च दासश्च त्रय एवाधनाः स्मृताः, while उद्योगः reads त्रय एवाधना राजन्मार्यो दासस्तथा सुतः .

280 On मनु XI. 73 कुल्लूक says ' मनुश्लोकमेव लिखित्वा यथा व्याख्याने (तं १) भविष्यपुराणे ', on मनु XI. 100 ' अत एव मन्वर्धेव्याख्यातपरे भविष्यपुराणे '.

281 वेदार्थोपनिबन्धुत्वात्प्रधान्यं तु मनुस्मृतौ । मन्वर्धेविपरीता या स्मृतिः सा न प्रवक्ष्यते ॥ (quoted by अपरार्क on Yājñ. II. 21 and by कुल्लूक on मनु I. 1. who adds one more verse from च्छस्पति ' तावच्छास्त्राणि शोभन्ते तर्कव्याकरणानि च । धर्मार्थ-मोक्षोपदेष्टा मनुर्व्यावन्न दृश्यते ॥)'.

282 संख्या तस्मिन्मूलं मनुना समुद्गृह्णता । कार्यपञ्चाशत् सा दिव्ये निर्वाण्या विभवे तथा ॥ quoted by अपरार्क on याज्ञ. II. 39 and by the स्मृतिच. (व्य. p. 211).

283 पुत्राणां पौत्राणां ज्ञेयं मनुना येन पूर्वशः । संतानकारणं तेषामोरसः पुत्रिका यथा ॥ आश्वे विना यथा तर्ह्ये सद्भिः प्रतिनिधिः स्मृत्यः । तथेकादश पुत्रास्तु पुत्रिकोरसयोर्विना ॥ quoted by अपरार्क on याज्ञ. II. 128-132 and the दत्तकमीमांसा (p. 39).

advocates that a sonless man should appoint a daughter (*putrika*, who then is the 13th kind of son). In another place Brhaspati declares "Manu forbade gambling as it destroys truth, purity and wealth; but others allowed it provided a share was given to the king (in the gains of gambling²⁸⁴)." This very aptly describes the attitude of Manu (9. 221) and of Yāj. (II. 201-203). Brhaspati says "If a man kills a cow with a weapon &c., he should perform the penance laid down by Manu, but if he kills a cow by forcible restraint, then he should perform the penance laid down by Āṅgīras or Apastamba." The reference is to Manu XI. 108-115, Apastamba Dh. S. I. 9. 26. 1 and Āṅgīrasa verse 27 (Jīvananda, part I p. 556). In one place Brhaspati seems to criticise Manu (9. 219) when he says "those who declared clothes and other things to be impartible have not considered the position that the wealth of the rich may consist of clothes and ornaments.²⁸⁵" In another place Brhaspati says "Bṛghu spoke of sale without ownership after deposit; listen to it attentively, I shall speak of it with more details.²⁸⁶" This keeps in view Manu 8. 4 and clearly shows that Brhaspati was well aware of Bṛghu's connection with the extant Manusmṛiti. Āṅgīras as quoted in the *Smṛticandrikā* (I. p. 7) speaks of the *dharmaśāstra* of Manu. In the *Vajrasūci* of Aśvaghoṣa (ed. by Weber) several verses are quoted as from the 'Mānavadharmā' which occur in the extant Manusmṛiti,²⁸⁷ though it must be admitted that there are others that

284 यत्ने निषिद्धं मनुना सख्य- (त्य !) शीघ्रधनापहम् । तत्पवर्तितमन्वेष्टुं राजभागसम-
न्वितम् । समिक्ताधार्तुलं कार्यं तस्करज्ञानहेतुना । It is striking that याज्ञ. uses the
word तस्करज्ञानकारणम् in II. 203.

285 वस्त्राद्योऽविभाज्या यैर्लभं तैर्न विचारितम् । धने भवेत्समुद्धानां पञ्चालङ्कारसंश्लिप्तम् ॥
quoted by अपरार्क on याज्ञ. II. 319 and by the अवहारमयम्.

286 निक्षेपालगतं प्रोक्तं भृगुणास्वामिविक्रयः । श्रुत्वा ते प्रयत्नेन सविशेषं श्रवीष्यहम् ॥
विवादरत्नाकर p. 100. The words of मनु are नृपमाद्यन्त्यादानं निक्षेपोऽस्वामिविक्रयः.

287 a. B. उक्तं हि मानवे धर्मे—सद्यः पतन्ति मासेन न्यायथा स्वर्णेन वा । व्यहृत्पुद्गल-
मपलि माह्वणः क्षीरविक्रयात् ॥ (this is मनु X. 92) ; उक्तं हि मानवे धर्मे
' वृषलीकेनपीतस्य निःस्वासीपहनस्य च । तत्रैव च पशुस्य निषण्णनिर्गोपलम्बते ॥ '
(this is मनु III. 19) ; उक्तं हि मानवे धर्मे ' अधीत्य चतुरी वेदान् साक्षोपाङ्गुन
तत्कृतः । शूद्रात्पतिपहयाही माह्वणो जायते सः ॥ सरो द्वादश जन्मानि पाप्म-
जन्मानि सुकरः । भवानः सप्तजन्मानि हर्षेण मनस्वी ॥ ' (this cannot be
traced in the extant Manusmṛiti) ; इह हि मानवधर्मेभिहितम् । अरण्यगर्भ-

do not occur. In the Rāmāyaṇa also there are verses cited as from Manu which occur in the extant Manusmṛti; vide Kiśkindhā 18.30-32 (Gujarati Press, 1915-1920) where two verses are quoted as 'sung by Manu' which correspond to Manusmṛti VIII. 318 and 316 respectively.

The foregoing discussion of the external evidence shows that writers from the 2nd century onwards (if not earlier) looked upon the extant Manusmṛti as the most authoritative smṛti. This position it could not have attained unless several centuries intervened between it and these writers. Therefore it must be presumed that the Manusmṛti had attained its present form at least before the 2nd century A.D. Even the Mahābhāṣya contains a verse which is Manu II. 120.²³⁸ But as the verse occurs also in the Anuśāsaṇa (104. 63-65) no chronological conclusion can be drawn therefrom. The Pratimānātaka (after V. 8) speaks of 'mānavīya-dharmasāstra' and 'Prācetasā śrāddhakalpa,' but as it is in controversy whether that work can be ascribed to the ancient Bhāsa, this reference will serve no useful purpose.

The next question is whether the Manusmṛti contains earlier and later strata. There can be no doubt on this point. On numerous points the Manusmṛti contains conflicting doctrines. In Manu III. 12-13 a Brāhmaṇa is allowed to have a śūdra woman as wife, while in III. 14-19 it is emphatically asserted that a śūdra woman cannot be the wife of a Brāhmaṇa and heavy disabilities are prescribed for him who breaks the injunction. In III. 23-26 there are contradictory statements about the appropriate forms of marriage for the several castes. In one breath Manu seems to permit *nijoga* (9. 59-63) and immediately afterwards he strongly reprobates it (9. 64-69). The lengthy discussion on flesh-eating in Manu V. 27-56 discloses different mentalities. At several places the work seems even to recommend flesh-eating in sacrifice, *śrāddhas* and *madhuparka* (V. 31-32, 35, 39, 41), while elsewhere it recommends total abstinence from meat on all occasions whatever (V. 48-50). In

संभूतः कठो नाम महासुनिः । तपसा ब्राह्मणो जलस्तस्माज्जातिरकारणम् ॥ This is followed by several verses citing instances of व्यास, वसिष्ठ, कण्वशुक्ल, विश्वामित्र, नारद and others who though born of women of low class became sages. These verses also are not found in the extant *मनुस्मृति*.

²³⁸ ऊर्ध्वं प्राणा ह्युक्तामग्निं दूनः स्वविर आचलि । प्लक्ष्मथानाभिवादाभ्यां पुनस्ताम्रप्रतिपद्यते ॥ महाभाष्य vol. III, p. 58. This verse occurs also in the *उद्योगपर्व* (38.1).

one śloka (Manu II. 145) the father is said to be equal to a hundred ācāryas, while in the next verse the ācārya is said to be superior to the father. In V. 1 Bhṛgu is said to have sprung from fire, while in I. 35 he is said to be one of the ten sons of Manu Svāyambhuva. Vide also IX. 32-36.

Bühler devotes considerable space to this question (SBE vol. 25, pp. LXVI-LXXIII). He arrives at the conclusion that the cosmological and philosophical portions in the first and 12th books, the philosophical disquisition in II. 89-100, the classifications of *pīlurāḥ* in III. 193-201, the means of subsistence for Brāhmaṇa in IV. 1-24, verses 1-4 of the fifth book, the rules about mixed castes (X. 1-74) and the duties of castes that are repeated in X. 101-131 were put in when the work was versified from the *Mānavadharmasūtra*. Though one may not agree with all the details of Bühler's examination and with his theory about the versification of the *Mānavadharmasūtra*, it may be admitted that most of the passages pointed out by him have rather the flavour of comparative modernism about them. My own position is that the original Manusmṛti in verse had certain additions made in order to bring it in a line with the change in the general attitude of people on several points such as those of flesh-eating, *nivṛga* &c. But all these additions must have been made long before the 3rd A. D., as the quotations from Bṛhaspati and others show.

Another problem is whether the Manusmṛti has undergone several recasts. This does not seem likely and the evidence adduced in support of the theory that the Manusmṛti suffered several recasts is quite inadequate for the purpose. The occurrence of several conflicting passages can as well be explained on the theory of a single recast and it has also to be borne in mind, as Bühler points out, that Sanskrit writers down to the most recent times are in the habit of placing side by side conflicting opinions without actually preferring a particular view to others. The tradition of the *Nārada-smṛti* that the śāstra of Manu was successively abridged by Nārada, Mārkaṇḍeya and Sumati Bhārgava is, as has been observed above, not worth much, since it is merely intended to glorify Nārada's work. The other traditions given above either ignore Nārada altogether or assign him a secondary position. The present Manusmṛti is put into the mouth of Bhṛgu. Nārada's smṛti is clearly based upon Manu, though the former diverges from the latter on many points. Bṛhaspati

generally takes Manu as his text and amplifies the dicta of the Manusmṛti (as the verses quoted above in notes 281-86 show) and so his work may by analogy be regarded as a Vārtika on Manu, as Dr. Jolly puts it. Aṅgīras also looks upon Manusmṛti as most authoritative. It is therefore that the Paurāṇic account (note 270 above) regards Bṛghu and other works as the redactions of the original Manusmṛti. The quotations cited from Vṛddha-Manu and Bṛhan-Manu do not establish that the original Manusmṛti underwent many recasts. Quotations cited under these names are later than the Manusmṛti. Viśvarūpa (on Yāj. I. 69) quotes the views of Vṛddha-Manu on *nīyoga*, who allows it only to śūdras. The Mitākṣarā quotes a verse from Vṛddha-Manu about the widow of a sonless man being entitled to all her husband's wealth, while Manu is silent on that point.²⁸⁹ The Mitākṣarā quotes a verse from Bṛhan-Manu also (on Yāj. III. 20). Mādhave quotes a verse from Bṛhan-Manu about *lapinda* and *samānōdaka* relationship which are expansions of Manu²⁹⁰ (V. 60). The fact that many quotations ascribed to Manu in several works are not found in the extant Manusmṛti is explicable in several ways and not only by the theory of several recasts. For one thing the authors quoting from memory may be found tripping. For example, in an inscription of the Badami Cālukyas of the 7th century two verses that occur in most grants of lands are ascribed to Manu, but are not found in the extant Manusmṛti.²⁹¹ No one can for a moment doubt that the extant Manusmṛti was an authoritative work in the 7th century. Therefore there is hardly any reliable evidence to support the theory that the Manusmṛti suffered several recasts.

Turning now to the internal evidence, the extant Manusmṛti seems to be much older than Yājñavalkya, since the rules of judicial procedure are incomplete and awkward in Manu as compared with Yāj., since there is no reference to documents as evidence in Manu,

²⁸⁹ अपुत्रा शयनं भर्तुः पालयन्ती मने स्थिता । पत्न्येव दत्ताक्षिणं कृत्स्नमंशं लभेत च ॥
मिता on वाङ्म. II. 135.

²⁹⁰ सङ्कुलं बृहन्मनुजा—सपिण्डता तु पुरुषे सप्तमे विनिवर्तते । समानोदकमावस्तु निवर्तेता-
वस्तुर्देशात् । जन्मनामस्मृतेरेके तत्परं गोत्रमुच्यते ॥ पराशरभाष्यीय vol. III,
part 2, p. 328.

²⁹¹ मनुर्गतं श्लोकमुदाहरामि—यदुभिर्वसुधा मुक्ता राजभिः सगरादिभिः । and स्वदत्ता
वरदत्ता वा यो हरेत वसुधाम् । &c. I. A. vol. VIII. p. 97.

as ordeals are not treated of in Manu, as legal definitions are almost absent in Manu, while frequent in Yaj. and as Manu is silent about the widow's rights, while Yaj. gives her the first place among the heirs of a sonless man. So the Manusmṛti will have to be placed some centuries earlier than the third century A. D., the latest date to which the Yājñavalkya smṛti can be assigned with any show of reason. In X. 44 Manu mentions the Yavanas, Kāmbojas, Śakas, Pahlavas and Citras²⁹² and in X. 48 Medas and Āndhras. This shows that the extant Manusmṛti could not be much earlier than the 3rd century B. C. The Yona, Kamboja and Gandhāra people are mentioned in the 5th rock edict of Aśoka. Manu forbids Brāhmaṇas to dwell in the kingdom of a Śūdra (IV. 61) and condemns the appointment of a śūdra as a judge (VIII. 20-21). The former is possibly a reference to the Mauryas, though one cannot be certain of it. Mr. Jayasval (Calcutta Weekly Notes, vol. 13, p. CCC) goes too far in supposing that in the word ' senāpatya ' occurring in Manu (XII. 100) there is a reference to Senapati Puṣyamitra. The extant Manusmṛti in its arrangement and doctrines is much in advance of the ancient dharmasūtras, such as those of Gautama, Baudhāyana and Āpastamba. Taking all these things into consideration Bühler (S B E vol. 25 p. CXVII) was certainly right in saying that the extant Manusmṛti was composed between the second century B. C and 2nd century A. D. But the question of the date when the original Manusmṛti to which additions were made between the 2nd century B. C. and 2nd century A. D. was composed presents very great difficulties. That question is largely bound up with the relation of the Mahābhārata to the Manusmṛti.

This question is an extremely intricate one. The late V. N. Mandlik (Intro. to the Vyavahāramayukha XLVII) held that the Manusmṛti borrowed from the Mahābhārata. Bühler after an elaborate examination of the question (S B E vol 25, pp. LXXIV-XCVIII) came to the conclusion that it was indisputable that the 12th and 13th *parvas* of the Mahābhārata knew a Mānavadharmasāstra which was closely connected with but not identical with the present Manusmṛti. Bühler expresses himself very cautiously and it seems to me that the great scholar was unduly prepossessed

292 योण्डकाश्चोड्रविशः काम्बोजा यवनाः शकाः । मारुताः पल्लवाश्विनाः किराता द्रवाः

in favour of the Mahābhārata as against the Manusmṛti. Bühler somewhat contradicts himself when he says that the author of the epic only knew the dharmasūtras (S B E vol. 25, p. XCVIII). Hopkins (Great Epic of India p. 21-22) seems inclined to hold that the 13th book which alone, according to him, recognises the śāstra declared by Manu, knew the present Manusmṛti, though the earlier books cannot be held to have known a śāstra of Manu even when they employ such expressions as "Manu said." He thinks that there was a floating mass of verses containing philosophical and other lore attributed to the mythical Manu on which the earlier books of the Mahābhārata and the Manusmṛti both drew and that the matter that is common to both works was not borrowed from any systematic treatise. Bühler accepts this view with the slight modification that the floating mass of verses was not all attributed to Manu (S B E vol. 25 p. XC). Before giving my individual views on this vexed question as against the array of such eminent scholars as Bühler and Hopkins some facts must be clearly set forth. The Mahābhārata is nowhere mentioned by name in the Manusmṛti though the word "itihāsa" (in the plural) occurs in Manu (III. 232). The Manusmṛti mentions many historical and legendary personages, about most of whom the Mahābhārata contains similar stories. The following are the persons so mentioned in the Manusmṛti. Āṅgīrasa (in II. 151-152, addressing his elders as 'putrakāh'), Agastya (V 22, in connection with sacrificing animals), Vena, Nahuṣa, Sudāsa Paijavana and Nimi (all in VII. 41, coming to grief through insolence), Prthu, Manu, Kubera and the son of Gādhi (VII. 42, benefiting by their good conduct), Vasīṣṭha (in VIII. 110, taking an oath before king Paijavana), Vatsa (in VIII. 116, undergoing fire ordeal), Akṣamā and Śaraṅgi (in IX. 23, though of low birth respectively were united to Vasīṣṭha and Mandapāla), Dakṣa (in IX. 128-129, gave his daughters to Dharma, Kāśyapa and Soma), Ajigarta (in X. 105, who was ready to sacrifice his own son), Vamadeva (in X. 106, desired dog's flesh to save his life), Bharadvāja (in X. 107, who accepted the gift of many cows), Viśvamitra (in X. 108, who took from a cāṇḍāla's hand a dog's leg). Prthu is also mentioned (in IX. 41) as the husband of the earth and in IX. 314 Brāhmaṇas are credited with having made fire all-devourer, the ocean undrinkable and the waning (pithical) moon to wax. Most of the names mentioned here go far back into Vedic antiquities.

For example, Vasiṣṭha's oath occurs in Rgveda (VII. 104. 15²⁹³) and the Brhaddevatā (VI. 32-34), Ajigarta figures in the Aitareya-brāhmaṇa (VII. 16) and Āṅgīrasa's story occurs in the Tāndya-mahā-brāhmaṇa (13. 3. 2. 1). Besides the Manusmṛiti does not say that the stories are taken from the great epic. The Mahābhārata also was not the first to originate these stories but is only a storehouse and encyclopaedia of the numerous popular traditions that were current in ancient India. When our Manu (9. 227) says that gambling was seen to have produced in former ages deep-rooted enmities, it is unnecessary to suppose that there is a reference to the Mahābhārata, for from Vedic times the evil effects of gambling were known (vide Rgveda X. 34) and even the Mahābhārata contains the same verse (Udyoga 37. 19), though this fact was not noticed by Bühler. On the other hand there are numerous passages in the Mahābhārata scattered over almost all the *parvas*, where occur such expressions as, 'Manu-abrayāṭ', 'the rājadharmas of Manu', 'the śāstra of Manu' etc. Some of these passages agree with the extant Manusmṛiti, while some do not. Besides there are hundreds of verses in the Mahābhārata that are identical with the verses of the Manusmṛiti, though they are not expressly attributed to Manu. Dr. Bühler says that in the Vana, Śānti and Anuśāsana *parvas* alone he could identify either wholly or partly 260 verses with those of our Manu. What then is the conclusion? *Prima facie* it should be, on account of all these abovementioned facts, against the Mahābhārata and in favour of the Manusmṛiti being the earlier of the two. Hopkins at all events holds that the Anuśāsana-*parva* knew a Manusmṛiti essentially the same as we have now. Bühler expresses himself more cautiously and says that the Śānti and Anuśāsana *parvas* knew a Mānava-dharmasāstra closely connected with the extant one, though not identical. Both are agreed that the earlier books when they speak of Manu are either referring to the Mānava-dharmasūtra or to the floating mass of popular verses, but not to our Manu.

We must now closely examine the data. The Anuśāsana-*parva* distinctly speaks of 'a śāstra declared by Manu.'²⁹⁴ In the Śānti-*parva*

²⁹³ अथा मुनीष यदि' बालुधानो अस्मि &c.

²⁹⁴ मनुनाभिहितं शास्त्रं यच्छापि कुरुनन्दन । अनु. 47. 35.

H. D. 20.

are quoted two ślokas 'sung by Manu in his own dharmas,' one of which is identical with Manu²⁹⁵ (9. 321). In another place the Śāntiparva speaks of the 'rājadharmas of Prācetasas Manu' and quotes two verses therefrom.²⁹⁶ In the Dronaparva (7. 1) 'Mānavi artha-vidyā' is referred to (vide note 272 above) and in Vanaparva the rājadharmas as proclaimed by Manu are referred to (vide note 272 above). In another places, the words 'Manu Svāyambhuva said' occur (e. g. Śānti 21. 12, Anuśāsana 114. 12, Vanaparva 180. 34-35, Ādiparva 73. 9, 120. 32-36, Udyoga 37. 1-6). In most cases the words 'Manu said occur' without the appellation 'Svāyambhuva' or 'Prācetasas' (e. g. Śānti 78. 31, 88. 14-16, 121. 10-12, 152. 14, 152. 30, 266. 5; Anuśāsana 44. 18 and 23, 65. 1 and 3, 67. 19, 68. 31, 88. 4, 115. 52-53; Vanaparva 32. 39, Udyogaparva 40. 9-10, Ādiparva 41. 31, 74. 39). The words 'Manor-anuśāsana' occur in a few cases as in Anuśāsana 61. 34-35. Hopkins says that the words 'the śāstra of Manu' occur only in the Anuśāsana-parva and so only that *parvan* knew the Manusmṛti, while in the other *parvans* we have the expression 'Manu said,' and therefore these other books did not know the Manusmṛti but are only referring to floating verses attributed to the mythical Manu. This, however, is not a reasonable conclusion. The words 'śāstra of Manu' occur only once even in the Anuśāsana, while in about ten places in the same *parvan* we come across only the words 'Manu said'. If the words 'Manu said' in the Anuśāsana indicate in the Anuśāsana a reference to the extant Manusmṛti, there is no cogent reason why the same words in other *parvans* should not be regarded as referring to the Manusmṛti. Besides in the Śāntiparva also we meet with the words 'Dharmas or rājadharmas of Manu' and in Ādiparva the word 'dharma-darśane' (120. 32). That is obviously a reference to some work of Manu. Hopkins further says (Great Epic of India, p. 21) that all the

²⁹⁵ मनुना चैव राजेन्द्र गीतो श्लोको महत्तमना । धर्मेषु स्वेषु कौरव्य इदि नो कर्तुमर्हसि ॥
अवभ्योत्सिर्गृह्यतः क्षत्रधर्मो लोहमुन्धितम् । तेषां सर्वत्रगे तेजः स्वासु योनिषु
शाम्यति ॥ अयो हन्ति यदाभ्यासमग्निना कारि इत्यते । मस्य च क्षत्रियो द्वेष्टि तदा
सिद्धिर्लभे तेषां ॥ शान्ति ० 56. 23-25.

²⁹⁶ प्राचेतसेन मनुना श्लोको येमावुदाहृतो । राजधर्मेषु राजेन्द्र तावद्विक्रमनाः शुभु ।
षडेतान्यरुषो जस्यद्विज्ज्ञा नावमिवाम्मसि । अपवकासमाचार्यमनशीयानमृत्विजम् ॥
अक्षितार्थं राजानं भार्या चार्थिषवादिनीम् । घामकामं च गोपालं वनकामं च नापितम् ॥
शान्ति. 57. 43-45.

express citations of Manu in the Anuśāsana, except one, agree very closely with our Manu, while in the other *partans* the citations agree only up to one-third or one-half. In the first place I demur to the latter statement. The agreements of the citations in the other books are as close and almost as frequent as in the Anuśāsana, e. g. excepting Śānti 21. 12 and 37. 43-45 all citations of Manu therein, referred to above, agree closely with Manu 7. 89, 9. 225-26, 9. 17-19 and 27, 6. 33 and 81, 11. 259-60, 5. 43 and 45 and 48-49. The same is the case with the few citations of Manu in the Vanaparva. Bühler says that the Mahābhārata knew only of the dharmasūtras. But there is positively not one express citation attributed by name to the well-known writers of dharmasūtras, such as Gautama, Baudhāyana, Āpastamba, Vasiṣṭha or Śaṅkha-Likhita. That the Mahābhārata knew several dharmasāstras is clear from over a dozen references to dharmasāstras, often in the plural (e. g. Śānti 167. 4, 298. 40, 341. 74; Anuśāsana 19. 89, 45. 17-20, Vanaparva 207. 83, 293. 35, 313. 105; Ādiparva 3. 32 and 77 etc.). The only place where a sūtrakāra is cited on matters of *dharma* is Anu. 19. 63 but no name is mentioned.²⁹⁷ Hastisūtra, Aśvasūtra are mentioned in Sabhā 5. 20, but no dharmasūtra or Nitisūtra occurs any where. On the other hand Bühler is not prepared to admit that the views expressly attributed to Manu in the Mahābhārata are taken from a treatise and refers them to a floating mass of verses the authorship of which was unknown and was fathered upon the mythical Manu. Distrust of ancient Indian authors could go no further. Bühler's assumptions are, to say the least, gratuitous and are prompted by his unwillingness to assign an early date to a versified smṛti of Manu. Not only are there identical verses in Manu and the Mahābhārata, but some verses of the latter (e. g. Udyoga 35. 31 and Śānti 111. 66) occur in the Nārada-smṛti (pp. 103 and 26 respectively). In my humble opinion the following seems to be the relation of the Mahābhārata and the Manusmṛti. I must state frankly that it is a mere theory, a conjecture which may be taken for what it is worth. Long before the 4th century B. C., there was a work on Dharmasāstra composed by or attributed to Svāyambhūva Manu. This work was most probably in verse. There was also another work on Rajadharma attributed to Prācetaśa Manu, which also, was prior to the

²⁹⁷ अनुतः शिष्ये इत्येवं सूत्रकारो भवत्यस्यति । अनु. 19. 6; compare मनु 9. 18 निरिन्द्रिया समम्ब्राथ शिष्योऽनुतमिति हिद्यतिः ।

4th century B. C. It is not unlikely that instead of there being two works there was one comprehensive work embodying rules on *dharma* as well as politics. There is one circumstance that points in this direction. The Mahābhārata quotes a saying (*vacana*) of Pracetasa which is almost the same as our Manu²⁹⁸ (I, 54). It is to these works (or work) that Yaska, Gautama, Baudhāyana, and Kauṣīlya refer whenever they cite the opinions of Manu or the Manavas. The Mahābhārata also (particularly in the earlier portions) probably refers to the same. This work was the original kernel of the present Manusmṛiti. Then between 2nd century B. C. and 2nd century A. D. the Manusmṛiti was finally recast, probably by Bhṛgu. That work must have compressed the older works in some cases and expanded it in others. This hypothesis would explain why some of the verses and views quoted as Manu's occur in the extant Manusmṛiti and why some do not.²⁹⁹ In my opinion the extant Mahābhārata is later than the extant Manusmṛiti. When Nārada mentions the tradition that Sumati Bhārgava compressed the vast work of Manu into 4000 verses, he is somewhat obscurely hinting at the truth. The extant Manusmṛiti contains only about 2700 verses. Nārada probably arrives at the larger figure by including the verses attributed to Vṛddha-Manu and Brāhma-Manu. The influence of the Manusmṛiti spread even beyond the confines of India. In A. Bergaigne's 'Inscriptions Sanscrites de Campa et du Cambodge' (p. 423) we have an inscription in which occur verses,³⁰⁰ one of which is identical with Manu (II, 136) and the other is a summary of Manu (III, 77-80).

298 प्राचेतसस्य वचनं कीर्तयन्ति पुराणि ॥ यस्याः किञ्चिन्नादृते ज्ञातव्यो न स विक्रयः ।
अर्हणं तत्कुमारीणामागृह्यतमं हि तत् ॥ अनुशासन. 46. 1-2.

299 It is to be noted that so early a writer as शान्तरक्षित in his लघुसंस्कृत-
(कारिका 8584, G. O. S.) expressly attributes the verse (पुराणं मानवो धर्मः साङ्गो वेदभिकसितम् । आज्ञासिद्धानि चत्वारि न हन्त-
व्यानि हेतुभिः) to मनु which was not commented upon by मेधातिथि and
later commentators. शान्तरक्षित flourished about 780 A. D. i. e. a century
earlier than मेधातिथि.

300 आचार्यवद् गृहस्थोऽपि मानवार्थो बहुधुतः । अभ्यासतण्डानां च परा विदेति
मानवम् ॥ वित्तं धन्यैर्व्ययः कर्म विद्या भवति पथ्यमी । एतानि मान्यस्थानानि मरीचो
ययदुरासम् ॥ The latter is मनु II, 136 and the former summarises
मनु III, 77-80.

The Burmese are governed in modern times by the *dhammathats* which are based on Manu. Vide Dr. Forchhammer's essay on the sources and development of Burmese Law (1885, Rangoon). Dr. E. C. G. Jonker (Leyden 1883) wrote a dissertation on an old Javanese lawbook compared with Indian sources of law like the Manusmṛiti (which is still used as a lawbook in the island of Bali).

Manu had numerous commentators. As to Medhātithi, Govindarāja and Kullūka, vide below sections 63, 76, 88. Besides these Nārāyaṇa, Rāghavananda, Nandana and Rāmacandra also wrote commentaries on Manu. Mr. Mandlik published all these commentaries. Dr. Jolly published (in 1885 for Bengal Asiatic Society) extracts from all these commentaries (except Kullūka's and Rāmacandra's) and from an anonymous Kashmirian commentary on the first three chapters. Asahāya seems to have written a commentary on Manu (vide below section 58). The Vivādaramākara quotes a commentary on Manu by Udayakara (pp. 455, 560, 583, 590). The same work seems to suggest that Bhāguri wrote a commentary on Manu.³⁰⁰ For the predecessors of Medhātithi vide sec. 63. Kullūka on Manu 8. 184 tells us that Bhojadeva arranged the four verses of Manu 8. 181-184 in a particular manner and therefore suggests that Bhojadeva probably commented on Manu. He also names a commentator Dharatīdhara on Manu 2. 83 and says that he was later than Medhātithi. He is also referred to elsewhere by Kullūka (on Manu 4. 50).

The commentator Nārāyaṇa is certainly earlier than 1600 A. D. as his commentary is cited by Bhaṭṭoji in his commentary on the *Caturvīṃśatimata* (vide p. 61 of the Benares Sanskrit Series edition, 1907). A ms. of Nārāyaṇa's commentary was written in 1497 A. D. and he appears to have been quoted by Rāyantukata in 1431 A. D. (Jolly in R. und. S. p. 31). He is later than Govindarāja and flourished between 1100 and 1300 A. D. Rāghavananda mentions by name Medhātithi, Govindarāja, Nārāyaṇa, and Kullūka and so is later than about 1400 A. D. When Nandana flourished it is difficult to say. But he is a late writer. There are several other commentators

300 On मनु 8. 198 the विवादराजकर (p. 104) remarks कल्पतरुकारस्तु अपसरन्त्य-
नेन स्वामिनः सकाशाद्भनमिति नतिपद्मादिर्भनोपायः अपसरः स न विद्यते यस्य
तथा । एतच्च भाग्यविधा निधिवृत्तिकाराणामनुमतमित्याह ।

mentioned in the catalogues of mss. who may be passed over for want of space.

Viśvarūpa (on Yaj. I. 69), the *Mitākṣarā*, the *Smṛticandrikā*, the *Parīśaramādhaviya* and other works quote dozens of verses from *Vṛddha-Manu* on *ahnika*, *vyavahara*, and *prayascitta*. The *Mitākṣarā* (on Yaj. III. 20) and other works cite a few verses from *Brhan-Manu*. No independent works going under these names have yet been unearthed. Those works, if they ever existed independently, appear to have been later than our *Manu*. For example, our *Manu* is silent about the widow's right to inherit to her husband, but *Vṛddha-Manu* recognises the right of a chaste widow to take the entire wealth of her husband (Mit. on Yaj. II. 136); similarly *Brhan-Manu* (according to the Mit.) seems to refer to *Manu's* view about the meaning of 'samānodaka' (*Manu* 5. 60) and modifies it. It is not unlikely that those verses which were not recognised as *Manu's* by ancient commentators like *Medhātithi* and were yet found in the mss. of the *Manusmṛiti* were regarded as *Vṛddha-* or *Brhan-Manu*.

32. The Two Epics

The two epics, particularly the *Mahābhārata*, contain in numerous places passages bearing on *dharmaśāstra* and are relied upon as authoritative *Smṛiti*s in later works. The *Mahābhārata* is styled a *dharmaśāstra* in the *Ādiparva* (2. 83).

The *Rāmāyana* is pre-eminently a *kāvya*; yet on account of its noble ideals it was almost as popular as the *Mahābhārata* and is relied upon as a source of *dharma* in the *nibandhas* though much less frequently than the other great epic. The *Ayodhyā-kāṇḍa* (canto 100) and the *Āraṇyaka-kāṇḍa* (33) contain disquisitions on politics and state administration. The *Smṛticandrikā* (I. p. 57) quotes the well-known verse of the *Rāmāyana* (*Sundara* 59. 31) about cessation of study on the first day of a month.³⁰¹ The *Smṛticandrikā* (I. p. 193 and III. p. 416) quotes two verses on *tarpaṇa* and *braddha* from the *Rāmāyana*.³⁰² The *Hārata* (pp. 64 and 152) quotes

301 स। प्रकृतेव तन्वह्नी तद्विपोगाच्च कर्षीव । प्रतिपत्तात्तोलस्य विधेव तनुतां गत। ॥

302 वादसौचमनम्यक्षं तिलहीने च तपणम् । सर्वं तत्र जले तुभ्यं यच्च श्राद्धमदक्षिणम् ॥

इह देवर्षिर्देवैः रामस्तर्पयते पितुन् । यदन्नः पुरुषो भवति तदन्नास्तस्य देवताः ॥

The second verse is almost the same as *Ayodhyā* 103. 30 and *Ayodhyā* 104. 15 calls it लौकिकी मति.

verses from the Rāmāyaṇa. Aparārka on Yaj. III. 8-10 quotes four verses from the Rāmāyaṇa on sorrow for the dead.

For considerations of space it is impossible to enter into any discussion as to the age of these two epics, as to the earlier and later strata in them and other allied questions. These questions are passed over here as more appropriate to separate treatises on the epics. The following works will give some idea of the problems connected with these two great heirlooms of Indian antiquity:—*Das Mahābhārata seine Entstehung, sein Inhalt, seine Form*, by Oldenberg (Göttingen, 1922); *Das Mahābhārata als Epos und Rechtsbuch*, by Dahlmann (Berlin 1895); *Zur Geschichte und Kritik des Mahābhārata* by Holtzmann (Kiel, 1892-94); *Mahābhārata, a criticism* by Mr. C. V. Vaidya (1903); *das Rāmāyaṇa, Geschichte und Inhalt*, by Dr. Jacobi (Bonn 1893); *The Riddle of the Rāmāyaṇa* by Mr. C. V. Vaidya (1906, Bombay).

In these pages the Bombay oblong edition of the Mahābhārata with the com. of Nilakantha has been used.

In the following table an attempt is made, though not exhaustive, to indicate where dharmaśāstra topics occur in the Mahābhārata.

<i>Abhiṣeka</i> (coronation)—Śānti 40.	<i>Dayabhāga</i> —Anu. 45 and 47.
<i>Arajaka</i> (evils of anarchy)—Śānti 67.	<i>Putras</i> (of several kinds)—Anu. 48-49.
<i>Ahimsa</i> —Śānti 264 and 266.	<i>Prayascitta</i> —Śānti 34-35, 165 (33ff).
<i>Āśrama-dharma</i> —Śānti 61, 243-246.	Brahmana's means of subsistence—Śānti 76-78.
<i>Ācāra</i> —Anuśāsana 104.	<i>Bhaktiyābhakṣya</i> —Śānti 36, 78.
<i>Āsvamedhika</i> 45.	* <i>Rājāsiti</i> —Sabhā 5, Vana 150, Udyoga 33-34, Śānti 59-130 and 298, Āśramavāsika 5-7.
<i>Āpad-dharma</i> —Śānti 131 ff.	<i>Varyadharma</i> —Śānti 60 and 297, mixed castes—Śānti 65, 297 and Anu. 48-49.
<i>Upavāsa</i> —Anu. 106-107.	<i>Vivaha</i> —Anu. 44-46.
<i>Gatuti</i> —Anu. 51 and 73.	<i>Śraddha</i> —Śrīparva 26-27, Anu. 87-95.
<i>Tīrti</i> —Vanaparva 82 ff, Anuśāsana 25-26, Śālyā. 35-54.	
<i>Dāṇḍastuti</i> —Śānti 15, 121, 268, 295.	
<i>Dana</i> —Vanaparva 186, Śānti 235, Anu. 57-99.	

Purāṇas contained verses and were composed in a somewhat archaic language. The extant Purāṇas are recasts made of the ancient Purāṇas during the first centuries of the Christian era, when there was a revival and restatement of the ancient Brahmanical religion, philosophy and literature after the onslaughts of Buddhism and Jainism had abated in their strength and fury. The Mahābhārata (Vana. 191. 16) speaks of the Purāṇa promulgated by Vāyu (i. e. the Vāyupurāṇa). Bāṇa in his Harṣacarita refers to the recitation of the Vāyupurāṇa. Kumārilabhata in his Tantravārtika (vide J. B. B. R. A. S. for 1925, p. 122) refers to the subjects dealt with by many of the extant purāṇas and quotes passages that occur in the Viṣṇu and Mārkaṇḍeya purāṇas. Thus it is clear that at any rate some of the extant purāṇas, if not all, are much earlier than the 6th century A. D.

The orthodox number of the principal purāṇas is 18 and there are 18 Upapurāṇas also. There is considerable divergence about the names of the 18 principal purāṇas. For example, the Matsya-purāṇa (chap. 53) enumerates them as follows:—Brahma, Padma, Viṣṇu, Vāyu, Bhāgavata, Nārada, Mārkaṇḍeya, Āgneya, Bhaviṣya, Brahmavaivarta, Liṅga, Varāha, Skanda, Vāmana, Kūrma, Matsya, Garuḍa and Brahmanḍa. The Viṣṇu-purāṇa (3. 6) on the other hand omits Vāyu from the above list and adds Śaiva. The Sarasvatī-vilāsa (p. 14) follows the Viṣṇu-purāṇa. Vide Bhāgavata-purāṇa XII. 13. 4-8 and commentary thereon for the Purāṇas and Upapurāṇas.

Among comparatively early commentators and writers of digests, it is Aparārka, Ballālasena and Hemādri that quote most profusely from the purāṇas as sources of dharma. We saw above (p. 146) that Kullūka describes passages of the Bhaviṣya-purāṇa as glosses on Manu. The Matsya-purāṇa is pre-eminently a work containing much dharmasāstra material. For example, chapters 16-22 deal with śrāddha, chapters 55-57 and 59-82 with vratas, chap. 54, 83, 278 with gifts, chap. 93 with śāntis, chap. 102 with tirthas. Similarly in chapters 216-243 the Matsya speaks of rājadharmas. The Viṣṇupurāṇa (in III, chap. 8-16) contains a good deal of information on the duties of the varṇas and āśramas, nitya and naimittika acts, good manners for a householder, the five great yajñas, Jatakarma and other saṁskāras, impurity on death, śrāddha &c. Viṣṇudharmottara (Venkaṭeśvara Press) in the 2nd khaṇḍa contains several chapters dealing with matters of

dharma, e. g. chap. 24 gives the qualifications of state officers, chap. 65-72 speak of *rajadharma*, expedients of policy, punishments, 73-74 deal with *prājāśaitas*, 75 with impunity on death and birth, 79 with purification of *dravyas*, 80-81 with the four *varṇas* and mixed castes, 60 with various purely legal matters. The *Agnipurāṇa* also in chapters 220-225, 227, 233-242 contains a disquisition on *rajadharma*. Almost the whole of the *vyavahāra* section in the *Yājñavalkyasmṛiti* occurs in chapters 253-258 of the *Agnipurāṇa* (Anandaśrama edition) and many verses in chap. 253 are identical with verses of the *Nārada-smṛiti*. The *Garudapurāṇa* (chap. 93-106) contains about 400 verses that are taken from the first and third sections of *Yājñavalkya* though not in the same order.

The chronology of the *purāṇas* is, like that of the epics, a subject full of perplexing problems and is hence passed over here.

The annexed table will give an idea as to what topics of *dharmaśāstra* are dealt with in the principal *purāṇas*.

The constitution of the original text of the *purāṇas* is a Herculean task which has not yet been attempted. Not only is there difference of opinion among the *purāṇas* about the names of the 18 *Mahapurāṇas*, but there is divergence as regards the extent of the several *purāṇas*. For example, the commentator *Vijñānabhikṣu* of the *Viṣṇupurāṇa* says (on III, 6, 20-22) that the extent of the *Viṣṇupurāṇa* is variously given as 8000, 9000, 10000, 22000, 24000, but that he comments on a text of 6000 ślokas only. The *Agnipurāṇa* (272, 10-11) says that it contains 12000 ślokas, while the *Bhāgavata* (XII, 13), the *Brahmavaivarta*, the *Padma* (adi, 62) say that it contains 15400 ślokas and the *Skanda* (V, 3) and the *Matsya* 53 give the extent of the *Agni* as 16000. The *Kurma*, according to the *Bhāgavata* contains 17000, according to the *Matsya* 18000 and only 8000 according to the *Agni* (272, 19). Though there is a remarkable continuity in India as to religious thoughts and practices, yet the popular religion of modern Hindus is pre-eminently *paurāṇic*. The *purāṇas* contain thousands of ślokas on *dharmaśāstra* matters, they are a rich mine awaiting exploration by careful students of social and religious questions and shed a flood of light on the development of religious beliefs and practices in medieval and modern India. Therefore the re-constitution of the text of the *purāṇas* is a problem that will have to be tackled in the near future. Besides the several *Mahapurāṇas*

purāṇas, eighteen Upapurāṇas also are enumerated in some of the Purāṇas. Vide Garuḍa (223. 17 ff), Śkanda (V. 3. chap. 1. 45-62 and VII. I. chap. 2), Padma (Pātala-khaṇḍa chap. 111. 95-98) and Matsya (53. 39 ff) for Upapurāṇas.^{305a} Besides the Mahāpurāṇas and Upapurāṇas, there are other works of the purāṇa class such as Gaṇeśa, Maudgalya, Devī, Kallū &c. The Padmapurāṇa (Uttarakhaṇḍa chap. 263) divides the 18 purāṇas into three groups, *sāttvika*, *rajasa* and *tāmasa*, and says that the Viṣṇu, Nāradaīya, Bhāgavata, Garuḍa, Padma, and Varāha are *sāttvika*. The Matsya (53) also speaks of this division. The Liṅgapurāṇa (39. 63-66) speaks of the twenty expounders of dharma just as Yājñavalkya does and quotes the two verses in the form in which the Mīr. presents them (and not Viśvarūpa), while the Padma (Uttarakhaṇḍa 263. 86-89) divides the eighteen smṛtis into three groups of *sāttvika*, *rajasa* and *tāmasa*.^{305b} It would be quite clear to any reader of the purāṇas and the smṛtis that most of the former in their extant form are later than the smṛtis of Manu, Yājñavalkya, Parāśara, Nārada &c.

The following table will give some idea as to how the eighteen principal purāṇas are rich in dharmasāstra material. Besides the eighteen principal purāṇas, the Kalika-purāṇa (Venkatesvara press ed.) and the Saura-purāṇa (Ānandasrama ed.) have been drawn upon. The Ānandasrama edition of the Agni and Padma, the Nirṇayasāgara edition (1905) of the Bhāgavata, the Poona edition (1870 Jagaddhitecchu Press) of the Matsya have been referred to here and the Venkatesvara editions of all the other purāṇas.

305a अन्यान्पुराणानि त्रयभिः कथितानि नृ । अथैकं सप्तकुमारैर्लोकं नागसिंहमधवरम् ॥
तृतीयं स्कान्द- (नाम्द ?) महाद्वयं कुमारैः तृतीयं पतम् । चतुर्थं शिवधर्मोक्तं स्थान-
न्दीन्तरभाषितम् ॥ पूर्वसप्तोक्तमाश्रित्य नारदोक्तमतः परम् । कापिलं वामनं चैव
तथैकेश्वरसंमतम् ॥ ब्रह्मण्डं वक्रं तथा काण्डकाहचक्रम् च । महेश्वरं तथा साम्बं
सौमं सर्वार्थसंचयनम् । पराशरोक्तपरं मारीचं मार्कण्डेयम् ॥ गङ्ग. 213. 17-20.

305b नासिद्धं चैव हारीनं व्यासं पाशुरं तथा । भारद्वाजं काश्यपं च सारिषकां मुक्तिदाः
शुभाः ॥ युञ्जयस्त्वयं तथार्थं नैतिरे दाक्षमेव च । कान्वास्यनं वृण्वं च राजसाः
स्वर्गदाः शुभाः ॥ गौतमं बह्मस्पत्यं च सार्वतं च यमं स्मृतम् । शाङ्गं चोशनसं देवि
नामसां निरुपप्रदाः ॥

Ācāra—Brahma 113; Garuḍa 50; Kālikā 88; Kūrma (uttarārdha) 13; Liṅga (pūrvārdha) 89; Mārkaṇḍeya 31; Nārada (pūrvārdha) 26; Padma (Ādi 52-56, pātala-khaṇḍa 9, sṛṣṭikhaṇḍa 46); Skanda I (Kāumārīkā 41), III. (dharmarāyaṇa 6), IV. 1 (pūrvārdha 38, 40); Śiva (kailāśasathitā) chap. 18-20 (on ācāra of yati, making of a disciple; yogapatta); Vāyu 16; Viṣṇu III. 11-12.

Ātmika—Agni 135; Brahmayai-varta (Brahmakhaṇḍa) 26; Garuḍa 50 and 213-217; Kūrma (uttarārdha) 18-19; Liṅga 26; Mārkaṇḍeya 27; Nārada (pūrvārdha) 27; Padma (sṛṣṭi 46, uttara 233); Skanda IV. 1 (pūrvārdha) chap. 35 and III. 2 (dharmarāyaṇa-khaṇḍa) chap. 5.

Ālauca—Agni 157-158 (both kinds, on death and birth); Brahma 113 (on birth); Garuḍa (preta-khaṇḍa) chap. 5; Kūrma (uttarārdha chap. 23); Liṅga (pūrvārdha 89).

Āramadharmas—Agni 160-161; Bhāgavata VII. 12 and 13, XI. 17; Brahma 114; Garuḍa 49; Kūrma (uttarārdha) 14-16 (brahmacārin and grhastha) and 27-28 (vānaprastha and yati); Mārkaṇḍeya 25-26; Nārada (pūrvārdha 27 and 43); Padma (ādikhaṇḍa 58-60

for vānaprastha and yati, bhūmikhāṇḍa 59 for grhastha, sṛṣṭikhaṇḍa 15); Saura 17, 20 (vānaprastha and saṁnyāsin); Skanda IV. 1 (pūrvārdha) chap. 41 (vānaprastha and yati); Viṣṇu III. 9.

Bhagyaśubhagya—Brahmayai-varta (brahmākhaṇḍa 27, 4th khaṇḍa, uttarārdha chap. 85); Kūrma (uttarārdha chap. 17); Padma (ādikhaṇḍa 56).

Brāhmaṇa—vide under *varya-dharmas*;

greatness of -Padma (brahmākhaṇḍa chap. 14 and sṛṣṭikhaṇḍa chap. 45); duties of -Kūrma (uttarārdha chap. 12 and 19); Saura 18; who is a worthy-Padma (sṛṣṭi 15); means of livelihood for -Kūrma (uttarārdha 25), Padma (sṛṣṭi 45).

Dāna—vide under *pratiṣṭha* and *utsarga*;

Agni 209-213 (mahādānas); Bhaviṣya IV. 150 ff.; Brahma 109 (specially annadāna); Brahmayai-varta (prakṛtikhaṇḍa 27); Garuḍa 51; Kūrma, uttarārdha 26 (4 kinds, nitya, naimittika, kāmya, vimala); Liṅga, uttarārdha 28 (16 mahādānas); Matsya 81-91, 205-206, 274-289 (16 mahādānas); Nārada (pūrvārdha 13 and 31, uttarārdha 41-42); Padma (ādi 57, bhūmikhāṇḍa 39-40 and 94, brahmākhaṇḍa

- 24, sṛṣṭi 45 on godāna and 75, uttara 27 on *annadāna*, 28 and 33); Saura 9-10; Śiva (Umāsahitā chap. 11 and 14); Skanda I (Kaumārīka-khaṇḍa 2 for names of famous donors), III. 2 (dharmāranya 34), VII. I. 5 and 208; Varāha 99-111.
- Dravyaluddhi*—Agni 156; Bhāgavata XI. 21; Brahma 113; Liṅga (pūrvārḍha 89); Mārkaṇḍeya 32.
- Gotra and Pravara*—Matsya 194-201; Skanda III. 2 (dharmāranya-khaṇḍa) 9.
- Kalivarapa*—vide under *Yugadharma*.
Brahma 122-123; Brahmanḍa (anusāṅgapāda chap. 31); Brahmavaivarta (praktikhaṇḍa 7); Kūrma 30; Liṅga 40; Nārāyaṇa (pūrvārḍha 41); Skanda I (Kaumārīka-khaṇḍa chap. 40 and 218-248), II (puruṣottamamahātmya chap. 39), VI. 272; Vāyu I. 58.
- Kalivarjya*—Nārāyaṇa (pūrvārḍha chap. 24).
- Karmavipaka*—Brahma 108; Brahmavaivarta (praktikhaṇḍa 26 and 28 and 4th khaṇḍa uttarārḍha 85); Mārkaṇḍeya 15; Padma (Brahma-khaṇḍa 5, pātālakhaṇḍa 48); Vāmana 12.
- Narakas*—vide under *pātakas*.
Agni 203 and 371; Brahma 20 (25 names given), 105 (22 names); Brahmavaivarta, praktikhaṇḍa 29 (for names of 86 narakakundās) and 33; Padma (uttara, chap. 227 for names of 140); Śiva (umāsahitā chap. 8 for 28 narakas and chap. 16); Skanda I (kaumārīka-khaṇḍa 39), VI. 226-227, Viṣṇu I. 6. and II. 6.
- Niti*—vide under *raja-dharma*.
Garuḍa 108-114 (summary of Bṛhaspati-niti) and 115 (summary of Śaunaka).
- Pātakas*—vide under *prāyaścitta*.
Agni 168 (mahāpātakas and lesser sins); Brahma 20 and 105-106; Mārkaṇḍeya 12-14; Nārāyaṇa (pūrvārḍha 15); Śiva (umāsahitā 5 for mahāpātakas and 6 for upapātakas).
- Pratiṣṭha*—Agni 38-106 (building and consecration of temples, idols of Viṣṇu &c); Garuḍa 45-48, Padma (uttarakhaṇḍa chap. 122 and 127 for Śalagrāma); Matsya 258-270; Śiva I (vidyeśvara-sahitā chap. 11).
- Prāyaścitta*—Agni 170-174; Brahmanḍa (upasaṁhārapāda chap. 8); Garuḍa 52 (specially for *mahāpātakas*) and 222; Kūrma, uttarārḍha 30-34; Liṅga 90 (for lapses of *yatis*); Nārāyaṇa, pūrvārḍha 14 and 30; Padma (brahma-khaṇḍa 18-19); Saura 52; Varāha 68

(for *agamyagamana*), 131-136 (for various lapses), 179; Vayu (pūrvārḍha 18 for lapses of *yati*).

Rajadharma—Agni 220-242; Kālikā 87; Mārkaṇḍeya 24; Matsya 216-227, 240

Saṁskāra—*vide* under *Vivāha* also.

Agni 153-154 and 166; Bhaviṣya I (Brāhmaṇapārva chap. 3-4 and 7); Nārada, pūrvārḍha 25-26; Skanda IV. I (pūrvārḍha 36 and 38); Viṣṇu III. 10.

Sānti—Agni 149, 164, 167, 259-268, 290-91, 320-324; Bhaviṣya IV chap. 141 ff; Brahmaparvā IV (uttarārḍha chap. 82); Matsya 92-93 and 228-239

Śrāddhas—Agni 117 (according to Kātyāyana) and 163; Brahma 110-113, Brahmanḍa (upodghātapāda 9-20); Kūrma, uttarārḍha 20-22; Mārkaṇḍeya 27-30; Liṅga, uttarārḍha 45 (jīvat-śrāddha); Matsya 16-22; Nārada, pūrvārḍha 128; Padma (pātālakhanda 101, śṛṣṭi 9-11 and 47); Śiva (kailāsa-saṁhita 21-23) (about after-death rites of *yati*); Saura 19; Skanda VI. 215-225 and VII. I, chap. 205-207; Varāha 13-14 and 187-188; Vayu (uttarārḍha chap. 10-21); Viṣṇu III. 13-16.

Sittdharma—Bhāgavata VII. 11; Bhaviṣya I chap. 11-15; Brahmaparvā (brahma-khanda 9 about greatness of *pati*, 4th khanda, uttarārḍha 83 (about *pati-ventā*); Padma (bhūmikhanda 4, pātala 102, śṛṣṭi 47 and 49, uttara 234 (duties of wife and co-wives); Śiva (rudrasaṁhita, Parvatikhanda 54); Skanda III. 2 (dharmaranyakhanda 7).

Tīrtha—Agni 109-116; Bhāgavata VII. 14; Brahma 23, 26 (Kōṇārka in Orissa), 39 (Ekāmeṣa), 40-48 (Jagannātha), 54 (Mahākālā at Ujjayini); Garuḍa 81-86; Kūrma, pūrvārḍha 31-35 (Benares), 36-38 (Prayāga), uttarārḍha 35-44; Liṅga, pūrvārḍha 92; Matsya 179-183 and 188-193; Nārada, uttarārḍha 39-40 (Gaṅgāsnāna), 45-47 (Gaya), 48-49 (Benares), 50 (Śivaliṅgas), 52-61 (Jagannātha), 62-81 (numerous tīrthas); Padma I. 13-49, Padma, bhūmikhanda 90 and 92, śṛṣṭikhanda 14-15 and 18-19, 60, uttarakhanda 2, 20-25, 113, 129 (numerous tīrthas named), 130-169, 193; Saura 67; Śiva I. 12 (koṭirudrasaṁhita 1-2, 8-33); Skanda I. (aruṇācala-mahātmya, uttarārḍha 2), II (puruṣoṇama-

mahātmya 1-49); II. Badarīkā-mahātmya 1-8; III. 1; III 2, 31; V. 3 (Revākhaṇḍa is full of tirthas in 232 chapters) and also VI and VII; Vāmana 33-42 and 50; Varāha 141-176; Vāyu, uttarārdha 43-50 (Gayā).

Tīthi—*vide* under *vratas* also. Brahma 120 (ekādaśī); Nārada, pūrvārdha 29 (what tīthi should be taken, *paraviddha* or *pūrvaviddha*); Nārada, uttarārdha 2; Padma, brahmakhaṇḍa 13 (janmāstami), 15 (ekādaśī); Saura 51; Varāha 23-35 (all tīthīs from ast to anāhvāsya).

Utsarga—(works of public utility such as tanks and wells, parks, prapās &c.)—*vide* under *dāna* and *pratiṣṭha*.

Bhaviṣya II; Nārada, pūrvārdha 17; Padma, śrī 54-56, uttara 28; Śiva (Vidyēśvara-saṁhita 11).

Varṇadharmaś—Agni 151; Bhāgavata VII. 11, and XI. 17; Brahma 114-115; Garuḍa 49; Mārkaṇḍeya 25; Nārada, pūrvārdha 24, 43, 59, 70; Skanda VI. 242; Viṣṇu III. 8, mixed castes-Brahmavaivarta (Brahmakhaṇḍa 10).

Vivāha—*vide* under *samskāra*. Padma, uttara 223 and 232; Skanda IV, pūrvārdha 38.

Vrata—Agni 175-200, 204 (upavāsa); Bhaviṣya I. 17 ff, IV (several hundred vrataś); Brahma 27 (upavāsa); Brahṁavaivarta (4th khaṇḍa, pūrvārdha 8 and 26); Garuḍa 116-137, Liṅga, pūrvārdha 83-84; Nārada, pūrvārdha 17-22, 110-124; Matsya 54-80, 94-100; Padma (bhūmī 87, brahmakhaṇḍa 3-4, 7, 11, 13, 15-16, 21-23, pātālakhaṇḍa 86-96, 108, śrī 20-24, 31, 76, 79-82, uttara 26, 31-32, 35-65, 66-71, 78, 85, 97, 125, 170, 240-31, 262; Skanda I. (kedāra 33), II. 4, 1-36, II. 5 and 7, V. I. 60-61, VI. 232-241; Śiva (Kotirudrasaṁhita 38-40, Umāsaṁhita 51); Varāha 39-65.

Pyavalūka—Agni 253-258; Skanda I. (Kāumārīkākhaṇḍa) 44 (eight ordeals described).

Yugadharmaś—*vide* also under *Kalivarapa*.

Garuḍa 223; Liṅga 39; Matsya 141-143, 164; Nārada, pūrvārdha 41; Skanda VI. 272; Vāyu I. 32 and 58.

34. The Yājñavalkya-smṛti

This Smṛti has been published dozens of times. In the following the Nirṇayasāgara edition edited by Śāstri Moghe (1892 A. D.) has been used and the Trivandrum edition when speaking of Viśvarūpa.

The name of Yājñavalkya is one of the most illustrious among Vedic sages. He is credited with having promulgated the White Yajurveda. In the Śāntiparva (chap. 312) we are told that there was a rupture between Vaiśampāyana and his pupil Yājñavalkya and that by worshipping the Sun the latter received the revelation of the White Yajurveda, the Śatapatha &c. The accounts in the Viṣṇu (3. 5), the Bhāgavata (XII. 6. 61-74) and other purāṇas differ somewhat from the one in the Mahābhārata, but all agree on the fact of the strained relations between Yājñavalkya and his teacher. The Śatapatha Brāhmaṇa in several places alludes to the dialogues of Yājñavalkya and king Janaka of Videha on agnihotra (S. B. E. vol. 44 p. 46). Vide Śatapatha (ed. by Weber) XI. 6. 2. At the end of the Śatapatha we are told that Vajasaneya Yājñavalkya promulgated the bright Yajus formulae from the Sun.³⁰⁶ In the Brhadāranyaka Upaniṣad Yājñavalkya appears as a great philosopher teaching the recondite doctrines of Brahma and immortality to one of his two wives, the philosophically minded Maitreyi (II. 4 and IV. 5). In the same Upaniṣad Yājñavalkya is represented as carrying away the one thousand cows set apart by Janaka for the most learned Brāhmaṇa (III. 1. 1-2) and Yājñavalkya is said to have imparted to Janaka the knowledge of the destiny of the soul after it is released from the bonds of flesh and worldly affections. Katyāyana in his Vartika on Pāṇini (IV. 3. 105)³⁰⁷ speaks of the Brāhmaṇas of Yājñavalkya and very heated controversies have raged round the correct interpretation of the Vartika and the Mahābhāṣya thereon (vide Max Müller's Ancient Sanskrit Literature p. 360, Goldstücker's Pāṇini, p. 132 ff and S. B. E. vol. 12 pp. xxxv-xxxviii). It is to be noted that in the Yājñavalkya-smṛti itself³⁰⁸ (III. 110) the

³⁰⁶ अदित्यानीमानि शुक्राणि यजूंषि वाजसनेयेन याज्ञवल्क्येनाख्यायन्ते । शतपथ XIV. 9. 4. 33.

³⁰⁷ दुराजमोक्षेषु ब्राह्मणकल्पेषु । वा. III. 3. 105.

³⁰⁸ ज्ञेयं आरण्यकमहं यदादि-यादनात्वात् । योगशास्त्रं च मन्त्रोक्तं ज्ञेयं योगमभीप्सता ॥ याज्ञ. III. 110.

author, whoever he may be, claims the authorship of the Āraṇyaka that he received from the Sun and the Yogaśāstra composed by him. This is simply put in to glorify the Yājñavalkya-smṛti as the work of a great and ancient sage, philosopher and yogin. From the style and the doctrines of the smṛti it is impossible to believe that it was the work of the same hand that gave to the world the Upaniṣad containing the boldest philosophical speculation couched in the simplest yet the most effective language. Even orthodox Indian opinion was not prepared to admit the unity of authorship in the case of the smṛti and the Āraṇyaka. The *Mitākṣarā* says at the beginning that a certain pupil of Yaj. abridged the dharmaśāstra in the form of a dialogue.³⁰⁹ It will be shown later on that, though the sage who promulgated the Āraṇyaka and the author of the smṛti cannot be identical, yet the Yājñavalkya-smṛti is much more closely connected with the White Yajurveda and the literature particularly belonging to it than with any other Veda.

The Yājñavalkya-smṛti contains (in the Nirṇayasāgara ed. of 1892) 1010 verses, while the Trivandrum edition with the commentary of Viśvarūpa contains 1003 verses and Aparārka gives 1006 (Anandaśrama edition). The difference in the number is mostly due to the fact that Viśvarūpa in the first section on ācāra omits five verses that occur in the *Mitākṣarā*.³¹⁰ As regards one of them (the verse 'rathyākardamatoṣaṇi' I. 197 according to the *Mit.*) Viśvarūpa notices it and says that some read it after the verse "mukhaja vipruṣa" and that it adds nothing to what precedes. Aparārka explains that verse. In the second section on vyavahāra Viśvarūpa reads verses³¹¹ which do not exist in the *Mitākṣarā* nor in Aparārka. On the other hand Viśvarūpa seems to doubt the authenticity of the well-known verse on re-union and reads it also

309 याज्ञवल्क्यविरच्यः कश्चित्पुत्रोऽप्यब्रवीत् याज्ञवल्क्यमणोत् धर्मशास्त्रं संक्षेपं कथयामास ।

310 Viz. the verses अज्ञासंपादितौ (I. 76), रथ्याकर्दमतोषाणि (I. 197), पादद्वयस्य वादौ (I. 207), two half verses नद्याच्छादनद्वयं च (I. 232) and अपहृता इति तिलान् (I. 234), दृष्यन्ते (I. 289).

311 For example, the verse आशनेन विशुद्धेन भोगो याति यमाणात्मा । अविशुद्धात्मा भोगः प्रामाण्यं नाधिगच्छति । (Tri. ed. II. 29) and कुलानि जातयः श्रेष्ठो यणान् जनपदानपि । स्वधर्माच्चालितान् राजा विनीय स्थापयेत्पथि ॥ (Tri. ed. II. 24) do not occur in the *Mit.* The first is नारद (कणादान 85) and also occurs in the *अग्निपुराण* 353. 56-57.

differently¹¹² (*anyodaryasya samīkṣyati*). Not only this but in some cases the arrangement of verses is not the same in both *Viśvarūpa* and the *Mit.* For example, verses 14-29 of the *prāyaścitta* section present very different sequences in both. What is verse 29 in the *Trivandrum* edition is verse 19 in the *Mit.* Besides the *Mit.* reads one verse (III. 23 *ā dantajanmanah* &c.) which is wanting in *Viśvarūpa* and is also not commented upon by *Aparārka*. *Viśvarūpa* adds two half verses,¹¹³ which do not occur in the *Mit.* and *Aparārka*. There is further a good deal of variance in the readings adopted by *Viśvarūpa* and the *Mit.*, though the meaning is not often affected. For example, the two verses enumerating the names of writers on *dharma* are differently worded in both.¹¹⁴ But *Medhātithi* favours the reading of *Viśvarūpa*.¹¹⁵ *Viśvarūpa* reads "*asvattarī lokavidvīṣṭam*" (I. 155) and notices a reading "*asvantam*", while the *Mit.* reads "*asvargyam loka* &c.". Both the *Mit.* and *Aparārka* read "*pitā pitāmaho bhrātā* &c." (I. 63), while *Viśvarūpa* reads "*pitā mātāmaho bhrātā*", remarks that "*mātāmaha*" is put in earlier as a guardian for marriage for metrical reasons and then notices "*pitā pitāmaho bhrātā*" as a various reading. Even in the days of *Viśvarūpa* there were various readings in *Yaj.* (*Vide* com. on I. 1, 2, 51, II. 119, 179 etc.).

The *Agnipurāṇa* affords an excellent check for the consideration of the text of the *Yājñavalkyaśruti*. A good-sized monograph will be required to deal exhaustively with the questions raised by the comparison of the *vyavahāra* portion of the *Agnipurāṇa* with *Yājñavalkya's* *vyavahāra-kāṇḍa*. I shall only briefly examine the materials and state the conclusions at which I have arrived. We know that *Viśvarūpa*, the first extant commentator of *Yaj.*, flourished about 800-825 A. D. The author of the *Mitākṣara* flourished about 250 years later. Interesting results follow by a comparison of the text that these two commentators had before them with the

¹¹² अत्रात्रे एवैतलोकविपरिणामादीधर्मिणं तलोकं पठन्ति अन्योदयस्य संतुष्टी &c. (II. 143).

¹¹³ The two half verses are ब्राह्मणस्य दशार्द्धं तु भवति येनसूक्तम् । (19 a) and माषाणांशकाशस्त्रामिषादीरिन्द्रतां स्वधं (24 b) in *Tri.* ed.

¹¹⁴ *Vide* note 158 above.

¹¹⁵ अत्रा स्मर्तृपरिगणना मनुर्विष्णुयमोज्जरा इति निर्मूला तथा हि पठानति-बीषाघन-प्रचेतःपूततयः शिष्टैरेवेषाः स्मर्यन्ते । न च परिगणनायामन्तर्भावितः । मेधा ० ०० मनु II. 6.

Agnipurāṇa. I shall select chap. 256 of the Agnipurāṇa for a detailed examination. It contains 36 verses which all occur in Yāj. II. (verses 118-151 of Tri. ed. and verses 114-149 of the Mit.). It is found that the Agnipurāṇa agrees with the text of 12 verses word for word as contained in Viśvarūpa and 19 verses as contained in the Mit. Viśvarūpa puts three verses between the two verses 'pitṛdravyāvinaśena &c' and 'kramādabhyagataṁ dravyaṁ', while the Mit. brings the two verses together. Agnipurāṇa agrees with Viś. In several cases the readings of the Agnipurāṇa agree with Viśvarūpa's text and not with that of the Mit. For example, Agni. reads 'kāryaṁ patnyaṁ samānśikāḥ' with Viś. (119), reads 'bhūryā . . . dravyam-eva vā . . . putrasya cobhayoh' with Viś. (124), reads 'pitṛdravyāvinaśena' (and not 'vyāvirodhena' as Mit. does) with Viś. (122), reads 'dadyāt-cāpaharec-cānśaṁ' with Viś. (142 b), reads 'patitas-tatsutaḥ klībāḥ' with Viś. (144 a), reads 'aprajāya-matitāyām' with Viś. (148). The Agnipurāṇa however in a far larger number of cases agrees with the readings of the Mit. Agni (256. 8) reads with the Mit. (122) 'vibhāgkṛteṣu suto jātaḥ savarnāyām vibhāgabhiḥ', Agni. (256. 10) reads 'mātāpyanśaṁ samānśaṁ hareḥ' with the Mit. (123), while Viś. (127) reads 'mātāpyanśaṁ samānpnyāt'. Viśvarūpa's reading leaves it undecided as to what the share of the mother is to be, while the Mit. makes it definite by stating that it is equal (to that of a son). Agni (256. 12) reads 'catus-tri-dvyeḥka-bhāgāḥ syuh' and 'vidjāstu dvyeḥkabhāginoḥ' with the Mit. (125); Agni. (256. 20) reads 'rdhabhāgikarṇi' with the Mit. (134). Agni. (256. 27) reads 'andho'cikitsyaroḡādyā' with the Mit. (140), while Viś. (141) reads 'roḡi ca'. The reading of the Mit. makes provision by the word 'ādya' for other persons like deaf-mutes mentioned in other smṛtis as not entitled to inherit, while Viś. has to put a forced interpretation on 'ca' as including such persons. The Agni (256. 33) reads 'vyayaṁ dadyāc-ca sodayam' with the Mit. (146), while Viś. (150) reads 'dāpyāc-ca sodayam'. Agni (256. 36) reads 'vibhāgabhāvanā jñeyā grha-kṣetrāis-ca yautakāiḥ' with the Mit. (149), while Viś. (153) reads 'bhāvanādeyagrha-kṣetrakayautakāiḥ'. Here the former reading is easy and gives a complete sentence. With Viś. we have to separate 'bhāvanā' and 'ādeya &c.'. Besides no predicate (like jñeyā or kāryā) is expressly mentioned in the verse if we take the reading of Viś. and the 'ka' in 'kṣetraka' is a redundancy. We find that the tendency of the readings of the Mit. is to smooth down

harsh or involved constructions and that the Agnipurāṇa presents most of the changes in the text found in the Mit. but not found in Viś. In the same direction points the fact that Agni (256. 35) reads 'na dattam stridhanam yasyai' with the Mit. (148) and not 'yasya' as Viś. (152) does, as 'yasyai' is grammatically more regular than 'yasya' with the form 'dattam'. But as against this we may note that both Viś. and Agni read 'aprajāyāmathāyam', while the Mit. reads 'atitāyāmaprajasi'. The reading 'aprajasi' is correct according to Pāṇini (V. 4. 122) and not 'aprajāyam'. Therefore the conclusion that follows is that the text of Yāj. preserved in the Agnipurāṇa is intermediate between the text of Viśvarūpa and that of the Mitākṣarā. As Viśvarūpa flourished about 800-825 A. D., the Agnipurāṇa represents a text of Yājñavalkya current somewhat later i. e. about 900 A. D. In my 'History of Sanskrit Poetics' (pp. III-V) I established, from the fact that the extant Agnipurāṇa quotes Daṇḍin and Bhaṇuḥ and knew the theory of *dhvani*, that it was composed about 900 A. D. That date is strikingly corroborated by the evidence derived from the chapters on vyavahāra discussed above. It is no doubt true that the Agni presents some readings that are found neither in Viś. nor in the Mit. For example, it reads (256. 4) 'tabhya rte 'rpayet', while both Viś. and Mit. read 'tabhya rte'nvayah'. It is probable that this is an error of the copyist or the reading may be due to the difficulty of understanding the meaning of 'anvayah' there. Agni reads (256. 5) 'svayam - arjayet' for 'svayam - arjitam' (of Viś. and Mit.), and 'jatopi dāsyāmi śūdrasya' (256. 20) for 'śūdreṇa' (of Viś. and Mit.). A detailed examination of the other chapters on vyavahāra will yield the same results. But it cannot be undertaken here. A few examples may however be cited. Viś. (II. 167) reads 'pālo yeṣām ca te mocyā dāiva- rājapariplutah', Agni (257. 14) 'pālo yeṣām tu te mocyā dāivārājapariplutah', while Mit. (163) reads 'pālo yeṣām na te . . . tāt'. Similarly Viś. (II. 179) and Agni (257. 26) read 'svakutumbāvirodhena deyam' while the Mit. (175) reads 'svam kutumbāvirodhena'. Viś. (II. 203) reads 'galat - sabhikavṛddhestu', while both Agni (257. 49) and Mit. (199) read 'glāhe śatikavṛddhestu', which certainly is an easier reading. Agni 258. 45 occurs in Mit. (255), but is wanting in Viśvarūpa. Yāj. II. 228 in Viś. becomes in the Mit. verse 263, Agni. following the order of Viśvarūpa.

The total number of verses on vyavahāra in Agnipurāṇa, chap. 253-258, is 315. Out of this the first 31 are not taken from Yāj. All of them except the first half verse and verse 31 (chap. 253) occur in Nārada. Of the remaining 284 verses, only 4½ (Agni 253. 35, 255. 43a, 255. 49b and 50, 258. 83) do not occur in Yāj. (in both Viś. and Mit.). There are also a few verses that occur in the Agnipurāṇa and in Viśvarūpa, but not in the Mit. and also a few verses that are common to the Mit. and Agni but are not found in Viś. The first three verses of Yāj. II are compressed by the Agnipurāṇa into 1½ verses.

The Garuḍapurāṇa affords, like the Agnipurāṇa, material help towards examining the authoritativeness of the text of the first and third sections of Yāj. The Agnipurāṇa does not expressly say that it drew upon Yāj., but the Garuḍapurāṇa is explicit on the point. In chap. 93. 1. it is expressly said that the *dharma* formerly promulgated by Yājñavalkya is being narrated 'Yājñavalkyena yat (yah ?) pūrvam dharmam (dharmam ?) proktam ('rah ?) katham Hare ! tat me kathaya keśighna yathā tattvena Mādhava !'. Chapters 93-106 contain dharmaśāstra material more or less taken from the Yājñavalkya-smṛti. There are 376 verses in these chapters. Considerations of space forbid any detailed examination of this material. A few salient facts only are brought out here. Chapters 93-102 deal with the several topics (*prakaraṇas*) of the first kanda in the same order, the only exception being the topic of rājadharmā (l. 309-368), which is omitted in the Garuḍapurāṇa. Chapters 102-106 treat of topics that occur in the third kanda of Yāj. and contain 121 verses only. In these chapters the order of the *prakaraṇas* in Yāj. is not observed at all, but Garuḍa speaks of them in the following order, vānaprastha-prakarṇa, yati, karmavipākā, prāyaścitta, āśauca and āpaddharma (the last two being the first two *prakaraṇas* in Yāj.). A feature which strikes one as regards the Garuḍapurāṇa (particularly chap. 102-106) is that a few verses only of Yāj. are repeated word for word, that very often the Garuḍapurāṇa gives only a summary by omitting and transposing the words and phrases of the original and that sometimes it adds verses of its own. This may be illustrated by what the Garuḍa says on vānaprasthā and yati (chap. 102-103, 12 verses in all). Chap. 102 begins 'vānaprasthāśramam vaksye tac-chrovanin maharṣayah | putreṣu bhāryām nikṣipyā vanam gacchet sahaiva vā ||'. The latter

half is a paraphrase of Yāj. III. 45a. Then III. 43b-46 (Mit.) = Garuḍa 102. 2-5 (with slight variations), III. 47 = Garuḍa 102. 4b-5a; III. 48 = 3b-4a; III. 49-50 = Garuḍa 5b ('pakṣe māsetha vāśnīyād-dantolūkhaliko bhavet, which summarises and retains some words of the original), III. 71 = Garuḍa 102. 6a (cāndrayaṇī svaped-bhūman karma kuryāt phalādina, which includes a few words of III. 49b also), III. 52 = Garuḍa 6b-7a (the last pāda in Garuḍa is 'yogābhyāsāt dinam nayer', while in Yāj. it is 'śakīyā vāpi tapas caret'), III. 53 = Garuḍa 102. 7. Chap. 203 contains only five verses, III. 56, 58-59 = Garuḍa 103. 1b-4a (with variants) and then Garuḍa adds 146 verses which are not found in Yāj. (viz. 'bhavet-paramahamso vā ekadaṇḍi yamāditaḥ || siddha-yogas-tyajan deham-amṛtatvam-ihāpnuyāt | datātichipriyo jñāni grhī śraddhepi mūcyate ||'). The mere fact that a prakaraṇa is omitted in the Garuḍapurāṇa should cast no doubt on the existence of that prakaraṇa in the original Yāj. We do not know on what principles the borrowing took place. Besides we find that such prakaraṇas as Vināyakaśānti and grahaśānti are included in the Garuḍa (chap. 100-101), while rājadharmā-prakaraṇa is omitted. We know that 'rājadharmā' figures in the sūtras and Manu, but none of the ancient dharmasāstras, nor the Manusmṛti speaks of Vināyaka. Hence conclusions must be drawn only from what positively occurs in the Garuḍapurāṇa and not from the absence of any topic in it. The Garuḍapurāṇa sometimes follows the arrangement and form of the verses presented in Viś., sometimes it agrees with the Mit. and sometimes it is independent. For example, the two verses enumerating the authors of dharmasāstras (Yāj. 1. 4-5 = Garuḍa 93. 4-5) follow the readings of Viś., but not those of the Mit. In the 3rd kanda, verses 14-19 of the Mit. are differently arranged by Viś., and Viś. omits (as does Aparārka also) one verse found in the Mit. (III. 23) as said above, while the Mit. omits two half verses that are found in Viś. (vide note 313). The verse 'a danta &c.' occurs in the Garuḍapurāṇa and the two half verses in Viś. omitted by the Mit. are also omitted in Garuḍa. So far the Garuḍapurāṇa agrees with the arrangement preserved in the Mit. But it does not agree entirely with the Mit. The verse 'ādanta &c.' is III. 23 in the Mit. and occurs before 'ahasavadatta' but in the Garuḍa it occurs before 'trirātram daśarātram vā' (which is III. 18 in the Mit.). Besides verse 23 of the Mit. is read differently in the Garuḍa (śaśa dvādaśa varṇa-

nām tathā pañcadaśaiva ca ; trīṃśad dināni ca tathā bhavati preta-sūtakam). It must therefore be said that the Garuḍapurāṇa represents an intermediate stage of readings between Viś. and the Mit. As the Garuḍapurāṇa was a popular work read by and recited for the benefit of slightly educated or illiterate people, it often introduces changes to suit their understanding. For example, the Mit. (I. 296) reads (as also Viś.) 'sūryaḥ soma mahiputraḥ somaputro bṛhaspatiḥ', while Garuḍa reads (chap. 101. 2) 'sūryaḥ soma mangalaś ca budhaś caiva bṛhaspatiḥ,' thus substituting the well-known words Maṅgala and Budha for mahiputra and somaputra. The verse 'kṛtāgnikāryo bhūñjīta' (I. 31 in the Mit.) is placed by Viś. after 'ekadeśam - upādhyāya,' while the Mit. places it three verses earlier. The Garuḍapurāṇa here agrees with the Mit. In some cases Garuḍa strikes an independent path. For example, in Yāj. I. 11 Viś. reads 'māse'to jātakarma ca,' the Mit. reads 'māsyete jātakarma ca' while Garuḍa (chap. 93. 11) gives the easy reading 'prasave jātakarma ca'. Mit. reads (Yāj. I. 76 b) 'tyajan dāpyas-trītiyañśam-adrayo bharanāṣṭrītyāḥ'. Viś. omits the whole verse, while Garuḍa omits I. 76a (of Mit.) and reads the other half as 'śuddham tyajamstrītiyañśam dadyadabharanāṣṭrītyāḥ' (95. 23b). Verses I. 91-92 of the Mit. on the offspring of mixed marriages are differently read by Viś. (I. 90-91), while the Garuḍa (96. 1b) has the same half verse as the Mit. I. 91a and the same half verse (96. 3a) as Viś. (91b) and reads the two half verses between them as 'jāto'nibasthastu śodrayaṇi niśadaḥ parvatopī va || māhiṣyaḥ kṣatriyajāto vaiśyayāṣṭ mlecchasañjñitāḥ'.

The foregoing makes it clear that the text that the Garuḍapurāṇa had before it could not have been older than that commented upon by Viśvarūpa and that it represents a stage intermediate between Viś. and the Mit.

The above gives rise to an important question whether one can detect several strata in the Yājñavalkya-smṛti. From the fact that the sūtra of Śaṅkha-Likhita cites Yājñavalkya among the promulgators of dharmasāstras (vide note 137), while Yāj. himself includes Śaṅkha-Likhita among the propounders of dharma (note 258), it may be plausibly said that Śaṅkha-Likhita refer to an earlier Yājñavalkya-smṛti than the extant one. Beyond this there is no evidence to establish that there was an earlier version of the present smṛti. A comparison of the readings of Viśvarūpa and the Mit.

with those in the *Agne* and *Garuḍa* purāṇas has established that the text of the *smṛti* no doubt underwent slight verbal changes between 800 and 1100 A. D. and that a few verses were added and also omitted during these centuries. But the text remained in the main the same from 700 A. D. What the original *smṛti* contained, whether it was in prose or verse or both and whether it dealt with only *ācāra* and *prāyaścitta* sections are questions on which conjectures may be advanced, but there are no substantial materials for arriving at even tolerably certain conclusions.

Yājñavalkya's work is more systematic than that of Manu. He divides the work into three sections and relegates all topics to their proper positions and avoids repetition. He treats of almost all subjects that we find in Manu, but his treatment is always concise and he makes very great and successful efforts at brevity. The result is that for the 2700 verses of Manu, he requires only a little over a thousand. He often compresses two verses of Manu into one, e. g. Manu II. 243, 247-248 are equal to Yāj. I. 49, Manu III, 46-48 and 50 are concisely put in one verse by Yāj. (I. 79); vide also Manu IV. 7-8 and Yāj. I. 128 (contain almost same words also), Manu IV. 84-85 and Yāj. I. 141. In a few cases Manu and Yāj. convey the same meaning in one verse without compression, e. g. Manu III. 70 and Yāj. I. 102, Manu III. 119 and Yāj. I. 110, Manu VII. 171 and Yāj. I. 348, Manu VII. 205 and Yāj. I. 349. The correspondence of Yājñavalkya's words with the text of Manu is in most cases very close, so much so that one cannot help feeling that Yāj. had the Manusmṛti before him and purposely made an attempt to abridge the somewhat loose expressions of Manu. The passages set forth above as examples of compression will also serve as illustrations of this fact. The word *Kāya* (from *Ka*) is used by both in the sense of 'prajāpatya form of marriage' (Manu III. 38 and Yāj. I. 60); vide also Manu II. 109 and Yāj. I. 28, Manu III. 43-44 and Yāj. I. 62, Manu V. 26-27 and Yāj. I. 178-179, Manu VII. 56 and Yāj. I. 312 for further close agreement in phraseology. Yāj. adds some subjects which have either no counterpart in our Manu or which are only noticed in passing by Manu. The Manusmṛti contains nothing corresponding to the *Vināyakaśānti* and *Grahaśānti* of Yāj. (I. 271-308). Yāj. gives a detailed treatment of five kinds of ordeals (II. 95-113), while Manu makes only a cursory reference to the ordeals of fire and water (VIII. 114). Yāj.

contains considerable anatomical and medical matter (III. 75-108), which is wanting in Manu. On the other hand there are some subjects on which Yāj. is silent though they are dealt with in detail by Manu. This is the case with the account of the origin of the world.

The whole of the Yājñavalkya-smṛti is written in the classical Anuṣṭubh metre. Though the author's great aim has been to be concise, his verses are hardly ever obscure. The style is flowing and direct. There are not many un-Pāṇinian expressions, though he employs 'pūjya' in I. 293 and 'dūṣya' in II. 296. In the latter case both Viśvarūpa and Aparārka avoid the fault by reading differently. The verse 'kulāni jāṇayah śrenyo' is ungrammatical (Trī. ed. II. 34), as 'jāni', and 'śreni' must be in the accusative case. According to the Mīt. Yājñavalkya addressed his words to Sāmaśravas and other sages (vide com. on I. 1. 178 and 330-333). In this the Mīt. is probably drawing upon the Br. Up. (III. 1. 2) where Yāj. asks Sāmaśravas to take away the 1000 cows. The sages interpose (vide III. 118, 129) as in Manu, while the great teacher is passing in review one topic after another. The teacher himself addresses his auditors (as in I. 178 'śrīmadhvani').

It is said that the sages approached Yājñavalkya in Mithilā and requested him to impart to them the dharmas of the varṇas, āśramas and others. The contents of the work may be briefly summarised as follows :—Kāṇḍa I. fourteen *vidyās*; twenty expounders of dharma, sources of dharma; constitution of a *parijad*, the *saṁskāras* from Garbhādhāna to marriage, upanayana, its time and other details, every day duties of brahmachāri, persons fit to be taught, what things and actions a brahmachāri was to avoid, period of studenthood; marriage, qualifications of girl to be married, limits of *sapinda* relationship, intercaste marriages; the eight forms of marriage and the spiritual benefits therefrom, guardians for marriage, Kṣetrajña son, grounds of supercession of wife, duties of wife; principal and intermediate castes, duties of householder and keeping sacred domestic fire, the five great daily yajñas; honouring a guest, madhuparka, grounds of precedence, rule of the road, privileges and duties of the four varṇas, ten principles of conduct common to all, means of subsistence of a householder, and solemn vedic sacrifices; duties of *snataka*, days of cessation from study; rules

about prohibited and allowed food and drink ; rules about flesh-eating ; purifications of various materials, such as metal or wooden vessels ; gifts, who is fittest to accept them, who should accept gifts, rewards of gifts, gift of cow, rewards of other gifts, highest gift is knowledge ; śrāddha, proper time for it, proper persons to be invited at it, unfit persons, the number of Brāhmaṇas to be invited, procedure of śrāddha, various śrāddhas such as pārvaṇa, vṛddhi, ekoddṣṭa ; sapindiakaraṇa ; what flesh to be offered at śrāddha, reward of offering śrāddhas ; propitiatory ceremonies as regards Vināyaka and the nine grahas ; rājadharmā, king's qualifications, ministers, *purchita*, royal edicts, king's duties of protection, administration of justice, taxation and expenditure, allotment of the day to various duties, constitution of maṇḍala, the four expedients, the six guṇas, fate and human effort, impartiality in punishment ; units of measure and weight, grades of fine ; Kāṇḍa II. members of hall of justice, judge, definition of vyavaharapada, rules of procedure, plaint, reply, taking security, indicia of a false party or witness, conflict of dharmaśāstra and arthaśāstra ; means of proof, documents, witnesses, possession ; title and possession, gradation of courts, force, fraud, minority and other grounds of invalidity, finding of goods, treasure trove ; debts, rates of interest, debts of joint family, what debts of father son need not pay ; devolution of debts ; suretyship of three kinds, pledge ; deposit ; witnesses, their qualifications and disqualifications ; administering oaths, punishment for perjury ; documents ; ordeals of balance, water, fire, poison and holy water ; partition, time of it, wife's share on partition, partition after father's death, property not liable to partition, joint ownership of father and son ; twelve kinds of sons ; illegitimate son of śūdra, succession to a sonless man, re-union, exclusion ; husband's power over wife's *strīdāna* ; boundary disputes ; dispute between master and herdsman ; sale without ownership ; invalidity of gift, rescission of sale ; breach of contract of service ; slavery by force ; violation of conventions ; non-payment of wages ; gambling and prize fighting ; abuse, defamation and slander ; assault, hurt etc. ; sāhasa ; partnership ; theft ; adultery ; miscellaneous wrongs ; review of judgment ; Kāṇḍa III. cremation and burial ; offering of water to various deceased persons ; for whom no mourning was to be observed and no water to be offered ; periods of mourning for various persons ; rules for mourners ; impurity on birth ; instances of immediate purification on death or birth ; means of purification, such as time, fire, ritual,

mud etc ; rules of conduct and livelihood in distress ; rules for forest hermit ; rules for a *yati* ; how the individual soul is clothed in a body ; various stages of the foetus, number of bones in the body, the various organs such as liver, spleen etc. ; the number of arteries and veins ; reflection over ātman, use of music in the path of *mokṣa* ; how the originally pure ātman is born among impure surroundings ; how some sinners are born as various kinds of animals or inanimate things ; how *yogin* attains immortality ; three kinds of actions due to *saṁtva*, *rajas* and *tamas* ; means of *ātmajñāna* ; the two paths, one to immortality and the other to heaven ; the various diseases from which sinners suffer ; purpose of *prāyaścittas* ; names of 21 hells ; the five mortal sins, and other acts similar to them ; *upapātakas* ; *prāyaścittas* for Brahmana murder or for killing other persons ; *prāyaścittas* for drinking wine, for other mortal and venial sins and for killing animals of various sorts ; greater or lesser expiation according to time, place, age, ability ; ostracising the non-conformist sinner ; secret expiations ; ten *jamas* and *niyamas* ; *Sāntapana*, *mahāsāntapana*, *tapakrocchra*, *parāka*, *cāndrāyana* and other expiations ; rewards of reading this smṛti.

Besides the four vedas, Yāj. refers to the Vedāṅgas as six and enumerates fourteen vidyās (four Vedas, six aṅgas, purāṇa, nyāya, Mīmāṃsā, dharmaśāstra). He refers to the Āraṇyaka and Yogaśāstra composed by himself. Āraṇyakas in general are spoken of in I. 145 and Śukriya Āraṇyaka in III. 309. The Upaniṣads are mentioned in III. 189, where purāṇas are mentioned in the plural. Itihāsas, Purāṇa, Vākyaśāstra, and Nārāyaṇī gāthās are mentioned in I. 45 (also I. 101 for purāṇa and itihāsa). He enumerates at the commencement nineteen authors on *dharma* besides himself. But it is remarkable that in the body of the work not one individual author of a dharma-śāstra is mentioned by name. He speaks of *Ānvikṣiki* (Metaphysics) and *Dandaniti* (I. 311). He lays down the dictum that where dharmaśāstra and arthaśāstra conflict, the former shall prevail (II. 21). He speaks of smṛtis in general (II. 5 and I. 154). In III. 189 he speaks of sūtras and bhāṣyas. What works are intended it is most difficult to say ; the only extant bhāṣya which can be said with certainty to be older than the extant Yāj. smṛti is that of Patañjali. He refers to other writers on dharma in the word ' eke ' (I. 36). The view referred to there occurs in Baud. Dh. S. 1. 2. 4.

Yājñavalkya agrees very closely with the Viṣṇudharmasūtra. What conclusions are to be drawn therefrom has been discussed above (see sec. 10). Similarly there is close correspondence between the Kautiliya and Yāj. If there is any borrowing at all, it must follow from the date above assigned to the Kaṇṭīliya that it is Yāj. who borrows. There are numerous passages in Yāj. that show remarkable agreement with the text of Manu. But there are several points on which Yāj. differs from Manu and shows in general a more advanced state of thought and feeling than the Manusmṛiti. The following are the principal points wherein Yāj. differs from Manu. Manu seems to allow a Brāhmaṇa to marry a śādra girl (III. 13), while Yāj. emphatically states it as his opinion that this is wrong (I. 59); Manu first describes the practice of *niyoga* and then severely condemns it (9. 59-68), while Yāj. does not condemn it (I. 68-69). Manu enumerates eighteen vyavaharapadas; Yāj. does not expressly enumerate them in one place, though he defines vyavaharapada and adds verses of a miscellaneous character (*prakirṇaka*) in his section on vyavahāra. Manu is silent about the rights of inheritance of the widow of a sonless man and gives only a vaguely expressed order of succession, while Yāj. places the widow at the head of all heirs and enumerates several classes of heirs in a regular order. Manu condemns gambling outright (9. 224-226), while Yāj. brought it under state control and made it a source of revenue to the king (II. 200-203). There are several other matters which Yāj. treats at much greater length and more systematically than Manu, e. g. ordeals (as indicated above), means of proof in courts (Manu altogether ignoring documentary evidence, though he knew documents 8. 51-52), rules of procedure in courts (compare Manu 8. 53-56 with Yāj. II. 5-11 and 16-21), the doctrine of possession and prescription (Yāj. II. 24-29 and Manu 9. 44 and 54). All these points tend to show that the Yājñavalkya smṛiti is much later than the extant Manusmṛiti.

The Yājñavalkya-smṛiti seems to have taken the section on Vināyakaśānti from the Mānavagrhya-sūtra (II. 14); verses 281-283 of Yāj. (I) occur in the Mānavagrhya II. 14, but in a different order.³¹⁶ The Mānavagrhya takes the Vināyaka to be four, while Yāj. says that there is a single Vināyaka, whose appellations are Mita. &c.

³¹⁶ अथातो विनायकान् व्याख्यास्यामः । शालकटकुटश्च कूष्माण्डश्च राजपुत्रश्चोत्तमश्च (दुप्रश्न निनश्च १) देवयजनश्चेति । मल्लवृक्ष II. 14. 1-2 : विनायकः कर्मविप्रसिद्धिद्वयार्थं विनिर्वाजितः ।

The details of information about Vināyaka in Yāj. (I. 272-276) appear to be versified from the prose²¹⁷ of the M. Gr. S. The details of worship also and the *mantra* (Yāj. I. 291) are taken from the same work (vide M. Gr. S. II. 14. 30 for the *mantra*). At one time the section on Vināyakaśānti was thought to be a sure indication of the late date of Yāj. But since the discovery of the Mānavagṛhya that position had to be given up. In the Baudhāyana-dharmasūtra (II. 5. 21) we have Vināyaka and his several appellations (in the *tarpaṇa*). Aparārka on Yāj. I. 275 quotes a long passage from the Baijāvāgṛhya which bears a very close correspondence in phraseology to the passage from the M. Gr. S. quoted above and which gives the names of the four Vināyakas as Mita, Saṁmita, Śalakaṭaṅkaṭa and Kuśmāṇḍa-rājanputra.

The Yājñavalkya-smṛti stands in a very intimate relation to the white Yajurveda and the literature that clusters round it. Most of the *mantras* quoted (in part) or referred to by Yāj. occur in the Rgveda as well as in the Vājasaneyi-saṁhitā (e. g. in Yāj. I. 22, 24, 229, 230, 238, 239, 247). But there are a few *mantras* that do not occur in the Rgveda, but only in the Vājasaneyi-saṁhitā or other saṁhitās (e. g. 'yavosi' in Yāj. I. 230, which is Vaj. S. 5. 26, 'ye samānā in Yāj. I. 254 which is Vaj. S. 19. 45, 'imam deva' and 'udbudhyasva' in Yāj. I. 300 which are Vaj. S. 9. 40 and 15. 54, 'annāt pariśrutah' and 'kāṇḍāt' in Yāj. I. 301 which are Vaj. S. 19. 75 and 13. 20). Verses (Yāj. III. 191-197) are a paraphrase of certain passages of the Bṛhadāraṇyaka Upaniṣad, so much so that the very words of the latter are used throughout in the former, as the

...मितश्च संमितश्चैव तथा सालकटङ्कुटो । कृष्माण्डो राजपुत्रश्च जपेत् स्वाहासमन्वितान् ।
नामभिर्द्यौलभ्यैश्च लभस्कारसमन्वितः ॥ पाञ्च. I. 267. 281-82 (Tri. ed.). The Mit.
seems to have read: '० कटङ्कुटो । कृष्माण्डो राजपुत्रश्च.'

- 217 एतरेष्विगतानामिमानि रूपाणि भवन्ति । लोष्ट्रे मुद्राणि । तृणानि छिनत्ति । अङ्ग्रेषु लेहान्
लिङ्गति । अपः स्वप्ने पश्यति । मुण्डान् पश्यति । जटिलान् पश्यति । काषापवातसः
पश्यति । उग्रान् लुकरान् गर्दभान् दिशवीर्यादीनन्यान्वाप्रपतान् स्वप्नान् पश्यति ।
अन्तरिक्षं क्रामति । अश्वान् ब्रजन्मन्यते वृष्टौ मे कथिदनुमजति । एतः सलु विनावके-
राविष्ठा राजपुत्रा लक्षणवन्तो राज्यं न लभन्ते । कन्याः पतिकामा लक्षणवत्यो भर्तृन्
लभन्ते । ... रुषिकराणां रुषिरल्पफला भवति । मानवगृह II. 14. 3-21
(ed. by Krauer)

quotations given below will show.¹¹⁸ Then again Yāj. very closely agrees with the Pāraskaraśrahyasūtra as was pointed out by Dr. Stenzler in his introduction to the edition of Yāj. (1849, Berlin) and in the journal of the German Oriental Society (VII. 527). Viśvarūpa points out that Yāj. I. 142-143 are based upon Pāraskara. The *mantra* 'ayaṁ me vajrah' in Yāj. I. 135 (Trivandrum ed.) is given in Pāraskara-grhya II. 7. 7. In the following also there is close verbal correspondence¹¹⁹ between Yāj. and the P. Gr. S. Yāj. III. 1-2 and P. Gr. S. III. 10. 1, 3, 8-9 and 12; Yāj. III. 3 and P. Gr. S. III. 10. 16 and 19-20; Yāj. III. 4 and P. Gr. S. III. 10. 46-47; Yāj. III. 16 and P. Gr. S. III. 10. 26-27. Similarly the verses of Yāj. on śrāddha (I. 217-270) offer many points of contact with the śrāddha-kalpa of Kātyāyana edited by Dr. Caland (pp. 127-130 of his work 'Ahnenult. &c.' From these facts Dr. Jolly concludes that Yājñavalkya's work goes back to a dharmasūtra of the White Yajurveda (H. v. S. p. 21). In another place Dr. Jolly hazards another conjecture based on the close correspondence between Yāj. and the Viśṇudharmasūtra that he probably belonged to the Kāthaka school of the Black Yajurveda (Journal of Indian History, 1924, p. 7). Yāj. also shows great similarity to the Kauṭīliya and borrows the Vinayaka-śānti from

¹¹⁸ स ह्यग्नेर्विजिह्वरयः सधर्मेरेतमेतु । द्रष्टव्यसुदध मन्त्रयः श्रान्त्यन्तर द्विजातिभिः ॥
याज्ञ. III. 191; compare सुहृदारण्यक II. 1. 5. and IV. 5. 6 'आत्मा वा अग्ने
द्रष्टव्यः श्रान्त्यन्तरः &c.'; य एतन्नेव विभुर्निधे चारव्यवधमश्रिताः । उपसन्ने द्विजाः
सर्वे अदवा परया पुताः ॥ कमसि समवन्तवर्धिरहः शुक्रं तथोत्तरम् । अयमर्न देव-
लोकं च सवितारं सोऽनुतम् ॥ ततस्तान् गुरुभ्योऽय मानसो ब्रह्मलोकिकान् । &c.
याज्ञ. III. 192-194; compare सुहृदारण्यक VI. 2. 15 ते न एवमेतद्धृदुर्ध्वं चामी
अरण्यं धृष्टा सत्यमुपसन्ने तेर्विर्मगंमवाग्मि ... तान् देवतान्गुरुषो मानस एव मत्स-
ल्लोकान् समवन्ति.' The next three verses of Yāj. summarise सुहृदारण्यक
VI. 2. 15 using the last words of the latter 'कीटाः पतङ्गा यदिदं दम्बशूकम्'.

¹¹⁹ षोडशाक्षस्य संविष्यामष्टकायामध्यासि वा । जलभ्यो हृन्मसां कुर्यादुत्सर्गं विधिवद् द्विजः ॥
याज्ञ. I. 142; compare परस्कर II. 12. 1-2. (Venkateswara press ed.)
'पेषणं रोहिण्यां मध्यमया ऋष्टकायामध्यासात्सृजेत् । उदकान्ते यथा &c.'

¹²⁰ * सप्तमाद् दशमद्वापि ह्यग्नेर्धोऽभ्युपगन्तव्यः । उपसन् शोभ्यदपमनेन पितृदिद्विपुताः ॥
याज्ञ. III. 3; 'सर्वे ह्यग्नेर्धोऽभ्युपगन्तव्यस्तममात्पुरुषाद्दशमद्वा । ... सत्यस्वानमि-
कषापनोवाप नः शोभ्यदपमनि दक्षिणानुसा निमज्जति ।' परस्कर III. 10. 16
and 19-20.

the Mānavagrhyasūtra. From these facts one may argue at least with as much logic and force as underlies Dr. Jolly's guess-work that Yāj. probably belonged to the Mānava school of the Black Yajurveda or to the school of Kautilya. If Yāj. knew his business as a writer on Dharmasūtra, he must have consulted the works of his predecessors and his work is bound to show traces of that fact. One may conclude at the most that the author of the Yājñavalkya-smṛti may have possibly been a student of the White Yajurveda and so the *mantras* of the White Yajurveda and the Gṛhyasūtra of Paraskara were far more familiar to him than the other Vedas, sūtras, smṛtis, and other works. No such conclusions that there was a dharmasūtra of the White Yajurveda and that the Yājñavalkya-smṛti was based thereon are warranted by the facts so far discovered.

For settling the date of Yāj. we need not consider the evidence after the 9th century. For in the first quarter of that century (as we shall see later on) Viśvarūpa wrote his extensive commentary on Yāj. That he was separated from Yāj. by many centuries follows from several considerations. Not only had numerous various readings arisen in the text of Yāj. when he wrote, but various interpretations of the same words and verses of Yāj. had arisen. For example, he gives several meanings of the words 'putronanyāśritadravyah' (in Yāj. II. 47), 'samudrah' (II. 41); he gives different interpretations of I. 265, II. 160, II. 173 &c. He refers to the interpretations of his predecessors in several places by the word 'anye' (I. 3, 25, 155, 169; II. 21, 119, 121; III. 201, 209, 246 &c.). In several places he appears to be referring to two other interpretations than his own (vide e.g. II. 250, the words 'kecittu' and 'anye tu' and the same words on III. 261 and 264). That Viśvarūpa had before him actual commentaries on Yāj. and was not merely giving scholastic interpretations started by himself is made very clear in several cases by his actually citing certain portions from those works. On I. 252 Viśvarūpa says 'others take from somewhere the following śloka (then the śloka is quoted), but this śloka is of no help, as its origin is not known'.³²¹ Similar words occur in the

321 अन्ये तु कृतान्निद्रागमयन्ते श्लोकं पठन्त—'यः सविष्टकृतं तेन दुधविपण्डेन योजयेत् । विधिज्ञस्तेन भवति पितृहा भोजनार्थे ॥ इति । अयं स्वापष्टमूलत्वाद्वाक्यवत्कार । विशदय on या. I. 252.

comment³²² on Yāj. III. 222. On II. 193 he styles some predecessor as 'paṇḍitarhmanya' and on III. 257 he ridicules a predecessor who regards the verse of Manu IV. 222 as an arthavāda by saying that that commentator wanted to show off that he knew the technical term arthavāda.³²³ It is not unlikely that Viśvarūpa in this last passage refers to some ancient commentator of Manu such as Asahāya. In the *Prāyaścittamayūkha*,³²⁴ Nilakantha (Benares edition of 1879) says that Śaṅkara in his *Bhāṣya* on *Brahmasūtra* (III. 4. 43) explained the application of Yāj. III. 226. Unfortunately in the printed editions of Śaṅkara I could not find this. But from the *Bhāmati* where Yāj. III. 226 is explained, it is clear that the passage must have occurred in the text of Śaṅkara used by the *Bhāmati*. Dr. Jolly lays great emphasis in assigning a late date to Yāj. on the fact that Kumārila, who cites Manu, Gautama, Āpastamba, Baudhāyana frequently, ignores the Yājñavalkya-smṛti altogether. But this silence of the great mīmāṃsaka can only mean that he did not assign the same pre-eminent and venerable position to Yāj. that he assigned to Manu, Gautama and others. Dr. Jolly himself is prepared to place Yāj. three or four centuries earlier than Kumārila. It will be shown hereafter that Nārada and Bṛhaspati cannot be placed later than 500 A. D. and may have flourished two or three centuries earlier still. On a comparison of their doctrines with those of Yāj. it will have to be conceded that they represent a far greater advance in juristic principles and exactitude than Yāj. So the latter cannot be placed later than the 3rd century A. D. As Yāj. is shown above to have followed the Manusmṛti and the Kauṭīliya his smṛti cannot be placed earlier than the first century B. C. We shall not be therefore far from the truth if we place his smṛti somewhere between the first century B. C. and the third century of the Christian era. In the *Laṅkāvatārasūtra* (ed. by B. Nanjio, 1923,

322 अन्ये तु कुलविद्वांसमत्येवं श्लोकं पठन्ति-रागाद् द्वेषात् प्रमादाद्वा स्वतः परत एव वा । यो ह्यस्याद् ब्राह्मणं कथितं स सर्वो महद्वा भवेत् ॥ इति । तत्त्वविद्वान्मूलत्वाद् विचार्यम् । विचार्य ०० वा. III. 222.

323 अन्ये तु भुक्त्वातोऽन्यतमस्यान्नमित्येवमर्थान्तर्येवात्वेन व्याचक्षते । ... न चात्र किञ्चिदर्थवादसाहचर्यमस्य स्यात् । अन्तर्येवादो नाम वाक्यमकारोस्ति तमस्यैव ज्ञाना-मीत्येतावन्निदानायाः । इत्युपेक्षणीयम् । विश्व ० ०० बाङ्ग. III. 257.

324 श्रीशङ्कराचार्योस्तु कामनोऽव्यवहार्यस्तु इत्यकारादप्येवमेवैव ग्राह्यवत्कथयन्तो यद्विद्वत्प्रवचन-मतेराचार्योस्ति सूत्रे कृतमाचार्यविरचितकाम्यवर्चादिवरम् ॥ पापभिक्षम. p. 7.

Kyoto) gāthas 814-816 are 'Kātyāyanah sūtrakartā yājñavalkastathaiva ca ... Valmīko Māsurākṣaśca Kautilya Aśvalāyanaḥ ! ...'. From the context it appears that the author of the smṛti is referred to as Yājñavalka.

Dr. Jolly (R. u. S. p. 21) following Dr. Jacobi (Z D M G 30, p. 306) thinks that Yāj. shows an acquaintance with Greek astrology. Dr. Jacobi's position amounts to this that the naming of the week days after the planets was established among the Greeks towards the end of the 2nd century A. D. and as the names of the week days and the arrangement of the planets in correspondence with them was borrowed by the Indians from the Greeks, no Indian work which enumerates the week days or arranges the planets in the well-known sequence (of Sun, Moon, Mars &c.) could have been composed before the third century after the Christ. As is very often the case with Western Sanskrit scholars in matters of Indian chronology, this grand generalisation is based upon very slender data. The premises are mere assumptions without hardly any evidence worth the name to support them. No one knows exactly when the week-days were named and who were the people that first employed the current names of the week-days. It is well-known that as far back as the days of Herodotus the Egyptians had a presiding deity for each day and that in the times of Julius Caesar there were days of Saturn (*vide* I. A. vol. 14, p. 1, General Cunningham's article for the Indian origin of week-days). At least from the third century B. C., as vouched for by the 13th edict of Aśoka, India was in close touch with Syria and Egypt, where Buddhist missionaries had been sent by Aśoka while Antiochus and Ptolemy ruled in the two countries respectively. Therefore, if Indians at all borrowed the week-days and the arrangement of planets from foreigners, there is nothing to prevent us from holding that they borrowed them from the Egyptians. The earliest dated Indian record wherein a week-day is mentioned is the Erap Inscription of 484 A. D. (Gupta Inscriptions p. 89) where we have "Suraguror divase." It is to be noticed that Yāj. does not mention the week-days. In l. 296 he mentions the nine *grahas* in order as the Sun, the Moon, Mars (the son of the earth), Mercury (the son of Soma), Jupiter, Venus, Saturn, Rahu, Ketu. No one can gainsay that at least the Sun, the Moon, Brhaspati and Venus were known to the R̥gvedic India. Brhaspati in the highest heaven is

spoken of in the *R̥gveda*³²⁵ and the conjunction of Jupiter and *Tiṣya* (constellation of *Puṣya*) is spoken of in the *Tai. Brāhmaṇa*.³²⁶ We know so very little of the ancient astronomical science in ancient India that one must think twice before dogmatising. *Yāj.* nowhere mentions the zodiacal signs (*rāśis*) and probably did not know them. Not only so, in his day the *nakṣatras* were still arranged from *Kṛtikā* to *Bharaṇī* as was the case in the *Tai. S.* IV. 4. 10. Vide *Yāj.* I. 268 (*Kṛtikādi bharaṇyantan*). We know from *Varāhamihira* that in the 5th century A. D. the signs of the zodiac and the arrangement of *Nakṣatras* from *Aśvini* to *Revatī* were established facts in all parts of India. Therefore *Yāj.* who uses the ancient arrangement of *Nakṣatras* cannot be placed so late as the 4th century A. D. When *Yāj.* (I. 86) speaks of "sushe indau" we should not, following such commentaries as the *Mit.*, connect the words with the signs of the zodiac or the houses of the horoscope. *Viśvarūpa* does not speak of *rāśis* in this connection, but of *Nakṣatras* only. From very ancient times certain *Nakṣatras* had come to be regarded as auspicious or suitable for particular acts. The *Tai. Br.* directs that one should not finish a thing or begin to sacrifice on a *nakṣatra* with an evil name. The same *Brahmaṇa* says that ploughing was to be begun on the *Maitra* asterism (*Anurādhā*) and consecration of fire on the *Ādiya* *nakṣatra*. Even the *R̥gveda* speaks of auspicious days³²⁷ and the *Tai. Br.* speaks of *Deva-nakṣatras* and *Puṇyahas*, and says that a daughter should be given away in marriage on the *Svātī* *nakṣatra* if she was desired to be her husband's favourite.³²⁸ Vide *Baudhāyana Gṛhya* (I. 1) for the marriage *nakṣatras*; also *Āp. Gr. S.* II. 15. 12-14, *Gobhila Gṛhya* 4. 4. 28 and 2. 1. 1. Therefore, when *Yāj.* speaks of planets being badly placed (I. 307), or of *Vyātīpātā*, *Gajacchaya* and the passing

325 बृहस्पतिः । पथमं जायमानो महे ज्योतिषः परं ज्योतिः । ऋग्वेद 4. 50. 4.

326 बृहस्पतिः पथमं जायमानस्तथं नक्षत्रमभिसंबभूव । ते. भा. 3. 1. 1. 5.

327 तस्मद्वह्नीलनामस्थिष्ठे नावस्थेन घनेन यथा पापाहे कुरुते तादृगेव तद् । ते. भा. I. 5. 2. 6.

328 मेघेण रूपेण ... आदित्येन आदधते । ते. भा. 1. 8. 4. 2.

329 स्तोत्रं विधेः सुदिनमे अह्नाम् । ऋग्वेद VII. 88. 4.

330 काम्येव देवमक्षयानि तेषु कुर्वति वृत्तकारी स्यात् पुण्याह एव कुरुते । ते. भा. I. 5. 2. 9.
या काम्येन कुर्वितं पिबा स्यादिति नो निरुपाया दृष्यात् । ते. भा. 1. 5. 2. 3.

(sankrama) of the Sun (I. 218), we have no right to connect this with the *rāśis*. In III. 171 and 172 he speaks of only the conjunction of planets and of the passage (of them) through *tārās* and *nakṣatras*. The Baud. Dh. S. II. 5. 23 speaks of the nine *grahas* in the same order as that of Yāj. Therefore there is hardly any evidence to show that Yāj. knew more astrology than was current in the days of the Brāhmanas and the Grhyasūtras. Yāj. (in II. 240-241) speaks of the fine to be imposed on those who counterfeited "nāpaka" (coins) and on those examiners of "nāpaka" who falsely declared a good coin to be counterfeited and *vice versa*. Mr. Jayasval (Calcutta Weekly Notes, vol. 17, p. CLIX) says that nāpaka is the gold coin of the Kushans bearing the picture of the Goddess Nanaia and that the Kushans did not rise to importance before 78 A. D. This would place Yāj. after 100 A. D. But it must be remembered that this connection between the Goddess Nanaia and the word "nāpaka" is quite conjectural and that the chronology of the Kushans is far from being settled.

Yāj. speaks of the sight of yellow-robed people as an evil omen (I. 273), which is probably a reference to the Buddhists; though it has to be remembered that he prescribes old yellow (kaṣāya) robes for his seeker after *mokṣa* (III. 157). He speaks of the founding of monasteries of Brāhmanas learned in the Vedas (II. 185). The philosophical doctrines contained in the third section (verses 64-205) approach that phase of the Vedānta that was taught by Śaṅkara. *Vide* particularly III. 67, 69, 109, 119, 125, 140. He employs in elucidating the philosophy of ātman the well-known examples of ghaṭākāśa and of the reflection of the Sun in water (III. 144), of the various ornaments made from gold, of the spider spinning webs out of his own body (both in III. 147), of the actor representing various parts (III. 162). All these illustrations frequently occur in Śaṅkara's Śārīrakabhāṣya (e. g. ghaṭākāśa on II. 1. 14, spider on II. 1. 25). All these points, however, are of very little use in arriving at a definite age for the smṛti of Yāj. The foregoing discussion has established that Dr. Jolly's date (*viz.* 4th century A. D. in R. u. S., p. 21) is much later than the data warrant. There is nothing to prevent us from holding that the extant smṛti was composed during the first two centuries of the Christian era or even a little earlier.

Besides the Yājñavalkya-smṛti we have to reckon with three other works connected with the name of Yājñavalkya, viz. Vṛddha Yāj., Yoga-Yāj., and Brhad-Yāj. All these three works are comparatively ancient. Viśvarūpa quotes (vide note 219 above) two verses of Vṛddha-Yājñavalkya saying that many writers on dharma have been born and will be born and enumerating ten such writers. The Mīr. and Aparārka quote Vṛddha-Yājñavalkya frequently. One quotation cited from Vṛddha-Yāj. by Mādhava refers to the means of proof in case of doubt whether there was a partition.³³¹ So Vṛddha-Yāj. wrote also on Vyavahāra. Most of the quotations occur in the prāyaścitta section. It is interesting to note that one of these quotations in Aparārka³³² regards the touch of Parasikas as on the same level with that of Caṇḍālas, Mlecchas and Bhīllas. The Dayabhāga³³³ says that Jitendriya cited the words of Brhad-Yājñavalkya (viz. "sodaro nānyamārjāḥ"). The Mīr. cites Brhad-Yājñavalkya on prāyaścitta. So this also is a work that must be held to be earlier than 1000 A. D. Yāj. himself is styled Yogīśvara by the Mīr. and other works, but Yoga-Yājñavalkya is a different work from the Yāj. smṛti and existed probably prior to the latter work. Yāj. (in III. 110) claims the Yogasūtra to be his own work. So either Yāj. the author of the smṛti composed such a work or the author of the smṛti in order to glorify it claimed that he was the same as the author of a well-known Yogasūtra ascribed to a Yājñavalkya. At all events Yoga-Yājñavalkya existed certainly much earlier than 800 A. D. Vācaspati-miśra in his commentary on the Yogasūtrabhāṣya quotes a half verse from Yogi-Yājñavalkya.³³⁴ Vācaspati wrote his Nyāyasūcinibandha in 898 (of the Vikram era) i. e. 841-42 A. D. Aparārka quotes profusely from Yoga-Yājñavalkya. One of the quotations (on III. 198-201) is an Ārya

331 विभागधर्मसंग्रहे बन्धुसदस्यमित्येति : । त्वभागाभावात् कार्वाण भवेद् द्वैतिकी क्रिया ॥
पराशरमाधवीय III, part 2, p. 571; compare याज्ञ. II. 140.

332 चण्डालपुङ्गवस्त्येच्छमित्यपरासकादिकम् । मङ्गपातकिनश्चैव स्पर्शनायास्त्येच्छकम् ॥
on याज्ञ. III. 29-30.

333 संसृष्टपदमेव वा सोऽदमभिधत्ते । अत एव बृहदाज्ञापनवचनं सोऽदो नान्यमानून इति
जितेन्द्रियेण लिखितम् । द्वावभाग p. 258 (ed. of 1829).

334 ननु द्विरप्यगर्भो योगस्य वका नान्यः पुरातनः — इति योगिवाज्ञापनवचनम्; कथं
— एतज्जलेर्षेणशङ्ककृतंत्वमित्याशङ्क्य &c. The words द्विरप्यगर्भो &c. occur in
the ms. of बृहद्योगिवाज्ञापनवचनम् XII. 5.

(on the duration of a *mātrā*³³⁵). The quotations refer to *prāṇāyāma*, *Gāyatrī*, bathing, *tarpaṇa* and *jñāna*. His position is that even a householder becomes *mukta* by performing his duties, by contemplating on *ātman* and by knowledge of the Vedānta, that the highest goal is reached by a combination of *jñāna* and *karma* and that the view that *mokṣa* results from knowledge alone is a sign of indolence.³³⁶ The Parāśaramādhyāya quotes a verse from *Yogi-Yāj.* saying that only the *Brahmanas* can pass through the four *āśramas*, the *Kṣatriya* through three (excluding the last), the *Vaiśya* through two and the *Śūdra* only through one (viz. that of householder).³³⁷ *Kullūka* on *Manu* (3. 1) quotes the view of *Yogi-Yāj.* that *Brahmacarya* extended to twelve years or five for each of the four *Vedas*.³³⁸

In the Deccan College Collection there are two mss. of *Yogi-Yājñavalkya* (Nos. 91 and 388 of 1899-1915) in twelve chapters and about 495 verses. The colophon at the end of the first chapter in the latter ms. describes it in the style of the *Bhagavadgītā*.³³⁹ *Yājñavalkya* is said to have learnt *Yogaśāstra* from *Brahmā* and expounds it to his wife *Gārgī*. The whole work deals with the eight *āṅgas* of *yoga*, their divisions and subdivisions. Out of the several quotations cited above from *Yoga-Yāj.* only one was found in this work. It contains a verse (I. 68 *aṣṭau grāsā munḥ proktāḥ &c.*) which is practically the same as *Baud. Dh. S. II. 7.*

335 अङ्गुलिमैक्षयितव्यं जाम्बोः परिमार्जनं चापि । तालव्रजमपि तज्ज्ञा मात्रासंज्ञं प्रशंसन्ति ॥
अपरार्क on याज्ञ. III. 198-201. This is उपनीति, a variety of अर्था. It occurs in the ms. of सूत्रयोगियाज्ञ. VIII. 12, where we read जाम्बोः परिमार्जनमथापि । तत्कालव्रजमपि &c.

336 स्वकर्मणामनुष्ठानान्स्वर्गात्मनिदर्शनात् । वेदान्तानां परिज्ञानाद् गृहस्थोपि विमुच्यते ॥
quoted by अपरार्क on याज्ञ. III. 57. This occurs in सूत्रयोगियाज्ञ. (ms.) XI. 47 : परिज्ञानाद्देवमुत्तिरेतदालस्यलक्षणम् । कायक्लेशमयाचक्षेव कर्म नेच्छन्ति पण्डिताः । ज्ञानकर्मसमायोगापरमाप्नोति पूरुषः । पृथग्भूतो न सिध्येन उभे तस्मात् समाश्रयेत् ॥
quoted by अपरार्क on याज्ञ. III. 205 : these two are सूत्रयोगि. IX. 34 and 28.

337 चत्वारो ब्राह्मणस्योक्तः आश्रमाः श्रुतिप्रोदिताः । क्षत्रियस्य त्रयः शोका द्वयोः के वैश्य-
शूद्रयोः ॥ quoted in परा. मा. vol. I, part 2, p. 153. This is योगयाज्ञवल्क्य I. 50.

338 वदाह योगियाज्ञवल्क्यः 'पतिवेद्यं ब्रह्मचर्यं द्वादशाब्दानि पथं वा'.

339 इति श्रीयोगब्रह्मवल्क्यगितासुपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे योगब्रह्मवल्क्यगार्गीसंवादे पथनेष्ट्याया.

22 and another verse (X. 19) which is a quotation from the Bhagavadgītā.¹⁴⁰ There is another ms. (No. 154 of 1875-76) in the same collection called Brhad-Yogi-Yājñavalkya-smṛti in twelve chapters and about 930 verses. Yājñavalkya in Mithilā is asked by Janaka and the sages and then expounds the following subjects:—how *mantras* are to be studied in connection with metre, deity, sage and *vinīyoga*, about *omkāra* or *praṇava*; seven *Vyāhrtis*; *Gayatri*; *nyāsa* of *Gayatri*; *sandhyopāsana*; *snāna*; *Japa*; *prāṇāyāma*; *dhyana*; *suryopasthana*; eulogy of *yoga*; eulogy of *Vedaśāstra*.

From the above it is clear that *Yoga-Yājñavalkya* and *Brhad-yogi-Yājñavalkya* are entirely different works and that the latter is comparatively an early work, as quotations from it are cited by *Vācaspatimiśra* (9th century) and *Aparārka*. The latter work contains numerous quotations from the *Bhagavadgītā* and the *Manu-smṛti* and a few from the *Yājñavalkyasmṛti* (the verse about the 14 *vidyāsthānas* is the same in both). So it must have been composed between 200 and 700 A. D.

There are many commentaries on the *Yaj. smṛti*. Out of these those of *Viśvarūpa*, *Vijñāneśvara*, *Aparārka* and *Śūlapāṇi* are the most famous. For these see sections 60, 70, 79 and 95 below. On account of the paramount importance of the *Mit.* in modern Hindu Law as administered by British Courts in the whole of India, the *smṛti* of *Yaj.* has indirectly become the guiding work for the whole of India and this position it richly deserves by its concise but clear statement of principles, its breadth of vision and its comparative impartiality towards the claims of both sexes and the different *varṇas*.

35. The *Parāśara Smṛti*

This work has been published several times, but the edition of *Jivananda* (part II, pp. 1-52) and that in the Bombay Sanskrit Series with the voluminous gloss of the great *Mādhava* are the best known. In the following pages *Jivananda's* edition has been used.

The *smṛti* of *Parāśara* must have been an ancient one as *Yāj.* (I. 4) mentions him among the ancient writers on *dharma*. But it is doubtful whether we possess the ancient *smṛti* of *Parāśara*. The extant *smṛti* is probably a recast of it as it mentions *Yāj.* in the first

chap. (p. 2). The Garuḍapurāṇa in chap. 107 gives a summary in 39 verses of the Parāśara-smṛti. In doing so it takes parts of the latter and pieces them together. For example, verses 2-4 in the Garuḍapurāṇa (chap. 107) are ' śrutiḥ smṛtiḥ sadācāro yaḥ kaścīd vedakartṛkaḥ | vedāḥ smṛtāḥ brahmanādaḥ dharmā Manvadibhiḥ sadā || dānam kaliyuge dharmāḥ kartāraṁ ca kalau tyajet | pāpakṛtyaṁ tu tatraiva śāpam phalaṁ varṣataḥ || acūrāt prapūyāt sarvaṁ sat karmāṇi dīne dīne | sandhyā snānam japo homo devatithyādi-pūjanam || '. These are taken *verbatim* or with slight changes from the Parāśara-smṛti ; compare na kaścīd vedakartā ca vedasmartā caturmukhaḥ | śrutiḥ smṛtiḥ sadācārā nirṇetavyāś ca sarvadā | tathaiva dharmāḥ smarati Manuḥ kalpāntarāntare | tapas parāḥ . . . dānam-ekam kalau yuge || . . . tyajet-deśam kṛtayege . . . kartāraṁ ca kalau yuge . . . kṛte tu tatsaṅgāt śāpam . . . kalau sarvavatsareṇa tu || chap. I. verses 26-27, 23, 25, 27 and vide 39 for verse 4 of the Garuḍa-purāṇa. This establishes that the Garuḍa regarded the Parāśara-smṛti authoritative and ancient. There is another problem to be considered. Kautilya mentions six times the views of Parāśara or the Parāśaras on various aspects of politics and state administration. Therefore it appears that there was a work of Parāśara on politics, in which it is possible that vyavahāra also was dealt with.

The extant Parāśaras-mṛti is divided into twelve chapters and contains according to the last verse but one 592 verses. It deals only with ācāra and prāyaścitta. Mādhava introduced his disquisition on vyavahāra, which forms about a fourth of his extensive gloss, in an indirect way by regarding vyavahāra as a part of the duties of Kṣatriyas on which the Parāśaras-mṛti has something to say.³⁴¹

The name Parāśara is an ancient one. In the Tai. Aranyaka (I. 1. 3. 37) we have a Vyāsa Parāśarya. In the Vamśa that occurs in the Brhadāraṇyaka we have a Parāśarya. The Nirukta

341 क्षत्रियो हि राजा रक्षन् शस्त्रपाणिः पचन्डवत् । विजित्वा वरसेन्यानि क्षितिं धर्मेण पालयेत् ॥ पराशर obap. I. p. 6. (H. B. Sures): 'अत एवाचारकाण्ये व्यवहारानामन्तर्भावमभिप्रेत्य पराशरः पृथग्व्यवहारकाण्डमकृत्वा क्षिति धर्मेण पालयेदिति सूचनमार्थं व्यवहारानां कृतवान् । परा. मा. प. 6.

gives an etymology of Parāśara.³⁴² Pāṇini attributes a *vyākṛṣasūtra* to Parāśara.³⁴³

The introductory verses of the *smṛti* say that sages went to Vyāsa and requested him to instruct them in the dharmas and conduct beneficial to mankind in the Kali age and that the great Vyāsa took them to his father Parāśara, son of Śakti, in the Badarīkāśrama, who then propounded the dharmas of the four *yugas*. The first chapter recites the *smṛtis* then known (19 in all) and lays down that in the four ages of Kṛta, Treta, Dvāpara, and Kali, the dharmas proclaimed by Manu, Gautama, Śaṅkha-Likhita and Parāśara were respectively to be the guiding ones. The following are briefly the contents of the Parāśara *smṛti* :—

I. Introductory verses; Parāśara imparts to the sages knowledge of dharma; the dharmas of the four *yugas*; differentiation of the four *yugas* from various points of view; six daily duties, viz. *sandhya*, bath, *japa*, *homa*, Vedic study, worship of gods, Vaiśvadeva and honouring guests, eulogy of honouring guests, the proper means of livelihood for Kṣatriya, Vaiśya and Śūdra; II. duties of householder; agriculture; the five unconscious acts of injury to animal life; III. purification from impurity due to birth and death; IV. concerning suicide; punishment for wife deserting her husband though poor, foolish or diseased; definition and rules about *Kuṇḍa*, *Golaka*, *Parivṛtti*, and *Parivitta*; remarriage of women; rewards for chase widows; V. expiation for minor things (such as dog-bite); about a Brāhmaṇa who has consecrated fires dying on a journey or committing suicide; VI. Expiation for killing various beasts and birds, for killing Śūdras, artisans, women, Vaiśyas, Kṣatriyas, sinful Brāhmaṇas; eulogy of Brāhmaṇas; VII. purifications of various articles (such as vessels of wood, metal &c); about a woman in her menses; VIII. Expiations for killing cows and oxen unwittingly in various ways; approaching a *pariṣad* for expiation, constitution of a *pariṣad*; praise of learned Brāhmaṇas; IX. proper thickness of sticks for beating cows and bulls; expiations for using thicker sticks and injuries to them; X. other expiations such as *cāndrāyana* for intercourse with women with whom intercourse is forbidden; the expiation called *Santāpana*; XI. expiation for partaking food from

³⁴² पराशीर्षस्य वसिष्ठस्य जज्ञे । निरुक्त VI. 39.

³⁴³ पराशरवैशालिम्ब्या भिक्षुनटश्चक्रोः । पा. IV. 3.110.

Cāṇḍālas &c.; rules as to whose food may be taken and whose not; purification of wells &c. when animals fall in them; XII. bath prescribed after evil dreams, vomiting, shaving &c.; expiations for drinking wine and nasty things through ignorance; five kinds of bath; when bath at night allowed; what things should always be kept in the house or seen; definition of the unit of ground called *gocarna*; expiations for the deadly sins of *Brahmahatyā*, drinking liquor, theft of gold &c.

Parāśara contains several peculiar views. He speaks of only four sons (*aurasa*, *kṣetrāja*, *datta* and *kṛtrima*) though he does not expressly negative a larger number (chap. 3 p. 14). He eulogises the practice of *Saṁ* (last two verses of chap. 4). The well-known verse of Nārada (*Śrīpuruṣa-yoga* 97) "naṣṭe mṛte &c." is read at the end as "patir-anyo na vidyate" (p. 15). There are a few verses in the *Indravajrā* metre (e. g. on pp. 11-12 and 36). The Parāśarasmr̥ti quotes the views of several writers on *dharma*. *Manu* is frequently cited in the words "Manu-abravīd." In the 7th chapter alone those words occur four times.³⁴⁴ None of them corresponds exactly with any verse of the *Manusmṛti*. Yet *Manu* V. 133 may be compared with the first two. Besides these, in the 9th chapter *Manu*'s view is quoted that on killing an animal the guilty party should restore a similar one to the owner or its price.³⁴⁵ In the 10th he says that according to *Manu* uncooked food, milk or oil brought from a *śūdra*'s house and used in cooking in a *Brahmin*'s house could be eaten by a *Brahmana*. This is similar to *Manu* IV. 223.³⁴⁶ In the 12th chapter Parāśara cites the view of *Manu* that a *Brahmana* fed on food (cooked) from *śūdras* would become a vulture for twelve births, a pig for ten and a dog for seven.

344 मानोरमल्लिकाकीटमदकृमिदुर्दुराः । मेघामेघ्ये रघुशन्त्येव नोविदुःशम्भुनुरबवीत् ॥
There are two more endings with नोविदुःशम्भुनुरबवीत् ... मर्षीत्. प्रभासादिभिर्न तीर्थाणि
पक्वाद्याः सरितस्तथा । विपश्य दक्षिणे वर्णे सान्निध्यं मनुरबवीत् ॥ पराशर chap. 7;
compare दो. घ. सू. I. 4. 2. for the last.

345 प्रापणे प्राणहतां दद्यात्तत्रतिरूपकम् । तस्यामुक्ये मुन्यं वा दद्यादित्यबवीत् ॥
पराशर 9th chap.

346 शुष्कार्क्षं गोरसं केई शुद्धवेश्मन आगतम् । पक्वं विदग्धे पूर्णं भोज्यं तन्मनुरबवीत् ॥
पराशर 10th chap.; नाद्यावदुद्देश्य पक्वान् विद्वान्धाद्विनो द्विजः । आददितानमे-
वास्मादनुत्तावेकरात्रिकम् ॥ मनु. IV. 223.

There is nothing corresponding to this in Manu. In the 9th Manu is spoken of as one who knows all śāstras.³⁴⁷ The first verse of the 6th chapter says that Manu deals at length with expiation for killing animals.³⁴⁸ This is probably a reference to Manu XI. 131-141. Numerous verses in the Parāśara-smṛti are word for word the same as those of the Manusmṛti. For example, Manu I. 85-86 occur in the first chapter of Parāśara, Manu V. 160 (about a widow remaining chaste) occurs with slight variations in the 4th; Manu XII. 114-115 (about *pariśed*) occur in the 8th chap. (p. 29); Manu XI. 212 (about the definition of *Sāntapana*) is the same as Parāśara (10th chap. p. 40). Several verses are common to Baudhāyana and Parāśara, e. g. Baud. Dh. S. I. 1. 8, 11, 14 occur in the eighth chapter of Parāśara (pp. 29, 30). The verse "na nārikelair na ca śāyabalair" occurring in Parāśara (9th chap. p. 35) is quoted as *Vasiṣṭha's* by Haradatta on Gautama (22. 18). Parāśara is mentioned by name several times (chap. III. 2, p. 8, chap. VI. 1. p. 18 and p. 23, chap. VII. 1. p. 24, chap. X. 12. p. 38). Uśanas is cited on p. 49 (chap. 12), Prajāpati (in IV. 3. p. 13), Śaṅkha (chap. 4 p. 15). Veda, Vedāṅgas, dharmāśāstras and smṛtis are spoken of on p. 23 (6th chap.). In the 11th chap. Parāśara refers to several Vedic *mantras*, most of which occur in the Ṛgveda, but two of them, "tejosi śukram" and "devasya ivā" are not found in the Ṛgveda, but in the Vāj. S. (22. 1 and 1. 24 respectively). Parāśara appears to have been a practical man. He exhorts his readers to save their bodies first in invasions, journeys, diseases, calamities and then care for dharma. He recommends the non-observance of rules of purity in times of difficulty and adherence to the strict rules of dharma when one is at ease.³⁴⁹

The Mit., Aparārka, Smṛticandrika, Hemādri and other later works quote Parāśara very frequently. Most of these are found in the extant Parāśarasmiṛti. For example, vide pp. 1169, 1177, 1180, 1191 &c. of Aparārka, all of which are traced in Parāśara pp. 42, 43, 42 and 16 respectively. Viśvarūpa quotes Parāśara several times

347 मनुना चैवमेकेन सर्वशास्त्राणि ज्ञानता । पराशर 9th.

348 अतः परं प्रवक्ष्यामि शशिहस्तस्य निष्कलितम् । वराशरेण पूर्वोक्तं मन्वर्थेऽपि च विस्तृतम् ॥

349 देशमङ्के प्रवासं वा व्याधिषु व्यसनेष्वपि । रक्षेदिव स्वदेहादि पश्चाद्भर्म समाचरेत् ॥
आपत्काले तु संग्रामे शौचाचारं न चिन्तयेत् । स्वयं समुद्रात् पश्चात् स्वस्थो धर्मं समाचरेत् ॥ 7th chap., last three verses.

and these quotations can be verified ; e. g. on Yāj. III. 16 the verse "anātham" ascribed to Parāśara is found in Parāśara chap. III p. 10 ; on Yāj. III. 257 ten verses are cited by Viśvarūpa from Parāśara which occur in Parāśara with considerable variations (chap. VII. pp. 20-21) ; on Yāj. III. 262 the verse "gavām bandhana" is cited from Parāśara, which is the first verse of the 8th chapter. Therefore it is quite clear that in the first half of the 9th century the Parāśarasmṛti that we have now was considered to be authoritative and the work of an ancient sage. It seems to have known a work of Manu, as seen above. Therefore it must be assigned to some period between the first and the 5th century of our era. In the same direction points the fact that the Garuḍapurāṇa (chap. 107) seems to have known the introductory verses of Parāśara and as shown above (p. 191) combines passages of Parāśara in a summary of its teachings.³⁵⁰ The Viṣṇu-dharmottara which is frequently quoted by Aparārka and other later works cites verses that are borrowed from Parāśara. For example, chap. 75. 1 of the former is the same as a verse of Parāśara.³⁵¹

There is an extensive work called Brhat-Parāśara-saṁhitā (published by Jivananda, part II. pp. 53-309). It is divided into 12 chapters and the last verse says that it contains 3300 verses and that Suvrata proclaimed the śāstra imparted by Parāśara. The introductory verses contain the same story as that in the Parāśara-smṛti and many of the verses in the first chapter of the two works (such as those about the 19 writers on dharma &c.) are almost the same in both. The total of verses in the printed work comes to about 3000 and not 3300. It appears that the work is a recast of the Parāśarasmṛti made by Suvrata. The subjects of the twelve chapters are :—I. Introductory, the proper sphere of Āryas ; summary of contents ; II. Disquisition on the 6 daily *karmas*, *sandhyā*, bath, *japa*, worship of gods, Vaiśvadeva and honouring guests ; Gayatrī ; the dharmas of the *Paryas* ; III. duties and manners of a householder ; agriculture, honour to cows ; IV. forms of marriage ; duties of wives ; Jātakarma and other rites ; gifts ; proper persons to

350 पराशरोऽपिदु व्यासं धर्मं वर्णधमादिकम् । कल्पे कल्पे क्षयोल्लेख्ये स्वं यस्मै तु पना-
दयः ॥ गरुडपुराण 107. 1. (Venkateswar Press ed.).

351 जनार्थं ब्रह्मण्यं देतुं ये वदन्ति विजातयः । एदे एदे ब्रह्मफलमानुपूर्वाह्नभोजि मे ॥
पराशर chap. 3. p. 12.

receive gifts; V. concerning śāddhas; VI. impurity on birth and death; *prāyaścitta*s for various acts; VII. *cāndrāyana* and other penances; VIII. gifts; IX. rites for propitiating Gaṇeśa and the planets, Rudra &c; X *Rājadharmā*; dharmas of forest hermit and *yati*; XI. the different varieties of *Brahmacārin*, householder, forest hermit and *yati*; XII. *pranayāma* and other *aṅgas* of *yoga*.

This *Brhat-Parāśara* contains a considerable number of verses mostly in the *Indravajrā* metre and a few in the *Vasantatilakā* (e. g. p. 134).

The *Brhat-Parāśara* appears to be a late work. It is a recast of the *Parāśara-smṛti*. It contains the *Vināyakaśānti* as elaborated by Yājñavalkya, since it speaks of only one *Vināyaka* (9th chap. p. 247) and not of four as in *M. Gr. S.* On p. 249 it quotes *Yā.* I. 285 (about the names of *Vināyaka*) with the readings found in the *Mit.* It speaks of the *rāśis* (p. 244). It is not quoted by *Viśvarūpa*, the *Mit.* or *Aparārka*. It is mentioned in *Bhaṭṭoji's* comment on the *Caturvīmśatimata* (p. 138) and by *Nandapaṇḍita* in the *Daṇḍa-mīmāṃsā*, which quotes a verse (*Brhat-Parāśara* p. 153).¹⁵²

A *Vṛddha-Parāśara* is quoted by *Aparārka* (on *Yāj.* II. 318) immediately after *Parāśara* and as holding a different view. *Mādhava* also quotes a *Vṛddha-Parāśara* (*Parāśara-Mādhaviya* vol. I, part 1, p. 230). This seems to be a different work from the *Parāśara-smṛti* and the *Brhat-Parāśara*. *Hemadri* (*Caturvarga*, vol. III, part 2, p. 48) and *Bhaṭṭoji* in his gloss on *Caturvīmśatimata* (p. 138) quote a *Jyotiḥ-Parāśara*.

36. The *Nārada-smṛti*

There are two versions of *Nārada* on *Vyavahāra*, a smaller and a larger one. The smaller version was translated by Dr. Jolly in 1876 (*Trübner & Co., London*). The text of the longer version was published by the same scholar in the *Bibliotheca Indica* series (1885) and was translated by him in the *Sacred Books of the East Series* (vol. 33). The edition of the text is accompanied up to verse 21 of the 5th title '*abhyupetyāśusrōṣā*' by extracts from the commentary of *Asahāya* as revised by *Kalyāṇabhaṭṭa*, who was encouraged in the task of revision by *Keśavabhaṭṭa*.

¹⁵² अनुपस्य वितुष्यस्य तत्तुष्टो भवतु भवेत् । स एव तस्य कर्तव्यं आर्द्रं पिबेद्वह-
निषाद ॥ दशकमीमांसा p. 36.

From verse 22 of the same title the printed text is the same as the smaller version. A verse quoted as Nārada's by Kṣīrasvāmin is not found in the larger version but is found in the smaller version.³⁵¹ An ancient Ms. of Nārada from Nepal dated 1407 A. D. contains two additional chapters on theft and ordeals. Dr. Jolly includes the first as an appendix and omits that on ordeals on the ground that it is not authentic. One of the colophons of the Nepalese Ms. describes it as 'iti Mānava-dharmaśāstre Nārada-proktāyaṁ sarībhi-tāyām &c.' This corroborates what was said above (pp. 149, 156) as to the close connection between Manu and Nārada.

Nārada is not mentioned by Yājñavalkya in the list of ancient writers on dharma, nor does Parāśara mention him. Viśvarūpa however quotes a verse of Vṛddha-Yājñavalkya (on Yāj. I. 4-5), where Nārada is the first among ten expounders of dharma enumerated therein (vide note 219).

The printed Nārada contains three introductory chapters on the principles of judicial procedure (Vyavahāra-mānka) and on the judicial assembly (sabha). Then the following titles of law are dealt with one after another:—*śradhā* (recovery of debts), *upa-nidhī* (deposit, lending, bailment), *sarībhiya-samutthāna* (partnership), *datṭapradānīka* (gifts and resumption thereof), *abhyupe-tya-aśuśrūṣa* (breach of contract of service), *veśanasya-anapā-karma* (non-payment of wages), *asvāmivikraya* (sale without ownership), *vikriyāsampradāna* (non-delivery after sale), *kṛta-nuśaya* (rescission of purchase), *samayasānapākarma* (violation of conventions of corporations, guilds &c.), *śmabandha* (settlement of boundaries); *striputrisayoga* (marital relation); *dāyabhaga* (partition and inheritance); *sāhasa* (offences in which force is the principal element) such as homicide, robbery, rape &c.; *vakpa-ruṣya* (defamation and abuse) and *dandaparūṣya* (hurt of various kinds); *prakṛiṇaka* (miscellaneous wrongs). The appendix deals with theft, though a few remarks are made on that topic under the title of 'sāhasa.'

It will be noticed that Nārada follows the Manusmṛti to a considerable extent in the nomenclature and the arrangement of the

351 श्रीरस्वामी on the word वृषल in अमरकोश quotes the verse वृषो हि भगवान्धर्म-
रत्नम् यः कुर्वते लब्धम् । which is मनु 8. 16 and धृतिवर्ष 9. 15.

eighteen titles. Some of the titles are differently named by Nārada, e. g. he speaks of *upanidhī*, while Manu employs the word *nikṣepa*. Nārada seems to have included the *svāmpālaviṛāda* of Manu in *vetanasya-anapākarma*. He makes one title of *dyūta* and *samāhvaya*. Nārada includes *strīsaṅgrahaṇa* under *sāhasa* and adds three titles, viz. *abhyupetya-śuśrūṣā*, *vikriyāsampradāna* and *prakīrṇaka*. The *smṛticandrikā* expressly³⁵⁴ says that it follows the work of Nārada in preference to that of Manu as regards the nomenclature and sequence of the titles of law. Nārada follows Manu in speaking of witnesses in the section on *ṛudāna* and in treating of theft after the eighteen titles have been dealt with (vide Manu IX. 256 ff.).

The printed Nārada contains 1028 verses (including 61 on theft in the appendix). About seven hundred of these verses occur in various *nibandhas* as quotations. Up to the 21st verse of the section '*abhyupetya-śuśrūṣā*' the commentary of Asahāya furnishes a valuable check for the authenticity of the text. For the remaining portion, there are important data as to its authenticity, sequence and readings. Viśvarūpa, who belongs to the first half of the 9th century, quotes about fifty verses of Nārada (generally by name). The text that he had before him was essentially the same as that of the printed edition, except in a very few cases. Out of the seven verses of Nārada on '*samayasya-anapākarma*' Viśvarūpa quotes five (on Yāj. II. 190 and 196) and expressly states that Nārada wound up his chapter on that topic with the verse '*doṣavat karaṇam &c.*' as the printed text does. On Yāj. II. 226 Viśvarūpa distinctly says that the verse '*yameva hyativarteran*' &c. is followed immediately by '*malā hyete manuṣyeṣu*'. This is the case with the printed text also (*dyūtasamāhvaya* verses 13-14). On Yāj. III. 252 Viśvarūpa quotes a verse of Nārada about the three kinds of wealth, *śukla*, *śabala* and *kṛṣṇa*, which does not occur in that form in Nārada, though the latter contains similar dicta.³⁵⁵ Viśvarūpa contains no quotation from Nārada on the topics of *ācāra* or *prāyaścitta*. The same is the case with *Medhātithi* and the *Mitākṣarā*. *Medhātithi* somewhat inaccurately summarises the

³⁵⁴ वारं शीघ्रोद्देशकमाहुः सखिण्यथ वयमित्यनयमिहाभिधानम् ।

³⁵⁵ शुक्लं च शबलं चैव कृष्णं च त्रितयं धनम् । शुक्लं व्यावर्जितं धर्मोन्मत्तम् व्यावहारिकम् ॥ १ ॥ तत्पुनर्निर्वाहार्थं त्रयं शुक्लं शबलमेव च । कृष्णं च तस्य विशेषः प्रमेदाः सप्तधा पृथक् ॥ (वारद, कणादान ४४).

the introductory words (in prose) of Nārada (vide note 269 above). Medhātīrthi frequently quotes Nārada particularly from the sections on *mādana* (vide on Manu 8. 47, 155, 149) and *dāyabhāga* (on Manu 8, 28, 29, and 207, 209, and 143). On Manu 8, 349 he quotes Nārada on partnership (verse 10), on 8. 216 he quotes Nārada (*vetanasya-anapākarma* verse 5). In some cases Medhātīrthi cites Nārada's verses without naming him e. g. on Manu 9. 76 he quotes the well-known verse 'nashte mite pravrajite &c.' (Nārada on marital relation, verse 97) as 'smṛtyantara'. It was shown above (p. 172) that the *vyavahāra* section of the *Agnipurāṇa* dates from about 900 A. D. Chap. 253 of the *Agnipurāṇa* contains thirty verses of the extant Nārada-smṛti, viz. Agni 253. 1b-9a = Nārada (*vyavahāra-mātrkā* chap. I. 8-15); Agni 253. 9b-12 = Nārada (*vyavahāra-mātrkā* chap. I. 26-29); Agni 253. 13-30 are the verses defining the eighteen titles from *mādana* to *prakīrṇa* contained in Nārada and occur in the same order in both. The readings preserved in the *Agnipurāṇa* deserve some discussion. Agni (253. 3-4) reads 'dharmaś ca vyavahāraś ca .. uttaraḥ pūrva-sādhakah', while Nārada has 'pūrvasādhakah'. Agni reads 'caritraṁ saṁgrāhe pūṁsāṁ rājājñāyām tu sādhanam' (253. 5), while Nārada has 'caritraṁ pustakaraṇe rājājñāyām tu śāsanam'. Agni (253. 13) reads 'dattvā dravyamasamyag-yah', while Nārada (*dattapradānika* 1) reads 'dattvā dravyamasamyag-yah'. The Agni (253. 11) reads 'Śaṅkā sadbhistu saṁsargāt tattvaṁ śodhabhīdarśanāt' and avoids the rare word 'hodhābhi-' in Nārada 'Śaṅkāśatām tu saṁsargāḥ tattvaṁ hodhābhīdarśanāt' (*Vyavahāramātrkā* I. 27). For Nārada's 'akṣabradhnaśalākādyair &c.' (*dyūtasamāhvaya* I) Agni reads 'Akṣavajra &c.' (253. 29). The *Mit.* (on Yaj. II. 199) and *Vit.* (p. 718) follow printed Nārada in the last case and also in the other cases. In the *Smṛti-candrikā*, Hemādri, *Parāśaramādhyaya* and other later *nibandhas* numerous verses of Nārada are quoted on topics of *ācāra*, *śrāddha*, *prāyaścitta*. For example, Hemādri (*caturvarga* vol. III. part 2, pp. 159, 183, 185, 223, 235) quotes several verses of Nārada on *Ekādaśī* and a verse of Nārada about the astrological *yoga* called *padmaka*. The *Smṛticandrikā* (I. pp. 198-199) quotes 26 verses on the worship of Nārāyaṇa, the last of which is the well known verse 'dhyeyah sadā savitṛmaṇḍala-madhyavartī &c.' and the same work (on *śrāddha* p. 354) quotes a verse of Nārada in which Sunday and *Saṁkrānti* are mentioned. The question arises whether

these quotations of Nārada on ācāra and prāyaścitta and allied topics are the work of the same Nārada that wrote on Vyavahāra. From the fact that early writers like Viśvarūpa, Medhātithi and Vijñāneśvara do not contain a single quotation of Nārada on topics other than that of vyavahāra, it appears probable that the quotations on ācāra and prāyaścitta belong to a later date than the Nārada-smṛiti on vyavahāra and either did not exist in the days of Viśvarūpa and Medhātithi or had not attained canonical authority in those days. There is in the India Office Library a ms. of Nārada-smṛiti in three chapters and 322 verses dealing exclusively with ācāra and prāyaścitta (vide Jolly's Introduction p. 5 to edition of text).

The Nārada-smṛiti, excluding the introductory passage in prose about the successive abridgments of the original work of Manu by Nārada, Mārkaṇḍeya and Sumati Bhārgava, is written in the śloka metre except in the case of two verses (verse 38 of the 2nd chap. of vyavahāra-mātrkā and the last verse of the chapter on sabhā). Nārada himself is mentioned by name in connection with the ordeals (rñādāna verse 253).³⁵⁵ The first person also occurs in 'atah param pravakṣyāmi' (rñādāna 343). Ācāryas are cited in 'dattapradānika' (verse 5). Dharmasāstra and arthasāstra are mentioned (vyavahāramātrkā, chap. 1, 37 and 39) and Nārada lays down the rule as in Yāj. (II. 21) that in a conflict between the two the former should furnish the rule of conduct.³⁵⁶ Nārada refers to Vasiṣṭha's rule about interest (rñādāna 99). Two verses are quoted from a Purāṇa.³⁵⁷ Manu is named in several places (rñādāna verses 250, 251, 326).³⁵⁸ The first passage about Manu is quoted by Viśvarūpa on Yāj. (II. 98) and corresponds closely with the teaching of Manu (8. 113). But the other passages

³⁵⁵ सन्दिग्धेर्धर्मविक्रान्तं विशुद्धयर्थं दुरात्मनाम् । भोक्तानि नारदेनेह सत्यतुलविशुद्धये ॥

³⁵⁶ यत्र विविधपक्षैः स्याद्वर्तमानार्थशास्त्रयोः । अर्थशास्त्रोक्तमुत्सृज्य धर्मशास्त्रोक्तमाचरेत् ॥

³⁵⁷ पुराणोक्तो द्वौ श्लोको भवतः । यः परार्थे पश्यित्वा तस्मात् कारं पुत्रप्राप्तये । ज्ञात्वा तर्हि किं न कुर्यात्स पापो नरकनिर्भयः ॥ वाच्यार्थो निपतः सर्वे पाप्मूला वाग्बुधिविनिवृत्ताः । यो हि तां स्तेनयेद्वाचं स सर्वमेतदलम्भतः ॥ नारद (कणादान 227-228).

³⁵⁸ सत्यं वाहनसङ्गाणि गोपीतकनकादि च । ... इत्येते शेषधाः शेषा ननुना स्वयं-कारणे । कणादान 218, 250; देवं पञ्चविधं ज्ञेयमित्याह भगवान्मनुः । कणादान 251, छायाविशेषेणो रक्ष्यो दिनशेषमभोजनः । विषयेऽङ्गमानोतः शुद्धोऽसौ मनुरक्ष्यते ॥ कणादान 356.

crediting Manu with dividing ordeals into five kinds and giving his view about poison ordeal have no corresponding passage in the extant Manu. Therefore Nārada had a version of Manu before him that was somewhat different in certain respects from our Manu or Nārada may be referring to Vṛddha or Brhat Manu. Besides this there is one remarkable fact to be noted about the relation of Manu and Nārada. There are about 50 verses that are common to Manu and Nārada. Manu 8. 12-14 and 18-19 are Nārada (sabhā, verses 8-10 and 12-13 in a different order), Manu 8. 140-141 = N. (rṇādāna 99-100), Manu 8. 148-149 = N. (rṇādāna 80-81), M. 8. 143 = N. (r. 129, M. 8. 64 = N. (r. 177), M. 8. 72 = N. (r. 189), M. 8. 93 and 113 = N. (r. 199, 201), M. 98-99 = N. (r. 208, 209 and Udyogaparva 35-33-34), M. 8. 89 = N. (r. 225), M. 8. 186-187, 189, 191 = N. (upanidhī 10-13), M. 8. 232-233, 235 = N. (vetanasya-anapākarma 14-16 in a different order), M. 9. 47 = N. (marital relation, verse 28), M. 8. 224-225 = N. (marital relation, 33-34), M. 9. 357-358 = N. (marital relation, 65-66 in reverse order), M. 9. 3 = N. (dāyabhāga 31), M. 9. 216 = N. (dāyabhāga 44), M. 8. 267-269 = N. (vākparusya 15-17), M. 9. 270-272 = N. (vākparusya 22-24), M. 8. 281-284 = N. (daṇḍa-parusya 26-29), M. 4. 87 = N. (prakīrṇaka 44).

Nārada (rṇādāna 158) 'śrotriyaś-tāpasa vṛddhā ye ca pravrajita narāḥ t asākṣinas-te vacanān nātra-heturudāhṛtaḥ' has probably Manu 8. 65 in view where we read 'na sāksi . . . na śrotriyo na līṅgastho na sāṅgebhya vinīrṇataḥ'.

Besides these there are several cases where Nārada closely agrees with Manu though the verses are not identical, e. g. Nārada (sāhasa 19) may be compared with Manu 9. 271 and Nārada (appendix on theft, verses 1-4) may be compared with Manu (9. 256-260). These facts establish that Nārada is based on a version of Manu that was essentially the same as the extant text of Manu, though there was some difference here and there. Nārada contains several verses that occur in the Mahābhārata. For example, Śānti 111. 66 = N. (vyavahāra-mātrkā 72),³⁵⁹ Udyoga 35. 58 = N. (sabhā, verse 18), Udyoga 35. 31-32 = N. (r. 202-203). There are several cases where the text of Kautilya agrees with

³⁵⁹ तलवद् दृश्यते व्योम सद्योती इव्यवादिष । न तलं विद्यते व्योमि न सद्योते हुताशनः ॥

Nārada.¹⁶⁰ In some of these cases the agreement is almost word for word.¹⁶¹

Though Nārada is based on Manu, he differs in several essential matters from Manu. We have seen the difference between them in the nomenclature of the titles of law. Manu only casually mentions the ordeals of fire and water (8. 114), while Nārada enumerates five kinds of ordeals, describes them at length and adds two more viz. *taṇḍula-bhākṣya* and *taptamāṣa* (ṛadāna, verses 259-348). He allows *Niyoga* (marital relation, verses 80-88), while Manu strongly condemns it. He allows remarriage of women (Nārada, marital relation, 97), while Manu is against it. Manu mentions seven kinds of slaves (8. 415), while Nārada raises their number to fifteen (*abhūpetyāśusrūṣā*, verses 26-28); Manu condemns gambling outright (9. 221-228), while Nārada allows it under state control and as a source of revenue; Nārada is further far more systematic than Manu and is full of divisions and subdivisions. For example, he divides property into three kinds, each of which is again subdivided into seven varieties (ṛadāna 44-47); Nārada divides the law of gift into four sections, which are further subdivided into 32; he subdivides the eighteen titles into 132 (*vyavahāra-mātrkā* I. 25).

There are a few points which are almost peculiar to Nārada, such as the fourteen kinds of impotent persons (*stripuṣṣayoga* 11-13), the three kinds of *puṇarbhūta* and four kinds of *svairipṭa* (*ibid.* verses 45-52).

Nārada is probably later than Yājñavalkya. Yāj. knows only five kinds of ordeals, while Nārada knows seven and the former's treatment of them is not so exhaustive as Nārada's. The rules of judicial procedure in Nārada are more systematic and exhaustive than those of Yāj. Nārada contains more definitions than Yāj. In some respects however Nārada is more conservative than Yāj. For example, Nārada nowhere recognises the rights of the widow to

360 Compare कौटिल्य, धर्मसूत्र, chap. I, verses at the end with नारद, व्यवहार-मातृका 1st chap., verses 2, 10-11, 39-40.

361 धर्मश्च व्यवहारश्च चरित्रं राजशासनम् । चतुष्पादं व्यवहारोपमुत्तरः पूर्ववाधकः ॥ तत्र हन्ते स्थितो धर्मो व्यवहारस्तु साक्षिणः । चरित्रं पुस्तकरो राजाज्ञायां तु शासनम् ॥ नारद, व्यवहारमातृका I. 10-11; the first half in each verse is the same in कौटिल्य.

succeed to her deceased husband as Yāj. does; Nārada gives no rules about the succession of *gotrajas* and *bandhus* as Yāj. does. In a few respects Nārada agrees with the views of Manu instead of with Yāj., such as allowing a Brāhmana to marry a śūdra woman. Nārada regards sexual intercourse with a pravrajitā (female ascetic) as a mortal sin (*stripuṃsayoga* 74-75), while both Manu (8. 363) and Yāj. (II. 293) treat it lightly. Taking all these things into consideration it may be said that Nārada flourished nearly at the same time as or somewhat later than Yāj.

Nārada contains several rare words such as "hoḍha" (in *vyavahāramātrkā* I. 27, meaning 'one's property when lost or stolen'). He gives expression to certain principles of law and politics, such as that a man is master of his own house, in other words, a man's house is his castle;³⁶² he highly eulogises the office of king, almost assigning it a divine origin and exhorts the people to obey and honour even a weak and undeserving king.³⁶³ Mr. Jayasval sees in this and in the fact that Nārada speaks of *dhārā* while the *Mṛcchakaṭika* speaks of *nāpaka* indications that Nārada belongs to the fourth century, is later than the drama, is propping up the authority of a new dynasty and flourished under the Imperial Guptas (C. W. N. vol. 17, p. CCLXXXV). He regards a person as minor till the sixteenth year.³⁶⁴ This limit was probably first fixed by Nārada. Nārada further boldly says that in case of conflict between *dharma-śāstra* and usages, the latter have to be followed, as they are directly observed.³⁶⁵

As Nārada's is regarded as an authoritative *smṛti* by Viśvarūpa, Medhātithi and other later writers and as Asahāya, who is mentioned by name in the commentary of Viśvarūpa, wrote a comment on

362 अथः स्वतन्त्रा लोकेस्मिन् राजाचार्यस्तदेव च । अनिवर्णं च सर्वेषां वर्णानां स्वे गृहे गृही ॥
कणादान 31. This idea occurs in शान्तिपर्व 321. 147 'हर्षः स्वे स्वे गृही राजा'.

363 *Vide* प्रदीर्घक varan 20-22 राजेति संचारत्येष भूमौ साक्षान् सङ्ख्यद्वक् । न तस्या-
हामतिक्रम्य संतिष्ठेत् पलाः कश्चिद् ॥... निर्वलेपि यथा स्त्रीणां पूज्य एव पतिः सदा ।
मजानां विगुणोप्येवं पूज्य एव मजापतिः ॥

364 बाल आ षोडशाद् वर्षात् योग्य इति शक्यते । परतो व्यवहारः स्वतन्त्रः विनो-
विना ॥ कणादान 35-36.

365 धर्मशास्त्रविरोधे तु युक्तियुक्तो विधिः स्मृतः । व्यवहारो हि बलवान् धर्मस्तेनावर्धयते ॥
व्यवहारमात्रका 40.

Nārada, the Nārada-smṛiti must be older by some centuries than the 8th century, the latest date to which Asahaya can be assigned. Bāṇa in his Kādambarī compares the royal palace to Nāradiya.¹⁶⁶ Ordinarily Nāradiya standing by itself would denote the Nārada-purāṇa (compare Viṣṇu-purāṇa 3. 6. 21 where we have the form Nāradiya for the purāṇa). The Nārada-purāṇa (Venkatesvara Press edition, Bombay) contains, however, no treatment of rājadharmā. Bāṇa may have intended a violent pun, meaning 'the palace where the duties of kings were being expounded (āvarṇyamāna), like the Nāradiya in which rājadharmā has not been set forth (āvarṇyamāna).' European scholars like Dr. Jolly and Bühler hold that Bāṇa refers to the extant Nārada-smṛiti. But on this explanation also the difficulty is not entirely got over. The extant Nārada can hardly be described as a treatise on rājadharmā. It deals only in an indirect way with one aspect of the king's duties and is rather concerned with vyavahāra and the duties of the subjects towards each other from the strictly legal point of view. If we turn to the Mahābhārata and other works, we shall find that rājadharmā meant something different from what is treated of in the Nārada-smṛiti. Therefore Bāṇa's reference to the Nāradiya is of a doubtful character. The Rājāniti-ratnākara of Candēśvara frequently quotes Nārada on politics (pp. 3, 13, 79). These quotations are not traced in the printed Nārada. Therefore it is highly probable that Bāṇa refers to a distinct work of Nārada on politics which has not yet been recovered.

The Vyavahāramātṛkā of Jīmūtavāhana and the Parāśara-Mādha-
viya (vol. III, part I, p. 203) quote a verse from Nārada, the latter half of which is the same as the latter half of a verse in the Vikramorvaśīya.¹⁶⁷ The doctrine attributed to Nārada is found in Yaj. (II. 20) and the Viṣṇudharmasūtra, (6. 22) but not in the same words. Unfortunately the date of Kālidāsa is far from being universally accepted, but the fourth or first half of the 5th century is often accepted as the probable date. There is further diffi-

166 'नारदीयमिवावर्ण्यमानराजधर्मम्' (राजकुलं) p. 91 of Peterson's ed.

167 अनेकार्थाभिपुकेन सर्वद्रव्यापलापिनः । विभाषितकदेशेन देये वदमिपुज्यते ॥ अपराङ्गं
(०० याज्ञ. II. 20); व्यवहारमातृका of जी० pp. 310-11; इति प्रवच्य मे कान्तां
गतिरस्यत्स्वया कृता । विभाषिते ... पुज्यते ॥ विक्रमोर्वशीय 19. 17 (Fandit's ed).

culty in the fact that the text of the Vikramorvaśīya has been largely tampered with. If the verse is a genuine part of the drama, it seems natural to suppose that Kalidāsa turns a well-known legal maxim to a somewhat humorous use. It is hard to suppose that Nārada would borrow the words of a dramatist for setting forth a legal maxim. This would push back the date of Nārada far beyond the 5th century. Nārada in two places uses the word "dināra", once in the sense of a golden ornament and again as a coin or unit of value also called "suvarṇa." In this last case he says that "dināra is equal to 48 Kīrṣipāṇas or twelve dhānakas." Jolly (R. u. S. p. 23) thinks that Indian *dināras* can scarcely be older than the 2nd century A. D., although in the times of the Indo-Scythian kings coins of the weight of *dināra* occur. Therefore Jolly is of opinion that Nārada is later than 300 A. D. Winternitz (History of Indian Literature, vol. II. p. 216 n. 4) follows him in this assumption that all Sanskrit works in which the word *dināra* occurs must be later than the 2nd or 3rd century A. D. It may be that the golden *dināras* most numerous found in India belong to the 2nd and 3rd centuries A. D. But as Keith points out (J. R. A. S. 1915 p. 504) Jolly's assumption is wrong and the introduction of *dināras* into India need not be later than the beginning of the Christian era. Golden *dināras* were first coined in Rome in 207 B.C. and the oldest Indian pieces corresponding in weight to the Roman Denarius were struck by Indo-Scythian kings who reigned from the first century B. C. (W. B. p. 44). Therefore there is nothing to prevent us from holding that Nārada flourished in the first centuries of the Christian era, i. e. between 100 and 300 A. D. Mr. Jayasval assigns him to the 4th century A. D. and after the Mṛcchakaṭika. Most scholars would not be prepared to assign to the Mṛcchakaṭika so early a date as the 3rd century A. D. Besides Mr. Jayasval builds his theory on very slender foundations. Because the drama employs the word *nāṇaka* and Nārada speaks of *dināra* only, no chronological conclusion as to the priority of the one to the other can be drawn. After both words became current in the language, one author, though later, may employ one word, while another, though earlier, may employ the other.

368 मलयः पञ्चरात्राद्या दीनारादि हिरण्यसम् । मुक्ताविद्रुमशङ्खाद्याः श्वरुहाः स्वामिगामिनः ॥
नारदः नववह्निमालुका II. 34: क्षार्षापणोण्डिका गेया ताश्चतस्रस्तु धानकाः । तद्-
द्वादश स्वर्णस्तु दीनाराकस्यः स एव च ॥ परिशिष्ट Verse 60.

It is difficult to say anything as to the home of Nārada. In the appendix on theft Nārada in one place says that in the south a silver kāṣāpaṇa is current, that in the east it is equal to twenty paṇas and that he does not follow the standard of kāṣāpaṇa current in the land of the five rivers.¹⁶⁹ From these data and from the fact that the oldest mss. of Nārada come from Nepal and that an old commentary on Nārada in Newari was composed in Nepal, Dr. Jolly conjectures that Nārada's home was to be sought in Nepal. This is all pure guess-work. There is no reason why Nārada could not have hailed from central India. The places where the oldest and best mss. of a work are found can hardly ever be indications of the original home of an ancient author. Bhāmaha is by common consent a Kashmirian writer on Poetics, but the only mss. of his work so far found come from southern India.

Prof. Dr. Bhandarkar (Carmichael Lectures 1918, p. 90), probably following the *Nayacandrika*, hazards the conjecture that the writer called Piśuna cited in the *Kauṭilya* is another name of Nārada. Beyond the bare fact that Nārada is often credited in the purāṇas with the role of instigating feuds and quarrels and that the word piśuna means "wicked, back-biter", there is nothing to support this identification.

A Jyotiṣ-Nārada is quoted by Bhaṭṭoji in his commentary on the *Caturvīṃśatimata* (p. 11). A Brāhmaṇ-Nārada is quoted by Raghunandana and a Laghu-Nārada in the *Nirṇayasindhu* and the *Saṁskāra-Kaustubha*.

In the *Mahābhārata* several opinions are attributed to Nārada. One of them condemns the eating of flesh.¹⁷⁰ The first half of the last verse is the same as *Manu* 5. 52. Nārada is credited with having divided utpātas (portents) into three varieties.¹⁷¹ Nārada is said to have held the view that one must always be active.¹⁷² It appears that all these views are taken from some work or works of a Nārada.

369 कर्षणो दुःखणस्यां द्विषि रोष्यः प्रवर्तेत । वर्णविबद्धः पूर्वस्यां विंशतिस्तु पणः स तु ॥... पाश्चनयाः प्रदेशे तु संज्ञा या व्यावहारिकी । कर्षणपणमणं तु निचद्विह नि-
तया ॥ चौर्यपतिषेध-करण 57 and 59.

370 स्वमांसं परमांसं यो वर्धयितुमिच्छति । नारदः शूद्रधर्मात्मा नियतं सोवसीदति ॥
अनुशासन 115. 14.

371 ज्ञयानां विधांश्च यादृ नारदो भगवान्बुधः । दिव्यश्रेयान्तरिक्षाश्च धार्मिकाश्च विनामद ॥
सभा 46. 8-9

372 तद्वनकर्मैव कर्मण्येवमिति शेषाच्च नारदः । उद्योगपूर्वं 49.

The first is probably taken from Nārada's version of the *Manusmṛti* of which the purāṇas speak as stated above (note 270).

For Asahāya the commentator of Nārada vide section 58 below.

37. *Bṛhaspati*

Bṛhaspati as a sūtra writer on politics has been dealt with above (section 26). In this section Bṛhaspati the jurist will be spoken of. The complete smṛti of Bṛhaspati on law has not yet been discovered. It will be, when discovered, a very precious monument of ancient India, exhibiting the high-water mark of Indian acumen in strictly legal principles and definitions. Dr. Führer collected together 84 verses ascribed to Bṛhaspati in the legal treatises of Aparārka and others with German translation and notes (Leipzig, 1879) and Dr. Jolly collected about 711 verses of Bṛhaspati on law and translated them in the *Sacred Books of the East* (vol. 33).

Yāj. (I. 4-5) enumerates Bṛhaspati among the writers on dharma, but he is probably referring to Bṛhaspati's work on politics. The com. on the *Nīlīvakyaṃṛta* (p. 7) quotes the first verse of Bṛhaspati's *Nīlīśāstra*.

We saw above how Bṛhaspati closely follows the extant *Manu-smṛti*, how he pointedly refers to the text of Manu (notes 282-286) and therefore might by analogy be styled a *vārtikakāra* of Manu. In many places Bṛhaspati explains and illustrates the laconic treatment of Manu. Manu (8. 153) speaks of four varieties of interest (*Cakra*, *Kala*, *Kāṛita*, and *Kayika*), but does not explain these terms. Bṛhaspati explains them clearly.³⁷³ Manu (8. 49) enumerates five modes of recovering a debt (*dharma*, *vyavahara*, *chala*, *acarita*, *bala*) but leaves them unexplained ; Bṛhaspati devotes several verses to the explanation of these terms (vide *Kullūka* on Manu 8. 49). Bṛhaspati gives elaborate rules regarding partnership. Bṛhaspati enumerates nine ordeals (of fire, water, poison, balance, *kośa*, *taptamaśa*, *tanḍulas*, *dharma*, *dharma*, *phala*); while Manu barely alludes to two. Manu devotes only three verses to *saṁvidvyatikrama* (8. 219-221), but Bṛhaspati must have devoted at least a score of verses to this topic, as Aparārka alone quotes 17 verses of Bṛhaspati on this title.

373 Vide *कुल्लूक* ०० *Manu* 8. 153 ; तासां स्वरूपमाह बृहस्पतिः । कायिका कायसंयुक्ता मत्त-
पाशा च कालिका । बृहदेर्विद्विभक्तवृद्धिः कारिता कणिना कृता ॥

The order in which the topics of law appeared in Brhaspati can be settled with tolerable certainty from the quotations in Aparārka, Vivādaratnākara, Viramītrodaya and others works. It was as follows:—the four stages of a law-suit, proof (kriyā, human of three sorts and divine 1), witnesses (of 12 kinds), documents (ten kinds), bhukti (possession), ordeals (nine), 18 titles, ṛpadāna, nikhṣepa, asvāmivikraya, saṁbhūya-samuthāna, dattapradānika, abhyupetya-śuśrūṣa, vetanasya-anapākarma, svāmipālavivāda, sativid-vyatikrama, vikriyasaṁpradāna, śimavivāda, pārasya (of two kinds), sāhasa (of three kinds), strisaṁgrahaṇa, stripuṁdharma, vibhāga, dyūta, samāhvaya, prakṛpnaka (otherwise called 'nṛpāśraya vyavahāra,' wrongs for which proceedings are set on foot by the king).

Brhaspati was probably the first jurist to make a clear distinction between civil and criminal justice.³⁷⁴ He divided the eighteen titles into two groups, those springing from wealth (14 titles) and those springing from injury to beings (4 titles). This distinction was probably dimly perceived by even Gaṇṭama, when he says that in disputes based on injury there is no hard and fast rule about witnesses (i. e. about their interest in the subject of dispute).³⁷⁵ Brhaspati like Nārada lays down the rule that a legal decision should not be arrived at merely on the basis of śāstra and that when a decision is devoid of reasoning, there is loss of dharma, for even a good man may be held to be a bad one or what is good may be held to be sinful in a judicial proceeding, just as Maṇḍavya was held to be a thief on a decision without thoughtful reasoning.³⁷⁶ Brhaspati gives such elaborate definitions and rules about procedure from the filing of the plaint to the passing of the decree that he can very well stand comparison with modern legislators on the same subjects.

374 तद्वद्वद्वत्पतिः । द्विपदो व्यवहारश्च धनहिंसासमुद्भवः । द्विसप्ततार्षमूलश्च हिंसामूल-
भूतविधिः ॥ व्यवहारमातृका of जीमूतः p. 277; vide also स्मृतिच. (स्य, p. 9)
'वाक्ये द्वे वध्नोश्च परस्त्रीसंग्रहस्तथा । हिंसोद्वयानि चत्वारि पदान्याद्वद्वत्पतिः'.

375 न वीडाकृते नियम्यः । गो. ध. सू. 13. 9 on which इरद्वत् says 'वीडाकरणे हिंसा-
विषये । साक्षिणा नियम्यो न निरूप्यः । अर्थसंबन्धादि न किंचिदपि दूषणं भवति.'

376 केवलं शास्त्रमाश्रित्य न कर्मणो हि निर्णयः । युक्तिरने विचारे तु धर्मज्ञानिः पलायते ॥
अचोरचोरो साम्प्रसाद्य जायेत व्यवहारतः । युक्तिरेना विचारेण माण्डव्यचोरतां मतः ॥
quoted by अपरार्क on याज्ञ. II. 1; compare नारद (व्यवहारमातृका chap. I.
42) : यात्यचोरोऽपि चोरत्वं चोरश्चायान्यचोरतत्त्वम् । अचोरचोरतां पाप्मो माण्डव्यो
व्यवहारतः ॥ For the story of माण्डव्य, who kept silent, vide Ādiparva 107.

Nārada and Brhaspati agree very closely in several respects. For example, both speak of three kinds of proof, four parts of a judicial proceeding, almost the same defects of plaintiffs, four kinds of answer, four divisions of the law of gift and their subdivisions, five modes of recovering debts, four kinds of *sahasa*.

We have seen that Nārada departs from Manu in several essential matters. On the other hand Brhaspati follows Manu very closely. But he too differs on some points from Manu, for example, we saw above how Brhaspati dissents from Manu on the question of the divisibility of clothes &c. (note 285). He appears to differ from Manu as to the maximum interest allowed on corn, fruit, wool and beasts of burden.³⁷⁷ Manu and Nārada are both silent as to the widow's right to succeed to her deceased husband's estate. But Brhaspati agreeing with Yajñavalkya makes her the first heir of her sonless husband.³⁷⁸

These considerations make it clear that Brhaspati is certainly later than Manu and Yāj. It is difficult to state his exact relationship to Nārada. He agrees more closely with Manu than Nārada does, but in some respects such as definitions and the rights of women he shows great advance over Nārada. So he is probably a contemporary of or not much later than Nārada. He employs the word *naṅaka*.³⁷⁹ He defines a *dināra*, also called "*suvarṇa*", as equal to twelve *dhanakas* and says that a *dhanaka* was equal to four *andikas*, an *andika* being a copper *paṇa* weighing a *karṣa* and bearing a stamp.³⁸⁰ This agrees with what Nārada says about *dināra*.

377 *दिरण्ये द्विगुणा कृद्विगुणा वसुकुण्डके । धाम्ये चतुर्गुणा प्रोक्ता सदे वास्ये लवेव च ॥*
बृहस्पति quoted by अपराक on वाह. II. 29 : compare मनु 8. 151.

378 *आन्मये स्मृतिलभ्ये च लोकाचारे च स्मृतिभिः । शरीरार्थे स्मृता भार्या पुण्यापुण्यकले समा ॥ वश्य नोपरता भार्या देहार्थे तस्य जीवति । जीवत्यर्पशरिरे कथमन्यः समाप्नुयात् ॥ सकुल्येर्विद्यमानेस्तु पितृभ्रातृसनाभिभिः । असुतस्य ममीतस्य पत्नी तद्भागधारिणी ॥* बृहस्पति quoted by अपराक on वाह. II. 135. The *Mit.* has the last verse.

379 *कुलीनदक्षानलसैः प्राक्षेर्नाणकवेदिभिः ।* अपराक on वाह. II. 259 ; वि. र. p. 711 and वीर. p. 383.

380 Vide note 268 above. *ताम्रकर्षकता मुद्रा विज्ञेयाः कार्ष्णीकः पणः । स एव चाण्डिका प्रोक्ता ताम्रतमस्तु धानका ॥ ताद्वापरा सुवर्णस्तु दीनाराख्यः स एव तु ।* इह. quoted in *स्मृतिच.* p. 99, वि. र. p. 667. *कात्यायन* is quoted on same page by the *स्मृतिच.* for a similar definition.

Dr. Jolly (S. B. E. vol. 33 p. 276) assigns Brhaspati to the 6th or 7th century A. D. But this is much later by several centuries than the evidence warrants. Kātyāyana was looked upon as an authoritative writer along with Nārada and Brhaspati by Viśvarūpa and Medhatithi. This position he could not have attained in a century or two. So he cannot be placed later than the 6th century. Kātyāyana in several places quotes Brhaspati as an authority. Aparārka quotes Kātyāyana as saying that according to Brhaspati pastures, ways, clothes that are worn on the body, debts (or books for use according to others) and what is set apart for religious purposes should not be partitioned.¹⁵¹ Kātyāyana says that according to Brhaspati, that wealth which a man acquires by means of his learning after refuting an opponent in a contest with a stake for the winner is styled " vidyādhana " and is not liable to partition¹⁵²; and what is acquired through valour &c. by persons that were taught in the family or learnt under their father should be partitioned among the brothers, according to Brhaspati. If a man falsely denies his liability and if only a part of the claim is brought home to him, then he should be made to pay the whole.¹⁵³ That the statement of a witness may be relied upon on a matter under his direct perception owing to his being near the plaintiff and the defendant and not otherwise; so says Brhaspati.¹⁵⁴ The foregoing examples show that Kātyāyana looked upon Brhaspati as an authority who must therefore have flourished several centuries before. Therefore Brhaspati cannot be placed later than the 4th century A. D. As he knew the extant Manusmṛti, was later than Yaj. and probably than Nārada, Brhaspati must have flourished between 200 and 400 A. D. This conclusion is strengthened by the fact that Viśvarūpa quotes, without making any difference, prose and verse passages of Brhaspati and thereby shows that in his opinion the jurist Brhaspati

381 मोक्षचारश्च रथ्या च वस्त्रं यथाङ्गव्योजितम् । प्रयोज्यं न निमज्जेत धर्मार्थं च बृहस्पतिः ॥
वि. र. p. 505 and अपरार्क on वाङ्म. II. 119.

382 परं निरस्य सल्लब्धं विद्यातोः श्रुतपूर्वकम् । विद्याधनं तु तद्विद्यान विभाग्यं बृहस्पतिः ॥
quoted by अपरार्क on वा. II. 119; परा. मा. III. 2 p. 559.

383 सर्वोपलाभं यः कृत्वा मिथ्यात्वमपि संवदेत् । सर्वमेव तु दाप्यं स्यादिति युक्तो बृहस्पतिः ॥
अथवहारमातृका of जीमूत. p. 311.

384 अर्थिवस्यर्थिसानिभ्यस्तुभूतं तु यद्वदेत् । तद्व्याहं साक्षिणो वाक्यमन्वधाङ्गं बृहस्पतिः ॥
quoted in the अथवहारमातृका of जीमूत. p. 317.

(in verse) was identical with the political writer Brhaspati and was a very ancient writer in his day. Medhātithi (on Manu 9. 153) quotes the verse "na pratigrahabhūr" (ascribed to Brhaspati by others) as Smṛtyantara. Brhaspati is cited in a few cases as referring to his own views in the third person³⁸⁵; sometimes he uses the first person also.³⁸⁶ Nothing can be said about his country at present. In a well-known passage Brhaspati refers to the usages of the southern people, of the people in the Madhyadeśa, of the eastern and northern people.³⁸⁷ In a striking and beautiful passage Brhaspati compares vyavahāra with yajña,³⁸⁸ the king with Viṣṇu, the successful party with the sacrificer and the defeated party with the victim, the plaint and the reply to food and the *pratijñā* to the sacrificial offering (prepared from food), the śāstras to the three Vedas and the *śabhyas* to the priests in a sacrifice. Brhaspati seems to have been very fond of such long-drawn metaphors.³⁸⁹

The Smṛticandrikā quotes about seventy verses of Brhaspati in the Ahnikā portion and about forty on Śrāddha. In the later works like the Parāśara-Mādhaviya, the Nirṇayasindhu and Saṁskāra-Kaustubha, the number of verses quoted from Brhaspati is much larger than even those quoted by the Smṛticandrikā. Those verses are quoted on such saṁskāras as pūṣāvana, nāmakarana, caula, upanayana, vivāha and also on āśauca and purification of dravyas. Even the Mitākṣarā quotes several verses of Brhaspati on matters

385 तादृगे वयमर्गं येष तपैव च विद्वन्मकम् । एष दण्डो हि शुद्धस्य नार्थदण्डो नृहस्त्रातिः ॥
परि. मा. III. 1. p. 212; स्मृतिच०

386 एष दण्डः समाकपालः पुरुषापेक्षया मया । quoted by अपराकं on वाङ्. II. 211.

387 उद्धृत्ये दाक्षिणात्यैर्मनुलस्य सुता द्विजेः । मध्यदेशे कर्मकराः शिल्पिनश्च गवाक्षिनः ॥
मत्स्यादाश्च नराः पूर्वे व्यभिचाररताः स्त्रियः । उत्तरे मयरा नार्यः सुश्रवा नृणां रजस्वलाः ॥
वीर. p. 22, 55, म. 80.

388 दण्डो संपुत्रयते विष्णुर्व्यवहारे महीपतिः । जयी तु रजमानोऽत्र जितः पशुददाहृतः ॥
पूर्वपक्षोत्तरावायं मतिज्ञा च हविः स्मृता । त्रयी शास्त्राणि सन्धास्तु अन्विजो दक्षिणा-
दुत्ते ॥ quoted in व्य. मा. p. 284.

389 ० ४-विमो धर्मद्रुमस्यादिः स्कन्दशास्त्रे महीपतिः । सचिवाः पञ्चगुण्याणि कलं न्यायेन
पालनम् ॥ यशो वित्तं कलरसो भोगोरघपूजलम् । अनेयायं लोकपंक्तिः स्वर्गे स्थानं
च शान्तम् ॥ वीर० p. 14. Compare नाद (व्य. मा. I. 33 for the second
verse).

other than vyavahāra. For example the Mit. on Yāj. I. 210 quotes a verse of Bṛhaspati that a nivartana (of land) is equal to 30 daṇḍas in area (daṇḍa being seven cubits in length) and ten nivartanaḥ are equal to a gacama.³⁹⁰ On Yāj. III. 17 the Mit. quotes two verses of Bṛhaspati about impurity on birth or death &c. On Yāj. III. 21 the Mit. cites the definition of deśāntara given by Bṛhaspati.³⁹¹ On Yāj. III. 24 the Mit. quotes Bṛhaspati's opinion that the period of mourning on the death of one's maternal grandfather, ācārya or śrottriya is three days. On Yāj. III. 253 the Mit. quotes Bṛhaspati's rule as to prāyaścitta for consciously drinking wine.³⁹² Vide also Mit. on Yāj. III. 30, 250, 254, 260, 290 for other quotations from Bṛhaspati.

The foregoing therefore establishes that Bṛhaspati was known at least to the Mit. and later writers as an expounder in verse not only of vyavahāra but also of other topics of dharma as well. As over a thousand verses of Bṛhaspati (including about 800 on vyavahāra) are quoted it appears that his work must have been an extensive one comprising several thousand verses. Such a work of Bṛhaspati has yet to be recovered.

The Mit. on Yāj. III. 261 quotes a Vṛddha-Bṛhaspati on the nine varieties of saṁkara.³⁹³ Kullūka on Manu (9. 181) cites a verse of Vṛddha-Bṛhaspati about the eleven subsidiary sons (vide note 283 above, where the verse is ascribed to Bṛhaspati). Hemadri (Caturvarga vol. III, part 2, p. 472) quotes a Jyotiṣ-Bṛhaspati on the prohibition of a śrāddha on the thirteenth ūti of the dark half. Aparārka on Yāj. II. 3-4 quotes three verses from Vṛddha-Bṛhaspati

³⁹⁰ समहस्तेन दण्डेन त्रिंशद् दण्डा निपर्तनम् । दश तान्येव गोधर्मं दत्त्वा स्वर्गं महीयते ॥
A similar verse occurs in the गृह्यसूत्रस्मृति (Jyāsananda part I, p. 615) where the reading is दशहस्तेन.

³⁹¹ मङ्गानद्यन्तरं यत्र गिरिषां व्यवधायकः । वानो यत्र विविच्यन्ते तद् देशान्तरमुच्यते ॥
देशान्तरं वदन्त्येके षष्टियोजनमायतम् । पञ्चगिरिषद्वन्द्वन्त्ये त्रिंशद्वन्त्ये तथेव च ॥

³⁹² सुराशने कामकृते ज्वलन्ती तां विनिर्हृषेत् । मुक्ते तया विनिर्दग्धे मृतः शुद्धिमवाप्नुयात् ॥

³⁹³ यथाह वृद्धहस्तिः । एकशत्यासनं षष्टिर्भाण्डपञ्चदन्तमिधणम् । याजनाश्यादने योनिस्तथा च सह भोजनम् । नवधा संकरः प्रोक्तो न कर्तव्योधर्मः सह ॥ These are ascribed to गृह्यसूत्र by the गृह्यधरन्ताकर (folio 130a of D. C. Ms. No. 44 of A 1885-84).

about the derivation of the word "prād-vivāka" and one on the punishment for sabhyas who take bribes. Three of these verses are ascribed to Bṛhaspati in the Pārāśara-Mādhaviya and other works and one of them to Kātyāyana in the Vyavahāra-māṅgikā.

38. *Kātyāyana*

Nārada, Bṛhaspati and Kātyāyana form a triumvirate in the realm of the ancient Hindu Law and procedure. The work of Kātyāyana on vyavahāra, like that of Bṛhaspati, has yet to be recovered. The following account is based on the quotations from Kātyāyana contained in about a dozen works from Viśvarūpa to the Viramītrodaya.

Kātyāyana is enumerated as one of the expounders of dharma by Śaṅkha-Likhita, Yājñavalkya (I. 4-5) and Pārāśara. A Kātya. is quoted as an authority in the Baudhāyanadharmasūtra (I. 2. 47). A Śrautasūtra and Śrāddhakalpa of the white Yajurveda are ascribed to Kātyāyana.

Kātyāyana appears to have taken Nārada and Bṛhaspati as his models in the order and treatment of the subjects to be dealt with in vyavahāra. He closely follows both the writers in terminology and technique. On several points he presupposes Nārada and expounds and elucidates the latter's dicta. For example, Nārada (Intro. chap. I. 10-11) lays down that vyavahāra has four pādas, each later one prevailing over the preceding, viz. dharma, vyavahāra, cāritra, rājāsāna (note 361) and then Nārada very briefly in one verse explains these four terms. Kātyāyana on the other hand devotes at least nine verses to the elucidation of the rule as to each succeeding one prevailing over its predecessor.³⁹⁴ Nārada contains very little on the topic of strīdhana (dāyabhāga chap. verses 8-9). He merely enumerates the six kinds of strīdhana and then lays down the rule of succession. Kātyāyana's treatment of strīdhana has attained classical rank. It appears that he was probably the first to carefully define the several kinds of strīdhana (such as adhyagni, adhyāvahanika, prītidatta, śulka, anvādheya, sandāyika), to lay down woman's power of disposal over the several varieties of strīdhana and to prescribe lines of devolution as to strīdhana. The verses on this topic occurring in the nibandhas number about thirty.

³⁹⁴ Vide पुरा. मा., vol. III, part I, pp. 16-17, and वीर. p. 9-10, 120-121.

The leading nibandhas contain only a few quotations from Brhaspati on stridhana. Hence it may be surmised that Kātyāyana probably was the first smṛti writer to give elaborate rules on this topic.

It has been already shown (notes 381-384) how Kātyāyana often quotes the views of Brhaspati. A few more examples may be added here. According to Brhaspati, says Kātyāyana, when a man who stands surety with others on a joint liability goes abroad, his son would have to pay the whole debt, but if the man dies then the son would be liable for his father's share only.³⁹⁵ When cattle stray into fields, gardens, houses or cowpens, they may be, according to Brhaspati, caught hold of (by the ear &c.) or beaten.³⁹⁶ According to Brhaspati, a man of the kṣatriya, vaiśya or śūdra caste may employ one of his own caste to do the work of a dāsa (slave or serf), but even a Brāhmaṇa could never employ another Brāhmaṇa in the same way.³⁹⁷

About a dozen nibandhas on vyavahāra quote about 900 verses of Kātyāyana on vyavahāra, the Smṛticandrikā alone citing about 600 of them. In these verses Kātyāyana refers at least a score of times to the views of Bṛgu. It is remarkable that only a few of the views ascribed to Bṛgu are found in the extant Manusmṛti. Kātyāyana says, according to Bṛgu, whatever (ancestral) wealth was concealed by one coparcener from others, whatever was badly divided should be divided in equal shares when afterwards discovered (Parāśara-Madhaviya III, p. 566). This may well be compared with Manu 9. 215. Kātyāyana says according to Bṛgu, it is not Brāhmaṇa-murder to kill an ātātāyin who is foremost by his austerities, learning and caste. This has in view Manu 8. 360. Kullūka distinctly says that Kātyāyana simply explains the verse of Manu by referring to it as Bṛgu's. On the other hand there are several places where the views ascribed to Bṛgu find no counterpart in the extant Manu. According to

395 एकवृद्धायाश्चित् सर्वं दद्यात् प्रोक्षिते पुनः । मृते पितरि पित्रंशे वर्येण न बृहस्पतिः ॥
परा. मा. III, p. 251.

396 क्षेत्राणामवैतिषु गृहेषु पशुपादिषु । ग्रहणं तत्त्वविद्यानां ताडनं वा बृहस्पतिः ॥
वि. र. p. 211.

397 क्षत्रविशूद्धधर्मस्तु समवर्णे कदाचन । कारयेद् दासकर्मणि ब्राह्मणं न बृहस्पतिः ॥
वि. र. p. 152.

Bṛghu in all *sahasas* of the worst type the truth should be found out by means of divine proof (ordeals &c.) even though there may be witnesses.³⁹⁸ There is nothing in the Manusmṛti corresponding with this. According to Bṛghu the ordeals of balance &c. are prescribed for those who are suspected to be in league with marauders and who have incurred popular censure, but in such cases there is no undertaking (by the complainant to pay fine).³⁹⁹ The Manusmṛti has not a word on this point. Household paraphernalia, beasts of burden, cattle, ornaments, slaves should be divided when discovered; if they are (alleged to be) concealed, the ordeal of *kośa* should be resorted to; so says Bṛghu.⁴⁰⁰ Another important circumstance deserves to be noted. Kātyāyana several times refers to the views of Manu. Kātyāyana says that the view of Manu was that in certain charges (such as the commission of *mahapātakas*) the ordeals for the accused were to be performed by good men.⁴⁰¹ According to Manu if a woman deserted her son, though he may be able (to pay), her *stridhana* should be seized and the paternal debt should be paid thereout.⁴⁰² Manu declared, says Kātyāyana, that if animals be killed, the offender should offer (to the owner) another similar animal or its proper price (note 3.45 above where Parāśara also quotes it as Manu's view). All these views attributed to Manu by Kātyāyana are not found in the extant Manusmṛti. In certain places Kātyāyana refers to the views of the *Manavas*; e. g. according to the *Gargiyas* and *Manavas* if a bribe had already been paid, the person receiving it should be made to repay it and should be fined eleven times as much;⁴⁰³ according to

398 उत्तमेषु च सर्वेषु साहसेषु विचारयेत् । सद्भावं दिव्यदृष्टेन सत्सु साक्षिषु वे भृगुः ॥
परा. मा. III. p. 90.

399 लोकापवादबुधानां शङ्कितानां च दस्युभिः । तुलादीनि नियोजयानि न शिरस्तत्र वे भृगुः ॥
अपरार्क, स्मृतिक.

400 गृहोपस्करवासाश्च दोषाभरणकर्मिणः । दशयाना विभज्यन्ते कोशं गृहेमयीमनुः ॥
अपरार्क p. 723 and परा. मा. III, p. 557.

401 एषु वादेषु दिव्यानि प्रतिषिद्धानि बलान् । कारयेन्मज्जैरेतानि नाभिरुतं त्यजेन्मनुः ॥
अपरार्क p. 596 who ascribes it to भृगु. The टीकराजन्द् reads त्यजेन्नरा.

402 या स्वपुत्रं तु जज्ञात्स्वां समर्थमपि पुत्रिणी । आदृत्य स्त्रीधनं तत्र विन्यस्य शोधयेन्मनुः ॥
नि. र. p. 65.

403 अथ प्रागेव दत्ता स्यान्ममिदं त्यक्तं तथा बलान् । इण्डं वैकादशगुणमाहुर्गार्गीयमानवाः ॥
अपरार्क p. 782; नि. र. 682 (which reads आम्भीयमानवाः).

the Mānavas thieves caught red-handed with their booty should be at once banished.⁴⁰⁴ As regards both these references, the teaching of the Manusmṛti seems to be different; vide Manu 9. 231 and 270 respectively. These facts about Kātyāyana's references to Bṛghu and Manu raise several difficult questions, whether Bṛghu and Manu stand for two entirely different works or for the same work and whether he refers to some other version of the Manusmṛti ascribed to Bṛghu. In my opinion he is not referring to two separate works, and that he had before him a version of the Manusmṛti promulgated by Bṛghu but somewhat different from and probably larger than the present Manusmṛti.

In the *nibandhas* several verses are ascribed to Kātyāyana along with Manu, Yājñavalkya and Bṛhaspati. For example, the well-known verse about the sixfold division of stridhana (*adhyagnya-dhyāvahanikam &c.*) is ascribed by the Dayabhāga to Manu and Kātyāyana. The half-verse "*varṇānāmānulomyena dāsyam na pratilomataḥ*" is the same in both Yājñavalkya (II. 183) and Kātyāyana. The *Viramitrodaya* (p. 140) ascribes a verse to Bṛhaspati and Kātyāyana, in which the opinion of Bṛhaspati is cited. There is very close agreement between the definitions proposed by the two last writers of dharma, vyavahāra, caritra, and rajasāsana. Besides Manu (or Mānavas), Bṛhaspati and Bṛghu, Kātyāyana cites the views of several other writers on dharma. For Gāngyas and Gautama vide notes 403 and 404 above. He says, according to Kauśika, powerful robbers were to be guarded by chains of iron, were to be low-fed and were to undergo hard labour for the state till death (*Aparārka* p. 849). He quotes the view of Likhita that where a woman is deprived of food, raiment and dwelling (by her husband's coparceners) she would be entitled to demand her own (stridhana) and a share from the coparceners. In one case (*Aparārka* p. 755). a verse is cited as Kātyāyana's in which Kātyāyana himself is named (*Parāśaramādhaviya* III. p. 235).

Kātyāyana contains the same advanced views about law and rules of procedure as are found in Nārada and Bṛhaspati. He is even in

⁴⁰⁴ मानवाः सद्य एवाहुः सङ्गोष्ठानां मवासनम् । गोतमीनामनिर्द्धं यत्प्राणयुच्छेदाद्विगर्हितम् ॥
[iv. १. 332. It is not unlikely that the correct reading is मवासनं for मवासनं, as the immediately following view of गोतमः suggests. The words of मनु are सद्यः शोषकरणं मानवेद्विचारम्.

advance of these two writers in certain matters, such as definitions in general and the elaboration of rules about *strīdhana*. He gives numerous definitions, such as those of *vyavahāra*, *prāḍvivāka*, *stobhaka*, *dharmaadhikarana*, *tīrta* and *anuṣṭa*, *sāmanta* &c. He seems to have been the first to invent some new terms. For example, he defines *paścātkara* as a judgment given in favour of the plaintiff after a hot contest between the plaintiff and the defendant, while the term *jayapatra* is restricted by him to the judgment given on admission by the defendant or a judgment dismissing the suit on various grounds.⁴⁰⁵ He lays down a stringent rule that if a man abandons a ground of defence or attack and puts forward a less cogent one, he would not be allowed to put forward again the stronger ground after a decisive judgment of the court.⁴⁰⁶ This resembles the 4th explanation to section 11 of the Indian Civil Procedure Code (1908) about *res judicata*. The verses about *kārṣapaṇa* and *dīnāra* quoted above (note 368) from Nārada (*pariṣiṣṭa* verses 58-60) are ascribed to Kātyāyana by the *Smṛticandrika*.

The date of Kātyāyana can be settled only approximately. He is certainly much later than Manu and Yājñavalkya. As shown above he presupposes Nārada and regarded Bṛhaspati as a very leading authority on *vyavahāra*. Hence his upper limit is the 3rd or 4th century A. D. Viśvarūpa quotes eight verses as Kātyāyana's by name (vide on Yāj. II. 5, 6, 47, 63, 281) on such topics of *Vyavahāra* as the defects of the plaint, the contents of the plaint, the liability for the debts of a deceased person, payments of debts or honour (*satyatikāra*), punishment for abortion, grievous hurt and homicide of a Brāhmaṇa woman. Medhātithi (on Manu 7. 1) ascribes to Kātyāyana the rule that in case of conflict between the dictates of *dharmaśāstra* and *arthaśāstra* the king should prefer the former. Medhātithi on Manu (VIII. 216) speaks of Kātyāyana-sūtra, appears to quote a portion of it in prose and explains it.⁴⁰⁷ Medhātithi

405 निरस्तास्तु क्रिया यत्र भ्रमाणैश्च वादिना । पन्थात्कारो भवेत्तत्र न सर्वसु विधीयते ॥
अन्वेषणवादिहानिभ्य इतरेषां मदीयते । वृत्तानुवादसंक्षिप्तं तच्च स्वाप्यवपयकम् ॥
स्मृतिच., दोहरानन्द, धीर.

406 क्रियां बलवतीं मुक्ता दुर्बलां योबलम्बते । स जयेष्वृते सभ्यो पुनस्तां नामुवात्
क्रियाम् ॥ मिता. ०० याज्ञ. II. 80, व्य. मा. p. 281, धीर. p. 108.

407 'यो दान्यः कस्यचित्कर्मणि धनमावप्य अर्धतो निर्वर्तेतेति काल्हायनीये सूत्रे धनमावप्य
आसज्य धनवचं कारयित्वा यदि अर्धरुने निर्वर्तेत सोऽपि तद्वदेदित्यनुपपन्नः ॥'
M. D. 28.

says that Kātyāyana extended the maxim of the trader carrying merchandise (*bhāṇḍavāha-vanik* maxim) to all similar transactions. All known quotations of Kātyāyana are in verse. When Medhātithi speaks of a *sūtra* and quotes a portion of it (as “*vā*” and “*iti*” after “*nīvarteta*” indicate) in prose, we must either suppose that he is referring to some other work of Kātyāyana than the one in verse from which hundreds of verses are cited by other writers or that Kātyāyana’s work on *vyavahāra* also contains some prose passages. As hardly any other writer quotes a prose passage of Kātyāyana on *vyavahāra*, the second alternative appears somewhat unlikely. Viśvarūpa and Medhātithi regarded Kātyāyana as an authoritative *smṛtikara* along with Nārada and Bṛhaspati. This position he could not have attained in less than a few hundred years. Therefore the lowest limit to which Kātyāyana can be assigned is the 6th century. Hence it may be said that Kātyāyana flourished between the 4th and 6th century A. D.

The *Vyavahāramātṛkā* (p. 307) quotes a *Bṛhat-Kātyāyana* on the question of proof. The *Dayabhāga* mentions a *Vṛddha-Kātyāyana*. The *Sarāsvatīvilāsa* also quotes verses of *Vṛddha-Kātyāyana* on rescission of purchase and other topics (p. 320). In the present state of our knowledge it is very difficult to say whether these two are different works. The *Caturvarga-cintāmaṇi* (vol. III, part 2, p. 657) speaks of *Upakātyāyana*. *Aparārka* quotes a verse from *śloka-Kātyāyana* which is not found in the *Karmapradīpa* (Jivananda’s ed.), but appears to be a summary of a prose passage quoted as Kātyāyana’s immediately before by *Aparārka*.

In Jivananda’s collection of *smṛtis* (part I, pp. 603-644) there is one of Kātyāyana in three *prapāṭhakas* and 29 *khaṇḍas* and about five hundred verses. The same work is printed as *Gobhila-smṛti* in the *Anandaśrama* collection (pp. 49-71). It contains also a few prose passages in the 12th, 13th and 14th *khaṇḍas*. The prevailing metre is *Anuṣṭubh*, a few verses being in the *Indravajrā* and other metres. The work is styled the *Karmapradīpa* of Kātyāyana. The opening verse justifies this name when it states that like a lamp the work will clearly show the mode of performing certain rites treated by Gobhila and other rites which are not clearly elucidated.⁴⁰⁸ The contents of this work are briefly as follows :— how

408 अथातो गोभिलोक्तानामन्येषां चैव कर्मणाम् । अस्वशानां विधिं सम्प्रवृत्तादिभ्योऽप्यदीपयन् ॥

to wear the sacred thread; sipping water and touching various limbs with water; the worship of Gaṇeśa and fourteen mātṛs in every rite; kuśas; śrāddha details; consecration of sacred fires; details about arāṇis, sruc, sruva; rules about cleansing the teeth and bathing; saṁdhyā; prāṇāyāma, muttering of Vedic *mantras*; tarpaṇa of gods and manes; the great daily *yajñas*; who is to offer śrāddha; rules about periods of impurity due to death; duties of wife; śrāddhas of various kinds.

The Karmapradīpa mentions by name several authors. It very frequently cites the views of Gobhila (pp. 603, 626, 638) and Gautama (pp. 619, 620, 626, 630, 636, 639). The Karmapradīpa as the opening verse says is intimately related to the Gobhila Grhya-sūtra. It distinctly says that as Gobhila did not dilate upon the details as to time and procedure of goyajña and vājijyajña, Kātyāyana dilates upon them. This is borne out by the Gobhila grhya-sūtra.⁴⁰⁰ Another⁴¹⁰ passage of Kātyāyana about the Āstakas is based upon the very words of the Gobhila grhya. Frequent reference is made to the views of Vasiṣṭha on the worship of Mātṛs (p. 605), on śrāddha (pp. 608, 621). Vide also p. 642 (28. 16). Among the other authors named are Nārada on the sticks for dantadhavana (p. 615), Bhārgava (probably Uśanas) on p. 640, Śaṇḍilya and Śaṇḍilyāyana on p. 626. Kātyāyana is named in several places (pp. 624, 627, 638) and once the first person is used (as in " mamāpyetaḥ hr̥dī sthitam " p. 643). The Kātyāyanasmṛti quotes the verse of Manu (III. 70) on the five great *yajñas*. On p. 633 four verses forming the consolation to be offered to the relatives of a person departed are the same as Yaj. (III. 8-11) and one verse in the same context occurs in the Mahābhārata (Śāntiparva

400 Vide p. 638 verses 1-11 of 26th khanda and compare with Gobhilagrhyasūtra III. 6. 10-15 (गोबिले पायसव्यसः । अग्निं यजेत् पुष्यमिन्द्रमर्षमरम् । कपधपूजा । गोबिलेनेवाव्यसो व्याख्यानः । यमवह्नी देवतानामधधिकौ । गन्धैरभ्युक्षणं यताम् ।).

410 यस्तु शाकादिको द्वेभ्यः कार्योत्पादकावृतः । अन्वष्टव्यं मण्यमापायानि गोभिलगौतमौ । वाकेल्लिङ्गस्य सर्वास्तु कोत्सो मेनेष्टकासुचः ॥ कात्यायनः १७. २४ (p. 626); compare गोभिलगृह्य III. 10. 4-7 'चतुरष्टको द्वेभ्यः ताः सर्वाः समासाभिकीर्षीदिति कोत्सः । अष्टकं इत्योद्गाहमिति । तथा गौतमवार्कसण्डौ । पौर्धमाद्यष्टाव्यास्तामित्राष्टमी नामपृषादकेत्याचक्षते । '

27. 31 and other places).⁴¹¹ On p. 631 Kātyāyana speaks of Rāma having performed yajñas taking as his spouse the golden image of Sītā.

The question is:—what is the date of this Kātyāyanasmṛti (Karmapradīpa) and whether it is the work of Kātyāyana the great jurist. The Mit. (on Yāj. I. 254) quotes a verse as Kātyāyana's which occurs in Jīvananda's text (p. 624 verse 20); similarly the Mit. quotes two verses as Kātyāyana's (on Yāj. III. 247) which have a place in the Karmapradīpa (Jīvananda p. 634 verses 4-5). Scores of verses cited as Kātyāyana's by Aparārka (on ācāra and prāyaścitta) are found in the Karmapradīpa. For example, vide Aparārka p. 43 (three verses) and Karmapradīpa (p. 605, 1110-12), Aparārka p. 51 (three verses about samidh) and Karmapr. (p. 613, 8. 17-19), Aparārka p. 135 (four verses about bathing in rivers) and Karma. (p. 615, 10. 5-7 and 14), Aparārka p. 532 (four verses on śrāddha in which Kātyāyana himself is cited as an authority) and Karma. (p. 624, 16. 16-19), Aparārka p. 872 (six verses) and Karma. (21. 2-7 p. 632), Aparārka p. 1066 (three verses about an *agnihotrīn* being guilty of mahāpātaka) and Karma. (23. 4-6 p. 634). The Smṛticandrikā also quotes profusely from Kātyāyana on ācāra, śrāddha etc. and cites from the Karmapradīpa by name passages which occur in Jīvananda's edition. The above references show that in the eyes of the Mitākṣarā and Aparārka the Karmapradīpa was an authoritative work. Therefore it follows that it must have been composed centuries before the 11th century A. D. It is however remarkable that several quotations ascribed to Kātyāyana in the Mitākṣarā, Aparārka and other works are not found in the Karmapradīpa. For example, the Mitākṣarā (on Yāj. III. 242) cites Kātyāyana's verse about five varieties of lapses in conduct viz. mahāpātaka, atipātaka, pātaka, prasaṅgika, upapātaka and on Yāj. III. 260 quotes a verse of Kātyāyana about what are atipātakas. These are not to be traced in the Karmapradīpa printed by Jīvananda. Similarly Aparārka (pp. 94-95) quotes three verses of Kātyāyana that are very interesting but are not found in

⁴¹¹ कर्णे कृपयन्ता निचयाः पतन्तान्ताः समुच्छ्रयाः । संयोगा विप्रयोगान्ता मरणान्तं हि जनिताम् ॥

Jivananda's edition.⁴¹² Later works like the Nirpayasindhu, the Saṁskāramayūkha, the Madanapārijāta quote numerous verses of Kātyāyana on upanayana, marriage and other saṁskāras which we vainly seek to find in the Karmapradīpa. Hence it follows that there was some large work of Kātyāyana of which the Karmapradīpa is either an abridgment or only a portion.

The next question is whether Kātyāyana the jurist and the author of the Karmapradīpa are identical. There are not sufficient data to identify the two. The only fact that points to the identity is that such eminent and early writers as Viṇṇāśvara and Aparārka appear to make no distinction between the two. Besides the Karmapradīpa is also an early work. Against this it has to be remembered that Viśvarūpa, probably the most ancient of all extant commentators, nowhere quotes Kātyāyana on ācāra and prāyaścitta. This absence of quotations is not a very cogent argument; still it raises a doubt in one's mind whether a work of Kātyāyana on ācāra and other non-jural topics was known to Viśvarūpa.

The other principal versified smṛtis will now be described in (Sanskrit) alphabetical order.

39. Āṅgiras

From Viśvarūpa downwards Āṅgiras is quoted very frequently on all topics except that of civil law (vyavahāra). Āṅgiras is one of the writers on dharma enumerated by Yāj. Viśvarūpa² (on Yāj. I. 9) states that according to Āṅgiras a *pariśad* may comprise 121 Brahmanas. On Yāj. I. 50 Viśvarūpa quotes a verse of Āṅgiras that what is done according to one's own will without following the dictates of śāstra is fruitless.⁴¹³ On Yāj. III. 248 Viśvarūpa says that the *vṛata* called Vajra was prescribed by Āṅgiras for Brahmanas guilty of deadly sins. Viśvarūpa (on Yāj. III. 265) quotes two verses of Āṅgiras on the prāyaścitta for killing the wife of a Brahmana who has kindled the sacred fires, for killing wives of

⁴¹² वरचित्वा तु यः कश्चित्पणश्चेत्युक्तो यदा । तदागमोक्तिरिति कन्यान्वं वरयितुम् ॥
प्रदाय गच्छेच्चतुर्लोकं यः कन्यायाः स्त्रीधनं तथा । धार्या सा वर्धनेकं तु देवान्यस्मै विधानतः ॥ पूर्वदत्ता तु या कन्या अन्येनोदा यदा भवेत् । संकृतादि प्रदेया स्यादस्मै पूर्वं प्रतिश्रुता ॥

⁴¹³ स्वस्वामिप्राणकृते कर्मे यत्तु धर्मविवर्जितम् । प्रीडाकर्मैव बालानां तत्सर्वं निष्प्रयोजनम् ॥

other Brahmanas and Kṣatriyas and Vaiśyas. On Yaj. III. 266 he quotes two verses of Aṅgīras laying down *prāyaścitta* for killing certain beasts and birds, wherein Aṅgīras himself is mentioned with honour (bhagavān). Aparārka (pp. 22-23) quotes thirteen verses from Aṅgīras on the constitution of *pariṣad*, wherein such terms as *chaturvidya*, *vitarkī*, *aṅgavid*, *dharmapāṭhaka* are explained and the last of which says that a *pariṣad* sitting in judgment over those who are guilty of *mahāpātakas* may consist of hundreds. The *Mitākṣara* (on Yaj. I. 86) quotes several verses on the practice of *satī* and ascribes them to both Śaṅkha and Aṅgīras.⁴¹⁴ Aparārka (pp. 109, 112) quotes four other verses on the same practice, one of which is in the *Indravajrā* metre and another prohibits a Brahmana wife from following that practice. *Medhatithi* (on Manu. V. 157) quotes the view of Aṅgīras on *satī* and disapproves of it. The *Mitākṣara*, *Haradatta* and others quote numerous verses of Aṅgīras on *āśauca* and *prāyaścitta*. *Haradatta* on *Gautama* (20. 1) quotes a verse of Aṅgīras about the seven *antyaajas*.⁴¹⁵ *Viśvarūpa* (on Yaj. III. 237) quotes a *sūtra* of Sumantu in which Aṅgīrasa is cited as an authority. The *Śuddhi-mayūkha* quotes a verse of Aṅgīras which relies upon *Śrātapa*.⁴¹⁶ The *Smṛticandrikā* quotes Aṅgīras on the enumeration of *Upasamṛtis* (vide note 260 above). The *Smṛticandrikā* also contains a few prose quotations from Aṅgīras; the same work cites a verse of Aṅgīras holding the *Dharmaśāstra* of Manu as the supreme guide.⁴¹⁷

The Aṅgīras-smṛti (in *Jīvananda* part I, pp. 554-560) in 72 verses is probably an abridgment. It lays down *prāyaścittas* for various occasions, such as taking food and drink from *antyaajas*, for cruelly beating or causing various injuries to cows. It also lays down various rules for the wearing of the dark cloth (*nīlvastra*) by women. It cites Aṅgīras and *Āpastamba* by name. The penultimate verse condemns those who rob women of their wealth.

414 One of them is the well known verse निस्सः कोट्योर्धकोटी च यानि तंमानि
मानुषे । नावत्कालं वसेत्तर्पणे भगारं वतुगच्छति ॥

415 चण्डालः श्वपचः क्षुत्ता स्त्री वैदेहिकरतथा । प्रागधापोसवो चैव स्मृतेन्यथासाधिनः ॥

416 सर्वेषामेव वर्णानां सूतके मूनके तथा । दशाहाबद्धद्विरेषांमर्त्ये शान्तातपोऽवधीतु ॥

417 वत्सूयं मनुना प्रोक्तं धर्मशास्त्रमनुत्तमम् । यदि नःस्मन्निकम्प्य वचनं हितमात्मनः ॥
स्मृतिश्च* (आख्यिक).

There are several mss. in the Deccan College Collection which contain a varying number of verses on *prāyaścitta* agreeing more or less with Jivananda's text. For example, No. 53 of 1879-80 contains about one hundred verses, No. 205 of 1882-83 contains 54 verses, while No. 65 of Viśrambag collection and No. 83 of 1895-1902 contain only 32; No. 81 of 1884-86 is styled *Bṛhad-Āṅgiras* and contains 151 verses, many of which are identical with those in the Calcutta text.

The *Mitākṣarā* (on Yaj. III. 277) and the *Smṛtiratnañali* of Vedācārya (I. O. cat. No. 1552 p. 475) quote a *Bṛhad-Āṅgiras* and the *Mitākṣarā* also quotes a *Madhyama-Āṅgiras* several times (on Yaj. III. 243, 241, 258, and 260).

40. *Rṣyasīṅga*

This is a writer who is frequently quoted on *ācara*, *āśauca*, *śrāddha*, and *prāyaścitta* by the *Mit.*, *Aparārka*, *Smṛticandrikā* and other works. *Aparārka* (p. 724) quotes as *Rṣyasīṅga*'s a verse ascribed to Śaṅkha in the *Mitākṣarā* (on Yaj. II. 119) and other works, which states that when one coparcener recovers with his own efforts family property that was lost to the family, he gets a fourth share of it and the others become sharers in the rest.⁴¹⁸ The *Smṛticandrikā* (I. p. 32) quotes 'api vāsasā yajñopavitārthan kuryāt tadabhāve trivṛtā sūtrenā', which is in prose.

41. *Kārsnājini*

This writer is quoted by the *Mit.* (Yaj. III. 263 three verses), *Aparārka*, *Smṛticandrikā* and other works mostly on *śrāddha*. *Aparārka* (p. 138) quotes a verse from him which enumerates the seven sons of *Brahmā*, *Sanaka*, *Sanandana*, *Sanātana*, *Kapila*, *Asuri*, *Voḍha* (?) and *Pañcaśikha*. *Aparārka* (p. 424) quotes a verse which refers to the two signs of the Zodiac, *Kanyā*, and *Vṛścika*.

42. *Caruvimsatimata*

There are two Mss. of this work in the Deccan College Collection (No 244 of A. 1881-1882 and 111 of 1895-1902). It contains 525 verses. The work is so called because it embodies the essence of the teachings of 24 sages, *Manu*, *Yājñavalkya*, *Atri*, *Viṣṇu*,

⁴¹⁸ पुनर्लभं तु यो मुनियेकभेदद्वये कमात् । यथांशं तु लभन्त्येव दक्षिणं तु तुरीयकम् ॥

Vasiṣṭhā, Vyāsa, Uśanas, Āpastamba, Vatsa, Hārita, Guru (Bṛhaspati), Nārada, Parāśara, Gārgya, Gautama, Yama, Bandhāyana, Dakṣa, Śaṅkha, Aṅgīras, Sātātapa, Śaṅkhyā (Śaṅkhyāyana?), Saṁvarta. The subjects treated of are :—The usages of the varṇas and āśramas, śauca, *acamana*, cleansing the teeth, bath, prāṇāyāma, repeating the Gāyatrī, study of the Vedas, marriage, agnihotra, five great daily yājñas, means of livelihood, forest hermits, saṁnyāsins, duties of Kṣatriyas and the other two varṇas, prāyaścittas for the deadly sins and other lesser misdeeds, means of livelihood, śrāddha, śauca (on birth and death).

The work often quotes the views of Uśanas, Manu, Parāśarya, Aṅgīras, Yama, Hārita. It quotes Manu III. 5 (*asapindā ca yā etc.*) and Manu 12. 95 (*yā vedabāhyāḥ smṛtayah.*). Two other verses which it contains are indicated as interpolated in several editions of Manu.⁴¹⁹ It says that the teachings of Arhat, Cārvāka and Buddhas delude people.⁴²⁰ Its position is that whatever is not found in the Veda or the Purāṇas, the Rāmāyaṇa, or Mahābhārata or in the śāstras of Manu and others is as good as non-existent.⁴²¹

The *Caturvīṁśatimata* is frequently quoted by the Mit., Aparārka and later works, but not by Viśvarūpa and Medhātithi. It was probably compiled about the time when the latter two writers flourished. Aparārka (p. 1121) quotes a prose passage from the work on the prāyaścitta for a dvijātī procreating children on a Śūdra wife. This passage could not be traced in the two mss. referred to above.

The portions of the work on saṁskāra and śrāddha together with the commentary of Bhaṭṭoji, son of Lakṣmīdhara, have been

419 बृहो च मातापितरौ साखी भार्या शिशुः सुतः । अप्यङ्गायशर्तं कृत्वा मतेभ्या मनु-
रजणीत् ॥ (after मनु. XI. 10), पुराणं मानवो धर्मः साङ्गो वेदभिरिति तम् ।
आज्ञासिद्धानि चत्वारि न इत्येषानि हेतुनि ॥ (after मनु XII. 110.). This
occurs in वसुधायक, 4th आध्याय p. 117 and the first half of it occurs in
the तन्त्रवार्तिक.

420 अङ्गवर्षाकवाक्यानि बोद्धादिपठितानि च । विप्रलम्भकवाक्यानि नानि सर्वाणि वर्जयेत् ॥
This occurs in the स्मृतिच. I. p. 5. (Gharpure) and पुरा. मा. vol. I,
part I, p. 10.

421 यन्नास्ति वेदे न च यत्पुराणे रामायणे भारतसंगरे वा । मन्वादिशास्त्रेषु च यत्न बोधं
तन्नास्ति नास्तीति न तेन कार्यम् ॥

published in the Benares Sanskrit Series (Nos. 137 and 139). The commentary is a very learned one and refers to a host of writers. This commentary is in some mss. ascribed to Rāmacandra (vide I. O. cat. No. 1554, p. 475).

43. Dakṣa

Dakṣa is one of the writers on dharma enumerated by Yāj. Viśvarūpa quotes verses of Dakṣa several times, viz. on Yāj. I. 17 (on clods of earth for purifying the body), on Yāj. III. 30 (two verses on āsauca), on Yāj. III. 66 (about a parivrājaka), on Yāj. III. 191 (about padmāsana). The Mit. (on Yāj. I. 89) quotes a half verse of Dakṣa to the effect that a dvija should not remain unattached to an āśrama (i. e. without a wife in the context) even for a moment; on Yāj. III. 38 two verses about bhikṣus; on Yāj. III. 243 (one verse). Aparārka cites numerous verses of Dakṣa on ācāra, āsauca, śrāddha and similar topics. In one case (p. 368) he attributes a prose passage to Dakṣa about the gift of gold.⁴²² Two of Dakṣa's verses most frequently quoted by writers on vyavahāra are those that lay down what nine things cannot be the subjects of gift.⁴²³

In Jivananda's collection there is a Dakṣasmṛiti (part II, pp. 383-402) in seven chapters and 220 verses (vide also Anandāśrama collection pp. 72-84). The principal subjects treated of are:—Four āśramas, two kinds of brahmacārins; the daily round of duties for dvijas; various subdivisions of actions, nine karmans, nine vikarmans, nine actions that should be concealed, nine acts that should be made public, nine things that should not be gifted; gifts; eulogy of a good housewife; sauca of two kinds; impurity due to birth and death; Yoga and its six aṅgas viz. prāyāṇa, dhyāna, pratyāhāra, dhāraṇā, tarka and samādhi, maithuna of eight kinds to be avoided by ascetics, duties of bhikṣu, dvaita, and advaita.

This smṛiti is certainly a very old one. All the quotations from Dakṣa cited by Viśvarūpa occur in the printed Dakṣa (vide pp. 395,

⁴²² सुवर्णमेव स्वर्णमस्य च देशकालपात्रसुवर्णपरिमाणान्च कलविशेषः । अपरार्कः.

⁴²³ सामान्यं याचितं म्यस्तमाधिदोषाश्च तद्वत्तु । अन्वार्हितं च निक्षेपः सर्वस्य चाप्यये सति ॥ आपत्कृतिं न देयानि न वस्तुनि पण्डितैः । यो ददाति स मुदात्मा पाप-
व्यतीत्यते नरः ॥ अपरार्कः p. 404. These occur in the *Dakṣasmṛiti* (Jivananda part II, p. 391).

396, 384, 397 which reads 'na pathyāsanād yogo'). Similarly all the quotations in the Mit. from Dakṣa are found in the Calcutta text. Aparārka contains over forty verses from the printed Dakṣa, though there are a few verses cited by him as Dakṣa's which are not found therein. The Smṛticandrikā quotes about ten verses of Dakṣa on woman which are all found in the 4th chap. of the Calcutta text.

In the Deccan College collection there is a ms. of Dakṣa (No. 120 of 1895-1902) which contains 197 verses on the same topics as above, many of which are identical with the Calcutta text. The Bombay University has also a similar ms. Vide I. O. cat. No. 1320 p. 385 for a similar ms. in 197 verses.

44. Pitāmaha

Pitāmaha is enumerated among writers on dharma in a verse of Vṛddha-Yājñavalkya quoted by Viśvarūpa. The Smṛti of Pitāmaha is drawn upon mostly on vyavahāra. Viśvarūpa cites (on Yāj. I. 17) a verse from him on *śauca*.⁴¹⁴ Mit. and Aparārka quote verses from Pitāmaha only on vyavahāra and specially on ordeals. The Smṛticandrikā quotes about ten verses on *āhnika*, 130 on vyavahāra and only a few on *śrāddha*. Pitāmaha regards the Vedas with the *āngas*, *Mīmāṃsā*, the *smṛtis*, *Purāṇa* and *Nyāya* system as *dharmaśāstras*.⁴¹⁵ Pitāmaha like Bṛhaspati enumerates nine kinds of ordeals,⁴¹⁶ while Yāj. and Nārada name only five, though the latter seems to have known two more, viz. *tandula* and *taptamāṣa*. The Smṛticandrikā quotes a dozen verses about 30 *chatur* on which a king took action without any complaint.⁴¹⁷ Pitāmaha seems to have followed Vyāsa in defining documents called *kṛayapatra*, *sthitiapatra*, *sandhipatra*, *viśuddhipatra*.⁴¹⁸ The Smṛticandrikā cites

414 त्रिषु ये नोपनीयन्ते शब्दाः सौधन्वनाः शिष्यः । गन्धलेपायक (पं. १) तेषां शौचं मृदाम्भसा ॥

415 वेदाः साङ्ख्यस्तु चत्वारो मीमांसा स्मृत्यस्तथा । एतानि धर्मशास्त्राणि पुराणं ग्राह्यदर्शनम् ॥
अपराज् p. 601; compare वाङ्. 1. 3.

416 अष्टमे कालमित्युक्तं नवमे धर्मजे भवेत् । दिव्यान्वेतानि सप्तानि निर्दिष्टानि स्वयम्भवा ॥
quoted by अपराज् p. 604.

417 कृतानि चापराधीना पदानि नृपतेस्तथा । स्वयमेतानि गृहीयान्मृपरात्वेदके विना ॥
स्मृतिच.

418 Vide वरा. मा. vol. III. p. 128 and स्मृतिच.

Pitāmaha for an enumeration of the 18 *praktis* viz. washerman, leather worker, etc.⁴²⁹ The same work states that according to Pitāmaha the titles of law to be taken cognisance by the king himself were twenty-two. In the hall of justice, he says, there should be eight constituents viz. the scribe, the accountant, Śāstra, the *adhyapāla*, the assessors, gold, fire and water.⁴³⁰ Some of the other noteworthy dicta of Pitāmaha are:—a suit should be⁴³¹ first tried before the village (*panchayat*), then before the town (court of appeal), then before the king; between litigants of the same country, town, societies, cities and villages, the decision should be arrived at according to their own peculiar conventions and usages, but when there is a dispute between these and strangers, the decision must be according to the Śāstra; possession⁴³² in order to be recognised by the courts as decisive must have five characteristics, it must have title, long duration, it must be uninterrupted, it must not have been impeached and it must be before the eyes of the opponent; a private document⁴³³ under one's own hand is inferior to a *janapada* (a publicly written and attested) deed, the latter is inferior to a royal edict, this last is inferior to possession continued for three generations.

Pitāmaha is later than Brihaspati,⁴³⁴ as he cites the latter's view that a litigation between members of the same village, society, town, guild, caravan or army must be decided according to their peculiar usages. Therefore Pitāmaha must be assigned to some date between the 4th and 7th century A. D.

429 रत्नकामकारश्च नटो बृहद् एव च । केवलकश्च विद्वान् स्लेखामहो तथैव च ॥
वेमरस्त्रिभविष्याधइस्तलाइदधटकाः । कोसेदकामरिपदमातङ्गण्डापगोपकाः ॥ एताः
प्रकृतयः प्रोक्ता अष्टादश मनीषिभिः । वर्णानामाश्रमाणां च सर्वेदा नृ बहिः स्थिताः ॥
स्मृतिच०.

430 लेखको गणकः शास्त्रं साध्वपालः सभासदः । हिरण्यमग्निइदकमष्टाङ्गकरणं स्मृतम् ॥
स्मृतिच० (४५.); compare नारद (Intro. chap. verse 35).

431 ग्रामे दण्डः पुरं यावान्पुरं दण्डस्तु राजनि । राज्ञा दण्डः कुदण्डे वा नास्ति तस्य पुनर्भयः ॥
स्मृतिच०, देशपञ्चनगोष्ठेषु पुरयामेषु वासिनाम् । तेषां स्वसमयेधर्मशास्त्रतोऽप्येषु तेः सह ॥
स्मृतिच०.

432 सामानां क्षेत्रकालां याविच्छिन्नापरबोद्धिता । अन्यार्थिर्सेनिधाना च मुक्तिः पञ्चविधा स्मृता ॥

433 स्वइस्तकाज्ज्ञानपदं तस्मात् नृपशासनम् । तन्त्रोपदयो मोघा यमाणतरमिष्यते ॥

434 ग्रामगोष्ठपुराग्नेयसार्धसेनानिवासिनाम् । अप्यह्मरश्मिमेव निर्गतव्यो बृहस्पतिः ॥

45. Pulastya

Pulastya is one of the expounders of dharma enumerated by Vṛddha-Yājñavalkya. Viśvarūpa quotes a verse from him on śārīra-śauca.⁴³⁵ The Mit. (on Yāj. I. 261) cites a verse from Pulastya that a Brāhmaṇa should principally use ascetic's food (i. e. vegetable food) in śrāddha, that kṣatriyas and vaiśyas should use meat and śodras honey.⁴³⁶ The Mit. (Yāj. III 253) quotes two verses of Pulastya who enumerates eleven intoxicating drinks together with *mṛta* as the twelfth.⁴³⁷ Aparārka quotes several verses from Pulastya on saṁdhyā, śrāddha, śauca, duties of yatis, prāyaścitta. Aparārka quotes two verses from Pulastya propounding the view that a combination of jñāna and karma is the correct view.⁴³⁸ The first of these verses is ascribed by him to Yoga-Yājñavalkya elsewhere (note 336). The Smṛticandrika quotes about forty verses from Pulastya on āhika and śrāddha. In one place it quotes Pulastya on the efficacy of bathing on Sunday, Tuesday, and Saturday.⁴³⁹ In another place it refers to the *japa* of Rāma, Paraśurāma, Nṛsiṃha, Trivikrama.

The Dānaratnākara of Capdeśvara cites a prose text from Pulastya on the gift of deer-skin.⁴⁴⁰

The Pulastya-smṛti must have been composed between 4th and 7th century A. D.

435 स्नानकस्य त्रयोपान पञ्चापानमहोत्रणः । सर्वानेवं गृहस्थेषु शौचकल्पप्रियोजयेत् ॥
विश्वरूप on या. I. 17.

436 मुन्यन्ते ब्राह्मणस्योक्तं मांसं क्षत्रियवैश्ययोः । मधुपदानं शुद्धस्य सर्वेषां पार्थिवानि यत् ॥

437 पानसं द्वाक्षमाधुकं सार्जं तालमेक्षवम् । मधुन्ये सरमारिष्टं मेरेयं नारिकेलजम् ॥
समानानि विजानीयामदान्यकादृशैव तु । द्वादशं तु सुरामयं सर्वेषामधमे स्तनम् ॥

438 ज्ञानकर्मसमाधोगापरं प्राप्नोति पुरुषः । पृथग्भावान्न सिध्यन्ति उभे तस्मात्समाश्रयेत् ॥
ज्ञानं प्रधानं न तु कर्मशानं कर्म प्रधानं न तु बुद्धिहीनम् । तस्माद्बुद्ध्या न तु
भवेत्सिद्धिर्न होक्पक्षो विहगः स्याति ॥ अपरार्क on या. III. 97, p. 911.

439 त्वय्यारक्षणेर्वरिः स्नानं कुर्वन्ति ये नराः । व्याधिभिस्तं न पीडयन्ते भूतेः केसरिणो
यथा ॥ स्मृतिच०.

440 अथातः कृष्णाजिनविधिं व्याख्येयस्यामः । कार्तिक्ष्यां पौर्णमास्यां वैशाख्यां च चन्द्र-
सूर्ययुक्ते विषुवयोर्वा कृष्णाजिने सत्तुरं सप्तकमज्जं मनोहरम् । ms. No. 114 of 1884-86
from Deccan College (folio 51 a),

46. *Pracetas*

Pracetas finds a place among the sages enumerated by *Parāśara* though not in *Yājñavalkya*. In both *Mit.* and *Aparārka* there are passages in prose and verse ascribed to *Pracetas* on daily duties, *śrāddha*, *āśauca*, *prāyaścitta*. The *Mit.* (on *Yaj.* III. 27) quotes a verse from *Pracetas* saying that workmen, artisans, physicians, male and female slaves, kings, royal officers have not to observe periods of impurity⁴⁴¹ (on death). This verse is cited as a *smṛti* by *Medhātithi* on *Manu* V. 60 without ascribing it to *Pracetas*. So *Medhātithi* looked upon *Pracetas* as equally authoritative with *Manu*, *Viṣṇu* and others.

The *Mit.* (on *Yaj.* III. 20, 263-64), *Haradatta* (on *Gautama* 22, 18) and *Aparārka* frequently cite verses from *Bṛhat-Pracetas* on *āśauca* and *prāyaścitta*. The *Mit.* and *Aparārka* also quote verses on the same topics from *Vṛddha-Pracetas*.

A few prose quotations from *Pracetas* are noted in the *Smṛti-candrikā* and by *Haradatta* (on *Gautama* 23, 1).

47. *Prajāpati*

Prajāpati is cited as an authority by the *Baudhāyanadharmasūtra* (II. 4. 15 and II. 10. 71). *Vasiṣṭha* several times quotes *Prajāpatya ślokas* (viz. III. 47, XIV 16-19, 24-27, 30-32). It has been shown above that most of these verses are found in the *Manusmṛti* or have close correspondence with verses of *Manu*. So it is not unlikely that both the writers of *dharmaśāstras* mean *Manu* by *Prajāpati*.

In the *Ānandāśrama* collection (p. 90-98) there is a *smṛti* of *Prajāpati* in 198 verses on the various details of *śrāddha*, such as the time, place, the persons authorised to perform, proper food, *Brāhmaṇas* to be invited etc. The prevailing metre is *Anuṣṭubh*, but there are nine verses in the *Indravajrā*, *Upajāti*, *Vasantatilakā* (verse 137) and *Sragdharā* (verse 96). It speaks of *Kalpaśāstra*, *smṛtis*, *dharmaśāstra*, *purāṇas*. It contains a verse referring to the *Kanyā* and *Vṛścika* (scorpion) signs of the zodiac, which is almost the same as a verse of *Kāṣṇajñi*.

441 कायः शिल्पिनो वेद्या दासीदाता तथेव च । राजानो राजमृत्याश्च सद्यःशौचाः
यस्मिन्निताः ॥

The Mit. (on Yaj. III. 25 and 260) quotes verses of Prajāpati on āsauca and prāyaścitta. Aparārka cites verses of Prajāpati on purification of various substances, śraddha, witnesses, ordeals and āsauca. None of these is traced to the printed text of Prajāpati. Aparārka (p. 952) gives a long prose text of Prajāpati on the four orders of parivrajakas, viz. kuṭicaka, bahūdaka, haṁsa, paramahaṁsa. Aparārka (p. 542) cites a verse of Laugākṣi which refers to the view of Prajāpati that the son of a putrikā was to offer pinḍas to his mother by the gotra of his maternal grand-father.⁴⁴² Aparārka, Smṛticandrikā, Paraśara-Mādhaviya and other works quote several verses of Prajāpati on vyavahara. Witnesses are of two kinds, kṛta and akṛta. In this he seems to have followed Nārada (ṛṇādāna, verse 149). Prajāpati lays down the characteristics of valid reply (uttara) of the defendant and defines⁴⁴³ the four varieties of uttara. The Paraśara-Mādhaviya cites several verses of Prajāpati on ordeals. Prajāpati recognised the right of the sonless widow to succeed to her husband's wealth⁴⁴⁴ and enjoined on her the duty of offering śraddha every month and year to her husband's manes and to honour his relatives.⁴⁴⁵

48. Marīci

This sage is relied upon as an authority by the Mit., Aparārka, Smṛticandrikā on Ahnika, Asauca, Śraddha, Prāyaścitta and Vyavahara. Aparārka quotes several verses on *tarpapa* one of which speaks of Sunday.⁴⁴⁶ Marīci disallows bathing in the rivers in the months of Śrāvana

442 मातान्नद्वयं गोत्रेण मातुः पिण्डोक्तकियाम् । कुर्वीत पुत्रिकातुभ्य एवमाह प्रजापतिः ॥ अपरार्कः.

443 लाक्षी द्विभेदो विज्ञेयः कृत एकोऽपरोऽकृतः । लेख्याद्वयः कृतो ज्ञेयः मुक्तोऽकृत उच्यते ॥ अपरार्कः p. 666, स्मृतिच. (द्वय, p. 80 reads उत्तरोऽकृत).

444 स्मृतिच. (द्वय, p. 42-43), परा. मा. vol. III. p. 69-73.

445 पूर्वं प्रसीताभिहोत्रं मृते भर्तारि तदनम् । लभेत् पतिव्रता नारी धर्मं एष समात्मनः ॥

446 जङ्गमं स्थावरं हेमं कुर्व्यं धान्यरसाभ्यवरम् । आदाय दापयेच्छ्राद्धं माससंवन्तरादिकम् ॥ पितृभ्यः शुरुदोहित्रान् भर्तृभ्यः स्त्रीभ्यमातुलान् । पूजयेत्कन्यपूतान्भ्यां वृद्धानां धातिर्भिस्तथा ॥ स्मृतिच. (p. 291), परा. मा. vol. III. p. 536.

447 अश्वत्थं रविचारे च शुद्धी जन्मदिने तथा । मन्वयुक्कलशार्धं न कुर्यात्तिलतर्पणम् ॥ अपरार्कः p. 133; स्मृतिच. (आश्वि p. 123).

and Bhādrapada.⁴⁴⁸ Marici made a very near approach to the modern conceptions underlying the Transfer of Property Act. 'Completeness is not attained without writing in the transactions of sale, mortgage, partition and gift of immoveable property'.⁴⁴⁹ If a buyer purchases a chattel before a row of merchants and to the knowledge of the king's officers and in broad daylight, he is free from blame and gets back his money (if the thing turns out to be another's property), while if the price (paid by a buyer for a chattel) cannot be recovered (from the vendor who sells without title) owing to the vendor's address being not known, the loss should be apportioned between the buyer and the original owner of the chattel.⁴⁵⁰ Marici divides *ādhi* into four varieties, *bhogyā*, *gopyā*, *pratyayā*, *ājñādhi*.

It is to be noted that Aparārka (p. 908) quotes a prose passage of Marici on *āśauca*.

49. Yama

The Vasiṣṭha-dharmasūtra (18. 13-15 and 19. 48) cites four ślokas of Yama and quotes (11. 20) one verse in which Yama is spoken of as an authority. All the ślokas except one are found in Manu.⁴⁵¹ Vasiṣṭha quotes a śloka of Prajāpati wherein Yama's view

448 नभोजमस्वयोर्मध्ये सर्वा नद्यो रजस्वलाः । तासु स्नानं न कुर्वति देवर्षिपितृनर्षणम् ॥
अपरार्क p. 235.

449 स्थावरे विक्रयाद्यने विभागे दान एव च । प्रतिघटे च क्रौंते च नालेख्या सिध्यति
क्रिया ॥ परा. मा. vol. III. p. 128; स्मृतिच. (ed. p. 60 reads लिखितेनापुषात्
सिद्धिमविसंवादमेव च).

450 अविज्ञातनिवेशत्वाद्यत्र मूल्यं न लभ्यते । ज्ञानिस्तत्र समा कल्प्या केतुः प्रादिकचेर्द्धयोः ॥
अपरार्क p. 775.

451 अधापि वनगीताश्लोकानुदाहरन्ति । श्मशानमेतः उपर्यं च शूद्राः पपचारिणः । तस्मा-
च्छूद्रसमीपे तु नाशयेत्तस्य कदाचन ॥ न शूद्राय मर्ति दयान्नोऽच्छिष्टं न हविष्कृतम् ।
न चाश्वोपदिशेर्द्धर्मं न चास्य व्रतमादिशेत् ॥ यश्चास्योपदिशेर्द्धर्मं यश्चास्य व्रतमादिशेत् ।
सोऽसंवृत्तं तमो धोरं सह तेन पपयते ॥ वसिष्ठ 18. 13-15. The last two are almost
the same as मनु IV. 80-81 and the first is a paraphrase of अथ, श्री.
'पपु इ वा एतच्छूद्रानां यच्छूद्रः । तस्माच्छूद्रसमीपे नाशयेत्तस्य'. नापदोषोक्ति
राज्ञां च मतिनां न च सज्जिणाम् । ऐन्द्रस्थानमुपासीना मयभूता हि ते सदा ॥ वसिष्ठ
19. 48 and मनु V. 93. 'अथाप्युदाहरन्ति । अध येनमत्रविशुक्तः शरीरोऽपक्षिदूषणैः ।
अदुश्यं तं वनः प्राङ् पक्षिपावन एव सः ॥ वसिष्ठ 11. 20; *śālo* बृहस्पत 3. 41- घृते वा
यादि वा तैले विप्रो नाद्यान्नसम्पुतम् । वनरतदृष्ट्या धाह तुल्यं गोमार्समक्षणेः ॥
वसिष्ठ. 14. 30.

is set forth. Yama is one of the sages enumerated in the list of Yājñavalkya. Govindarāja (on Manu 5. 16) and Aparārka quote a verse of Śaṅkha wherein Yamas' view that the flesh of certain birds could be eaten is referred to.⁴⁵² Aparārka (p. 1231) also cites a verse of Śaṅkha in which the view of Bhagavān Yama that one should save one's life in all ways (even by incurring sin) is relied upon.

In Jivananda's collection (part I, pp. 560-568) there is a *smṛti* of Yama in seventy-eight verses on *prāyaścitta* and purification (*śuddhi*). In this *smṛti* Yama himself is cited in the third person (verse 65). One verse (33) refers to the view of Bhāsvatī (son of the sun, by which may be meant either Manu or Yama himself).⁴⁵³ Some of the verses are identical with those of Manu (e. g. verses 26, 28 are the same as Manu 11. 178 and 3. 19). Verse 44 is in the *Upajati* metre. In the Ānandāśrama collection there is a *Yamasūriti* in 99 verses on *prāyaścitta*, *śrāddha*, and purification. Most of the topics of this *smṛti* are the same as those of the Calcutta text, but most of the verses are not identical. A few verses are found in both, e. g. the verses about the seven lowest castes⁴⁵⁴ (*antyajas*). Verse 11 quotes the view of Śātātapa. This *smṛti* contains the well-known text that a woman passes on marriage into the gotra of her husband, which is cited by the Mit. (on Yāj. I. 254).⁴⁵⁵ In the same collection there is a *smṛti* of Brhad-Yama (pp. 99-107). It is divided into five chapters and contains 182 verses. It deals with *prāyaścittas* for various lapses, purification from various kinds of contacts (*śuddhi*), *śrāddha*, partition and a few matters of medical procedure. In this *smṛti* Yama is frequently cited by name. Śātātapa is cited on partition (V. 20). Many of the verses of this text are identical with those of Yama in Jivananda's text. For example, Jivananda (p. 561) verses 15-17 are the same

452 निधिरि च मधुरं च लावकं च कपिञ्जलम् । राधीणसं वर्तकं च महयानाङ्ग दमः
सताम् ॥ (सदा v. l.) अपारार्क p. 1167.

453 ततो देवलकश्चैव मृताको वेदविष्करी । एते वर्याः मयत्नेन एतद्वाच्यनिर्वाहः ॥
Compare Manu 3. 180.

454 एतकश्चर्मकारश्च नरो बुद्ध एव च । केपलमेदमिच्छाश्च समेते अगमजाः स्मृताः ॥
Jivananda verse 54, Ānandāśrama verse 13.

455 स्वयंप्रादक्षयते नारी विवाहात्मकमे पदे । स्वामिगोत्रेण कर्तव्यास्तस्याः पिण्डोदक-
क्रियाः ॥ verse 78.

as *Bṛhad-Yama* III. 1-3, *Jivananda* p. 363 verses 29-33 are the same as *Bṛhad-Yama* III. 34-38, *Jivananda* verses 35-36 are the same as *Bṛhad-Yama* III. 16-17. The verse in the *Upajai* metre (*Jivananda* 44) is *Bṛhad-Yama* III. 61. Two of the verses at the end of chap. V. are the same as *Yaj.* II. 17 and 23.

The numerous mss. of *Yama* contain either one or other of the above three texts or different texts bearing on the same topics. For example, Deccan College collection Nos. 209-211 of A 1881-82 and No. 153 of 1895-1902 are the same as the *Yamasūti* in the *Ānandāśrama* collection, No. 401 of 1891-95 seems to be the same as *Bṛhad-Yama* in the *Ānandāśrama* collection. But the I. O. Cat. No. 1334 p. 390 contains 57 ślokas, the last 20 of which are in the *Indravajrā* metre.

Viśvarūpa, *Vijñāneśvara*, *Aparārka*, the *Smṛticandrikā* and other later works quote over three hundred verses of *Yama* on all topics of *dharmaśāstra* including *vyavahāra*. This establishes that they had an extensive work of *Yama* before them from which it is probable various abridgments corresponding with the printed works were made. *Viśvarūpa* quotes about ten verses of *Yama* on water as purifier (on *Yaj.* I. 187), on *śrāddha* (on *Yaj.* I. 225 and 252) and on *prayaścitta* for killing a cow (on *Yaj.* III. 262). The identical verses are not found in the printed texts. Some of the verses quoted from *Yama* in *Aparārka* and the *Smṛticandrikā* can be traced in the printed text. For example, *Aparārka* (p. 42) quotes a verse of *Yama* in which *Yama* himself is referred to as an authority.⁴³⁶ It occurs in *Jivananda*'s text (verse 65). The two verses in *Jivananda*'s text (verses 26, 28) that are identical with *Manu* are cited in the *Smṛticandrikā* as *Yama*'s. Two verses of *Bṛhad-Yama* (III. 20-21) about the proper age of marriage in the case of girls are quoted as *Yama*'s in the *Smṛticandrikā*.⁴³⁷ In some of the verses quoted by *Aparārka* from *Yama*, the opinions of *Manu* are cited which can be identified with the views of the *Manu*-

⁴³⁶ अपः कानसस्पृष्टः य आचामनि वै द्विजः । सुरा पिबति स स्वर्गं यनस्य वचनं यथा ॥ This is attributed to *Yama* in the *Smṛticandrikā* also.

⁴³⁷ अष्टवर्षा भवेद्गौरी नववर्षा च रोहिणी । दशवर्षा भवेत्कन्या अत ऊर्ध्वं राजसूया ॥ ग्राम द्वादशमे वर्षे कन्या यो न प्रयच्छति । मतिं नास्ति राजसूयाः पिता पिबति शोणितम् ॥ *Smṛticandrikā* (आद्विक p. 79.).

smṛti. For example, according to Yama food polluted by the touch of hair, moths and insects, or seen by sinners and women in their courses is purified by water, holy ashes etc.⁴⁵² This refers to Manu V. 125. Similarly the Smṛticandrikā quotes a verse of Yama which says that according to Manu those who administer poison, who are incendiaries and robbers and those guilty of homicide and abetment thereof should pay the extreme penalty of death.⁴⁵³ Aparārka (p. 988 on Yāj. III. 109) quotes five verses of Yama which refer to the 26th *tattvas* well known in the Sāṅkhya system, regard Puruṣottama as a 26 *tattva* and propound that he who correctly understands the 25 *tattvas*, in whatever āśrama he may be, reaches the highest abode of Viṣṇu. Aparārka quotes a few prose passages from Yama on the garments to be worn by brahmachārin,⁴⁵⁴ on *prāyaścitta* for killing various kinds of birds and insects, for cutting trees and bushes, for drinking wine, for stealing gold and for the other deadly sins etc.⁴⁵⁵

The Mahābhārata (Anuśāsana 10.4-72-74) quotes *gāthās* of Yama.

The Smṛticandrikā quotes a verse of Yama which speaks of the sun being in the zodiacal sign Virgo.⁴⁵⁶

Yama required the king to look into the disputes of litigants carefully and impartially.⁴⁵⁷ Yama cites the authority of Manu for the proposition that everything brought about by coercion such as a gift or a deed was liable to be set aside. This is almost identical with Manu 8. 168. Yama lays down that a Brāhmaṇa was never to be awarded corporal punishment, but that a Brāhmaṇa guilty of

452 अवधुतं केशपतङ्गकीटैरुद्वेष्टया वा पातित्वं दुष्टम् । अलातभस्माग्न्यहिरण्यभागैः
संस्पृष्टमन्नं मनुराह भोज्यम् ॥ अपरार्क p. 267.

453 विषाग्निद्वयकाश्चोरा पातकाश्चोपपातकाः । स्वशरीरेण दण्ड्याः स्युर्मनुराह प्रजापतिः ॥
स्मृतिच. ; vide मनु. 9. 278.

454 सर्वेषां रौप्यमाणक्षौमायिकानि सामर्थ्याद्भोषणान्तराणि न । अपरार्क p. 58.

455 Vide pp. 1130, 1135, 1218, 1222.

456 ईसे वर्षासु कन्यास्थे &c. स्मृतिच. (ध्या. p. 366 Gharapure).

457 राजा मन्त्रिसहायस्तु द्वयोर्विद्वाननयोः । सम्पत्कार्याण्यवेक्षेत राजद्वेषविवर्जितः ॥
अपरार्क p. 696.

458 बलाद्भुतं बलाद्भुतं, बलाद्यन्यापि लेखितम् । सर्वान् बलकृतानर्थान् निर्वन्तानाह वे
मनुः ॥ स्मृतिच. (द्य. p. 130).

crimes was to be imprisoned and made⁴⁶⁵ to work. Yama, like Yāj. (II. 145), prescribed that the stridhana of a woman married in the *Āsura* form went to her father,⁴⁶⁶ if she died childless. Aparārka (p. 822) quotes two verses of Yama that prescribed the first amercement for him who, though forbidden, wrongfully takes the water of a lake or disturbs a water-course and the highest amercement for him who breaks a lake. Aparārka (p. 860) also cites Yama for the fine of five *kṣāyalas* in the case of adultery with another's wife of the same caste as that of the paramour and twelve *paṇas* in case the wife is of a lower caste. The *Smṛticandrikā* and the *Vyavahāramayukha* on the other hand direct that the king should punish the *Brahmaṇa* woman guilty of adultery with a *Śūdra* by throwing her to dogs and by forcible tonsure and riding on an ass in case of adultery with a *Kṣatriya* or *Vaiśya*. The *Smṛticandrikā*, *Parāśara-Madhaviya* and *Vyavahāramayukha* quote a verse of Yama about a debtor, who, being able to pay, does not wantonly pay, being punished by taking twice the amount. Yama remarks that the order of *saṁnyāsa* is not allowed to women in the *Vedas* or in the *śāstra*⁴⁶⁷ (*dharmaśāstra*) and that her real *dharma* is to be the mother of children from one of her own caste. A *Bṛhad-Yama* is cited by the *Mit.* (on Yāj. III. 255 and 290), *Haradatta* and by Aparārka on *prāyaścitta*. Similarly a *Laghu-Yama* is cited by *Haradatta* and Aparārka and a *Svalpa-Yama* (probably same as *Laghu-Yama*) by the *Smṛtiratnākara* of *Vedacārya*.

50. Laugākṣi

The *Mit.* (on Yāj. III. 1-2, 260, 289) quotes verses of *Laugākṣi* on *śauca* and *prāyaścitta*. Aparārka quotes prose passages and verses of *Laugākṣi* on the *saṁskāras*, *vaiśvadeva*, *cāturmāsya*, purification

465 न शरीरो बाहूणस्य दण्डो भवति कर्हिचित् । गुप्तं तु चन्धने यदुत्था राजा भक्तं प्रदापयेत् ॥ ... यथापराधं विप्रं तु विकर्मण्यपि कारयेत् । जवन्त्या बाहूणा गायो लोकेस्मिन् वेदिकी श्रुतिः ॥ स्मृतिच० (व्य. p. 316).

466 आसुरादिषु यद् द्रव्यं विवाहेषु प्रदृश्यते । अप्रजायामनीतायां पितेव तु धनं हरेत् ॥ स्मृतिच० (व्य. p. 286). Note अप्रजायामनीतायां, which is the reading in *विश्वकर्म* (p. 172 above).

467 स्त्रियाः श्रुतो वा शास्त्रे वा प्रयज्या न विधीयते । मजाः हि तस्याः स्त्रो धर्मः सर्वर्षादिनि धारणा ॥ स्मृतिच० (व्य. p. 254).

of substances, śrāddha, āśauca and prāyaścitta. Aparārka cites (p. 512) a verse of Laugākṣi which regards Prajāpati as an authority. The Mit. and almost all works on vyavahāra cite a verse of Laugākṣi defining yoga and kṣema and prescribing that they are impartible.

51. Viśvāmitra

Viśvāmitra is one of the writers on dharma enumerated by Yrdha-Yājñavalkya as quoted by Viśvarūpa. Aparārka, the Smṛti-candrikā, the Kālaviveka of Jimūnavāhana and other works quote verses of Viśvāmitra on almost all topics of dharma except vyavahāra, such as on the five deadly sins, on śrāddhas, prāyaścitta etc. Viśvāmitra defines dharma as that which is esteemed by Āryas (respectable people) who know the Vedas.⁴⁴⁸ His verses on the mahāpātakas are frequently quoted.⁴⁴⁹ The Madras (Govt.) Mss. cat. (p. 1985 No. 2717) notices a smṛti of Viśvāmitra in verse in nine chapters.

52. Vyāsa

In Jivananda (part II pp. 321-342) and in the Ānandāśrama collection of smṛtis there is a smṛti ascribed to Vyāsa. The two texts are the same with a few variations. It is in four chapters and contains about 250 verses. Vyāsa is said to have declared the smṛti in Benares. The contents briefly are:—the dharmas herein laid down prevail only in that region where the black deer roam about; the authoritative-ness of śruti, smṛti and purāṇas; mixed castes; sixteen saṁskāras; duties of Brāhmacārī; marriage; Brāhmaṇa may marry Kṣatriya or Vaiśya girl but not Śūdra; duties of a wife; the nitya, naimittika and kāmya acts of householders, eulogy of the householder stage and of gifts.

Viśvarūpa quotes a few verses of Vyāsa. They are mostly taken from the Mahābhārata and are concerned with topics of marriage, daily duties (such as washing the teeth and bathing), śrāddha and prāyaścitta. Similarly Medhātithi quotes several verses from the

⁴⁴⁸ यमार्थः कियमर्थं तु शंसन्वागमवेदिनः । स धर्मो यं विगर्हन्ति तमधर्मं प्रचक्षते ॥
स्मृतिच० (आह्निक प. 6).

⁴⁴⁹ ब्राह्मणो न च हन्तव्यः सुरा पेया न च द्विजः । ब्राह्मणस्पर्शहरणं न कर्तव्यं कदाचन ॥
गुरुपत्नीं न गच्छेत्तच्च संसर्गं तेनैव नाचरेत् । महापातकिसंज्ञा तु निर्दिष्टा मनीषिभिः ॥
अनारक प. 1044.

Mahābhārata as Vyāsa's. In Aparārka, the Smṛticandrikā and other works about two hundred verses of Vyāsa are cited on vyavahāra. From these it appears that Vyāsa dealt with rules of procedure and the several titles of law (vyavahāra-padaś) and that his doctrines closely agreed in most respects with those of Nārada, Kātyāyana and Bṛhaspati. He gives rules on the four kinds of utara (mithyā, saṁpratipatti, kāraṇa and prāṇ-nyāya), divides documents in three varieties (svaḥasta, jānapada, rājāsāna), divides laukika documents into eight sub-varieties (just as Kātyāyana seems to have done); he closely follows Bṛhaspati in his requirements about royal grants and two of his verses about grants (śaṣṭiṁ varṣa &c. and sāmānyo yaṁ dharmasetuṁ nṛpaṇam) occur very frequently in inscriptions (vide Aparārka on Yāj. I. 318). Vyāsa lays down that if a stranger enjoy a person's land for twenty years when the king is there (i. e. when there is no revolution or anarchy) and when the owner is able (to resist) the latter loses his property.⁴⁷⁰ He speaks of adverse possession as having five characteristics.⁴⁷¹ He mentions seven kinds of sureties, while Hārta and Kātyāyana speak of only five and Bṛhaspati of four. He speaks of only five kinds of ordeals. He defines a *niska* as equal to 14 suvarṇas, a suvarṇa being equal to eight palas.⁴⁷² Vyāsa seems to represent a middle stage in the evolution of the rights of the widow to succeed to her deceased husband. He says that a woman was to get a maximum of two thousand (kāśāpaṇas) from the estate of her deceased husband⁴⁷³ (besides what he gave her when living). Vyāsa gave to the father and sons equal shares in ancestral property and allowed partition even against the wish of the father.⁴⁷⁴ From these important charac-

470 वर्षाणि विंशतिर्यस्य भूमुक्ताश्च परितः । सति राज्ञि समर्थस्य तस्य सेहं न सिध्यति ॥
अपरार्क p. 632.

471 सागमो दीर्घकालश्च उद्देशाभिविर्जितः । अत्यर्थसंनिधानश्च पञ्चाङ्गो भोग उच्यते ॥
अपरार्क p. 635.

472 पलाऽन्यसौ सुवर्णस्य सुवर्णोऽथ चतुर्दश । एतन्निष्कप्रमाणं तु व्यासेन परिकीर्तितम् ॥
स्मृतिच.

473 द्विसाहस्रः परो दायः स्त्रिये देशे धनस्य च । यच्च भर्ता धनं दत्तं सा यथाकाममाप्नु-
यात् ॥ अपरार्क p. 732.

474 क्रमागते गृहे क्षेत्रे वितृप्त्याः समाश्रितः पितृकेण विभागार्हः पुत्राः पितुरनिच्छतः ॥
अपरार्क p. 728.

teristics of Vyāsa it may safely be concluded that Vyāsa flourished about the same time as Yājñavalkya and Bṛhaspatī, i. e. between the second and the fifth century.

In Aparārka and other works there are numerous verses attributed to Vyāsa which are certainly not taken from the Mahābhārata or from the Vyāsa-smṛti in the Ānandāśrama collection (pp. 357-371). For example, on Yāj. I. 12 he cites a verse of Vyāsa in the Vasantarilakā metre about the auspicious asterism for *caula* and another verse laying down Saturday, Sunday and Friday as unsuitable for *caula*. Similarly Vyāsa's verses dealing with the merit of bathing on Sunday, Monday, Tuesday and Wednesday in conjunction with certain *tithis* are cited by Aparārka (p. 213). Vyāsa speaks of śrāddhas when the Sun is in the sign of Virgo (Aparārka p. 424). These indications are sufficient to assign Vyāsa to a comparatively later date. But as Aparārka evidently makes no distinction between Vyāsa the jurist, Vyāsa the reputed compiler of the Mahābhārata (e. g. he quotes on p. 961 six verses of the Bhagavatgītā as Vyāsa's) and Vyāsa who wrote on the śraṅskāras, śrāddha and other topics, it appears that the jurist and the writer on other topics of dharma were separated from him by several centuries. Whether the jurist and the writer on other topics of dharma are identical is a difficult problem. All that can be said is that the two may probably be identical. The Smṛticandrikā quotes a Gāyā-Vyāsa and about 150 verses of Vyāsa on ahnikā, vyavahāra and prāyaścitta.

Aparārka quotes a verse of Viddha-Vyāsa on Saudāyika, a kind of stridhana. The Mit., the Prāyaścitta-mayūkha and other works cite verses of a Bṛhad-Vyāsa. Ballālasena in his Dānasāgara quotes Mahā-Vyāsa and Laghu-Vyāsa as authorities and also Dāna-Vyāsa, which probably means the dāna-dharma portions of the Mahābhārata.

53. Śat-triṃśan-mata

This appears to have been a work like the Caturvīṃśatimata described above. Quotations from it are cited in the Kalpataru, the Mitakṣara, the Smṛticandrikā, Aparārka, Haradatta and a host of writers and works. Mitramiśra⁴⁷⁵ says that though the Śat-triṃśan-

⁴⁷⁵ चतुर्विंशन्मतादिकं तु केचिदेव परिगृहीतावाङ्मनित्वाद्यमानमित्युक्तम् । कल्पतरुणा विज्ञानेश्वराचार्यैश्च पर्यायानिधमृतिभिरनु प्रमाणत्वेन परिगृहीतम् । परिभाषा-प्रकाश पृ. 17.

mata has been accepted as an authority by the above-mentioned writers, yet certain other writers did not hold the work authoritative. The fact that Viśvarūpa and Medhatithi do not mention this work, taken along with the above statement of Mīramiśra, may be relied upon for holding that this compilation must have been among the latest products of the age of smṛtis and was probably compiled some time between 700-900 A. D. Almost all the quotations from this compilation are concerned with the topics of purification of substances (śuddhi), śrāddha and prāyaścittas for sins and pollutions of various sorts. No verse of this compilation dealing with vyavahāra could be discovered. One verse quoted from it prescribes a bath on touching Bauddhas, Pāsupatas, Jāinas, atheists and followers of Kapila.⁴⁷⁶ Another verse quoted by Aparārka cites the view of Brhaspati.⁴⁷⁷ In another verse the view of Vairasvata is referred to.⁴⁷⁸ Aparārka quotes a prose passage from this compilation prescribing the prāyaścittas for touching the corpse of a cāṇḍāla etc. As no ms. was available, it is difficult to say what 36 sages are relied upon as authorities.

54. Saṃgraha or Smṛtisamgraha

This work is frequently cited by the *Mīnakṣarā*, *Aparārka*, the *Smṛticandrikā* and other works on all topics of dharma. The quotations on vyavahāra are copious and are very important for the history of Hindu Law. A few of the important views of the *Saṃgrahakāra* are set out below. He gives the requisite characteristics of a plaint in five verses.⁴⁷⁹ According to him documents are of two kinds, *rajakṛtya* and *jānapadā*. The ordeals from dhata (balance) to poison (i. e. four) are prescribed in cases where the subject matter is of great value (i. e. above 500 paṇas), while *kośa* and the (other)

476 बौद्धान् पाशुपताञ्जनान् लोकवृत्तिककपिलान् । किर्मरुधान् द्विजान् स्पर्श सचेली
जलमाविशेत् ॥ स्मृतिच० I. p. 118, अपारर्क p. 923 omits जेनान् and reads लोका-
वृत्तिकनारिकान्.

477 तिलहोमावृत्ते च वराकट्टकमेव च । तावत्या लक्ष्मणे च समाभ्याङ्गं सुहस्रतिः ॥
अपारर्क p. 1249.

478 समुच्छिष्टस्तु यो भुङ्क्ते भुङ्क्ते वा मुक्तभोजनः । एष वैदरवतः प्राह मुक्त्वा साम्भपते चरेत् ॥
अपारर्क p. 1174.

479 Vide मिला० on याज्ञ. II, 6, स्मृतिच० (sv. p. 36), व्यवहारमयूख (p. 12),
वीर० (p. 62).

ordeals (in all three) are prescribed in disputes for lesser sums.⁴⁸⁰ This is slightly opposed to Nārada (nāḍāna verse 336) according to whom the five ordeals from tulā to kośa were prescribed in substantial disputes.⁴⁸¹ The Saṁgrahakāra has in view the seven ordeals spoken of by Nārada (nāḍāna verses 252, 337, 343), while Bṛhaspati and Pitāmaha enumerate nine. He defines dāya as the wealth that is handed down through father and mother.⁴⁸² He held that ownership arose from the dictates of śāstra and was not an affair of the world (laukika) and puts forward two reasons in support of his theory, viz. if ownership were laukika, then it would not be possible to make such assertions as 'his wealth has been wrongfully seized by another' and the texts (vide Gautama X. 39) laying down the means of acquisition of wealth for the several varnas would be meaningless.⁴⁸³ Dhāreśvara held the same view. These views were elaborately criticized by the Mit. According to the Saṁgrahakāra,⁴⁸⁴ partition creates ownership in the son as regards paternal wealth (in which he has no rights by birth). Dhāreśvara entertained the same opinion, which was vehemently controverted by the Mit., holding that partition takes place of that in which one has already ownership. According to the Saṁgraha,⁴⁸⁵ ownership does not consist in being able to dispose of a thing at one's sweet will, since it is the śāstra that prescribes the proper disposal or application of all things. The Saṁgraha⁴⁸⁶ laid down that the special share given to the eldest son, the practice of nityoga and the offering of a cow are all forbidden in the present age. Dhāreśvara also held the same

480 घटादीनि विषान्तानि गुर्वधेषु दाययेत् । कोशादीनि पुनर्ह्येषु लघ्वर्धेषु यथाक्रमम् ॥
स्मृतिच० (व्य. 98); परा. मा. III. p. 153.

481 कोशान्तानि तुलादीनि गुरुवर्धेषु दाययेत् ।

482 वितृद्धारणं द्रव्यं मातृद्धारणं च यत् । कथितं दायशब्देन तद्विभागोऽपुनोच्यते ॥
परा. मा. III. p. 478.

483 अस्वयद्भूतमेतेन न युक्तं वक्तुमन्यथा । विहितोऽर्थोऽयमः शास्त्रे यथावर्णं पृथक् पृथक् ॥
प्रतिषेद्धाजिवाजिन्यश्वशूपाख्या यथाक्रमम् । स्मृतिच० (व्य. p. 257).

484 कियते स्वं विभागेन पुत्राणां पैतृकं धनम् । स्वत्वे सति प्रवर्तन्ते नरमाद्वर्ग्योः पृथक्
क्रियाः ॥ स्मृतिच० (व्य. p. 359).

485 न च स्वमुच्यते तद्यत्स्वेच्छया विनियुज्यते । विनियोगोऽत्र सर्वस्य शास्त्रेणैव नियम्यते ॥

486 यथा विधोगधर्मो नो नानुबन्ध्यावधोऽपि वा । तथोद्धारविभागोऽपि नैव संप्रति वर्तते ॥
स्मृतिच० (व्य. p. 266); परा. मा. III. p. 492.

view about the eldest son's rights and the Mit. also approves of it and quotes anonymously the same verse (on Yāj. II. 117). The Saṁgraha in two verses, apparently following Manu 9. 182-183, lays down that, if of several full brothers one has a son, all thereby have issue and that, if one out of the several wives of a person has a son, all the co-wives may be regarded as putravatī. The Smṛticandrikā says that Devaśvāmī explained this dictum of the Saṁgrahakāra. The Saṁgraha says that the widow of a separated coparcener dying childless would inherit his whole estate if she submitted to *Niyoga* at the behests of her elders.⁴⁸⁷ This was also the opinion of Dhāreśvara and was refuted according to the Smṛticandrikā by Viśvarūpa. The Mit. also criticizes this view. He names Manu in connection with the succession of a person dying without leaving any one out of the twelve kinds of sons.⁴⁸⁸ He has in view Manu 9. 185. According to the Saṁgrahakāra the order of succession to a sonless man is :—widow, the daughter who is a putrikā, mother, paternal grandmother, father, full brothers, half-brothers, the line of the father (*pīṭsantati*), the grandfather's line, the great-grand-father's line, other sapinḍas, sakulyas, the preceptor, the pupil, a fellow-student, a learned Brāhmaṇa. The Mit. notes that relying on Manu (9. 217) Dhāreśvara placed the paternal grandmother after the mother and before the father (thus agreeing with the Saṁgraha). The Saṁgraha says that homicide and other offences when committed with force are called *sahasā*.⁴⁸⁹

It will be seen from the above that the views of the Saṁgrahakāra closely agreed with those of Dhāreśvara in many respects and were not approved of by the Mit. and other later writers. In vyavahāra the Saṁgraha certainly marks a far more advanced stage than Yājñavalkya and Nārada, whose works do not contain the controvertial questions about ownership, partition etc. As Dhāreśvara agrees very closely with the Smṛtisāṁgraha it may be argued that they were not separated by a long interval of time. It has to be

487 धातुषु प्रविभक्तेषु संसृष्टेभ्यस्तसु च । गुर्वीदेशान्निषोणस्था धनी धनमयाप्रधान् ॥ परा. मा. III. p. 533.

488 अशेषालनजर्झनस्य मृतस्य धनिनो धनम् । केनेदानीं यद्भित्तव्यमित्येतन्मनुनोच्यते ॥ स्मृतिच. (अथ. p. 290.).

489 मानुष्यमारण्यदीनि कृतानि प्रसभं यदि । साहसानीति कथ्यन्ते यथाहपात्यन्यथा पुनः ॥ स्मृतिच. (अथ. p. 7).

also noted that Viśvarūpa and Medhātithi do not refer to the Saṁgraha. It is not unlikely that the Saṁgraha was in vogue in the territory ruled over by Bhoja of Dhārā and was therefore followed by Bhoja Dhareśvara. Taking all things into consideration the Saṁgraha was probably compiled between the 8th and 10th centuries of the Christian era. The Smṛticandrikā no doubt says in one place that the Saṁgrahakāra follows the views of Dhareśvara.⁴⁹⁰ But this statement should not be emphasized and interpreted too literally. All that it means is that both held the same opinion. There is no intention to state that Dhareśvara preceded the Saṁgrahakāra. Chronology was never the strong point of Indian commentators, particularly when the writers whose opinions were referred to flourished several centuries earlier. We know that Bhāruci and Dhareśvara preceded the Mītakṣarā which names both; but the Sarasvatīvilāsa in several places (e. g. pp. 347, 361, 383) says that Bhāruci cannot tolerate the view of Vijñāneśvara and also says that Dhareśvara and Devaśvami follow the view of Vijñānayogin (p. 395).

The Smṛticandrikā quotes several verses from the Saṁgraha on topics of śrāddha in which Gautama, Kātyāyana, Parāśara, Manu, Yājñavalkya, Yama and Śaunaka are cited by name.⁴⁹¹

55. Samvarta

Samvarta occurs as a Smṛtikāra in the list of Yājñavalkya. He is cited on all topics of dharma by Viśvarūpa, Medhātithi, the Mit., Haradatta, Aparārka, the Smṛticandrikā and a host of other writers. Viśvarūpa quotes either wholly or in part about twenty verses of Samvarta on evening *sandhya-vandana*, on the duties of a yati and on the *prāyaścitta*s for theft, adultery of various kinds, deadly sins. Medhātithi quotes verses of Samvarta on Manu V. 88 and XI. 116. The Mit. quotes him on *prāyaścitta* and *āśauca* (Yāj. III. 6, 17, 19 etc.). Aparārka had a large work before him and quotes about 200 verses.

490 संयद्धारस्य धारेश्वरमतानुसरित्वात् ।

491 For example 'याज्ञवल्क्यो विसर्गात्माक् पात्रमुत्तानमिच्छति । यमो विसर्जनं कृत्वा गृह्यकर्तव्यं शौनकः ॥ प्रीतिप्रशनादि देवानां पूर्वं कात्यायनादयः ।' स्मृतिच- (II. p. 484), compare या. I. 348. 'यस्मिंश्चे संसृवाः पूर्वमर्घ्यपात्रे निवेशिताः । विनृपात्रं तदुत्तानं कृत्वा विषाज् विसर्जयेत् ॥'.

A few of the views of Sathivarta on topics of vyavahāra may be noted here. According to him oral testimony when in opposition to writing was to be discarded.⁴⁹² This is in striking agreement with section 92 of the Indian Evidence Act. He says that if houses and fields are being enjoyed (by one person as against another) when the king is there (i. e. when the central government is strong and there is no anarchy), then it is possession that counts and not mere writing (i. e. possession will be protected and not mere paper title without possession).⁴⁹³ He lays down that no interest was to be allowed if not stipulated for in certain cases, viz., on stridhana (when used by the husband), on interest, on deposit (as long as it is not lost or deteriorated) and in suretyship.⁴⁹⁴ He enumerates ten wrongs (*aparādhas*) of which the king was to take cognisance *suo motu* without any private person's complaint, viz., restraint of the defendant (before judgment), obstruction of the public road, women conceiving in adultery, becoming rich without any ostensible means, destruction of a meeting-hall and of trees and crops, kidnapping of maidens, sinning Brahmanas, champerty and maintenance, destruction of the roads where tolls are to be paid, the danger of robbers, rape, injury to cows and Brahmanas.⁴⁹⁵ He prescribed that disputes were not to be investigated on the full moon and new moon day, and on the 14th and 8th *tithis*.

492 लेख्ये लेख्यविषया मौका वाचिके वाचिकी मता । वाचिके तु न सिध्येत्ता लेख्यस्यो-
परि या क्रिया ॥ लेख्यस्योपरि यत्सादृश्यं कृतं तदभिधीयते । अधर्मस्य हि तद् द्वार-
मनो राजा विचर्जेयत् । वाचिकेर्वादि सामर्थ्यमक्षराणां विह्वल्यते । विद्यायां सर्वसाक्षा
स्वादमवस्था च जायते ॥ अपराकं pp. 601-92.

493 मुख्यमाने गृह्येने विद्यमाने तु राजनि । मुक्तिर्यस्य भवेत्तस्य न लेख्यं तत्र कारणम् ॥
परा. मा. III. p. 146.

494 न बुद्धिः क्षीयने लाभे विक्षेपे च यथास्थिते । संदिग्धे प्रतिभाष्ये च यदि न स्यात्स्वयं-
कृता ॥ स्मृतिच० (व्य. D. 157).

495 असिधं पथि भङ्गं च यत्नं गर्भः पतिं विना । स्वयमन्वेषेष्टाया विना चेव विवादिना ॥
यस्य दृश्यस्य (?) संपासितं दृश्येतागमः क्वचित् । स्वयं ... दिना ॥ सम्भ्रमं
तरुच्छेदं सत्यव्याघातमेव च । स्व... ॥ कन्वतद्वारकं पापं विधे च पतितं तथा । परार्थ-
वादसंयुक्तं स्वयं राजा विचारयेत् ॥ षड्मासकशुल्काधे मार्गेभेदकमेव च । रक्षाष्ट-
वर्षमीति च परदारभिमर्शनम् ॥ गोशालानिहन्तारं सत्यानां चैव घातकम् । देशतान-
पराधीन् स्वयं राजा विचारयेत् ॥ स्मृतिच०, परा. मा. III. 44-45.

In Jīvananda's collection (part I, pp. 584-603) and in the Ānandaśrama collection (pp. 411-424) there is a *smṛti* of Saṁvarta in 227 and 230 verses respectively. It purports to have been declared to Vāmadeva and other sages by Saṁvarta. Its main contents are:—that is the religious country where the black deer roam about, rules of conduct for a Brahmacārin, *prāyaścittas* for various lapses on the part of a student, duties of householder, eulogy of liberality, duties of forest hermit and *saṁnyasin*, *prāyaścittas* for various sins and actions. Saṁvarta is sometimes cited as an authority (verses 38, 123). He recommends the marriages of girls at the age of eight (verse 67) and condemns marriage with a maternal uncle's daughter (verse 157).

In a few Mss. (e. g. I. O. cat. No. 1367) the Saṁvartasmṛti comprised is different from the printed Saṁvarta.

The printed *smṛti* appears to be an epitome of a portion of the original *smṛti* of saṁvarta. Many of the verses in the printed texts are found in Apararka. For example Apararka p. 49 = Saṁvarta verse 6; Apararka p. 693 = Saṁvarta verses 107-108; Apararka p. 1053 = Saṁvarta verses 111-113; Apararka p. 1094 (eight verses out of which five) = Saṁvarta verses 130-134. The pada of Saṁvarta which Viśvarūpa quotes (*ardhastamitabhāskaram*) on Yaj. I. 25 occurs in verse 6 of the printed text. This shows that the printed *smṛti* preserves very ancient material, the authenticity of which is vouched for by so early a writer as Viśvarūpa.

The Mit. quotes a *Brhat-Saṁvarta* (on Yaj. III. 265, 288).

A *Svalpa-Saṁvarta* is quoted in Harinātha's *Smṛtisāra*.

56. *Harita*

The verse quotations from *Harita* on topics of *vyavahāra* deserve some treatment. He defines *vyavahāra* as that whereby the recovery of one's own wealth and the avoidance of (doing) the duties peculiar to another (caste or class) are effected in due course of law.¹⁹⁶ He further says that that judicial proceeding is proper which is based on the dictates of *dharmashastra* and *arthaśāstra*, which is in conformity with the usages of respectable people and which is free from

¹⁹⁶ स्वचनस्य यथा प्राप्तेः परधर्मस्य वर्जितम् । न्यायेन यत्र क्रियते व्यवहारः स उच्यते ॥
कृतिः०.

fraud.⁴⁹⁷ • Hārīta calls upon the king to know the śāstras, the duties of the varṇas and of the lowest castes.⁴⁹⁸ He like Nārada said that vyavahāra had four aspects, each succeeding one prevailing against the preceding one⁴⁹⁹, viz., dharma, vyavahāra, caritra, nṛpājñā. He attached the greatest importance to writing and said that a transaction consigned to writing is effective even after great lapse of time and that he who has a writing in his hands is entitled to possession (probably in cases of mortgages and pledges).⁵⁰⁰ He lays down very elaborate rules about the requisites and defects of plaints, about summoning the defendant, about the contents, faults and kinds of the defendant's reply, and about the burden of proof.⁵⁰¹ He protects long possession of property even if it originated without title provided it had lasted for three generations.⁵⁰² He says that title is the decisive factor as to various kinds of possession, viz., when possession is forcibly taken by soldiers and freebooters, when a thing is stolen or kept concealed, when it was delivered through affection and friendship or when it was lent on hire, or when it was handed over for wearing or safe custody or was borrowed through friendship.⁵⁰³ To illustrate the relation of title and possession he uses a very apt figure, viz. just as a branch cannot be seen expanding in the sky unless it is supported by the roots, so title is the root and possession

497 धर्मशास्त्रार्थशास्त्रोक्तः शिष्टाचारदिलक्षणः । कलेन च व्ययेनो यः व्यवहारः स धर्मिकः ॥ स्मृतिच०.

498 शास्त्राणि सर्वधर्मस्तु पलनीनां च रूपानि । व्यवहारस्वरूपं च ज्ञान्वा तत्सर्वमाचरेत् ॥ स्मृतिच०.

499 धर्मेण व्यवहारेण चरित्रेण नृपाज्ञया । चतुष्पाद्व्यवहारोपमुक्ताः पूर्ववाचकः ॥ सरस्वतीविलास p. 58 (Mysore ed.). Vide नारद (Intro. chap. verse 10).

500 बुद्धिर्वैजापि कलेन लिखितः सिद्धिमाप्नुयात् । स्मृतिच०; लेख्यं यस्य भवेदस्ते भोगे तस्य विनिर्दिशत् । अपराकं on वा. II. 90.

501 Vide मिता. on वा. II. 6 and 7.

502 अग्नयेनापि यद्वक्तं विना ध्यात्वाभवापि च । न तच्छब्दये दराहर्तुं तृतीये समुपागतम् ॥ स्मृतिच०; 'यद्विनागममत्यन्ते मुक्तं पूर्वोक्तिमिवेत् । न तच्छब्दयमपाहर्तुं कर्माक्षरुपागतम्' ॥ मिता. on वा. II. 27.

503 भट्टाचार्यल्लङ्घनं हृतं गुणमधापि वा । लोहप्रणयदत्तं च प्रदत्तं भाटकेन वा ॥ तथा वसनरक्षार्थं यचितं णयेन वा । एवं बहुविधे भोगे आगतो निर्णयः स्मृतः ॥ न मलेन विना शास्त्रा अन्तरिक्षे परोहति । आगतस्तु भवेन्मूर्तं मुक्तिः शास्त्रा प्रकीर्तिना ॥ स्मृतिच०.

is its offshoot. According to him sureties are of five kinds,⁵⁰⁴ *abhaya* (for keeping the peace), *pratyaya* (for confidence), *dāna* (return of money or carrying out one's obligations), *upasthāna* (return of money lent on pledge) and *darśana* (for appearance). He prescribed an absolute tutelage for women as regards the giving away of the husband's wealth and allowed only maintenance to a young widow of improper conduct.⁵⁰⁵ But *Hārta* was humane in his treatment of even erring wives. He does not allow a husband to cast adrift an adulterous wife and prescribes that she should be given food to keep body and soul together and bare clothes.⁵⁰⁶

It appears from the above that *Hārta* the jurist must have flourished nearly at the same time as *Bṛhaspati* and *Kaṭyāyana*, i. e. between 400 and 700 A. D.

57. Commentaries and Nibandhas (digests)

The literature on *Dharmaśāstra* falls into three well-marked but somewhat over-lapping periods. The first period is that of the ancient *dharmaśāstras* and of the *Manusmṛti*. It is a period dating from at least the 6th century B. C. to the beginnings of the Christian era. Next comes the period when most of the versified *smṛtis* were composed and it ranges from the first centuries of the Christian era to about 800 A. D. The third period is that of the commentators and the writers of digests. This covers over a thousand years from about the 7th century to 1800 A. D. The first part of this last period was the golden era of famous commentators. Commentaries on *smṛti* works continued to be written almost to the end of this period, e. g. *Nandapāṇḍita* wrote the commentary called *Vaijayanṭi* on the *Viṣṇudharmaśūtra* in the 17th century. But the general tendency from the 12th century onwards was to write works not professing to be commentaries on a particular *smṛti*, but works that were in the nature of digests containing a synthesis of all the dicta of *smṛti* writers on topics of *dharma*. Examples of this class

504 अमये प्रत्यये दाने उपस्थाने च दर्शने । पंचस्यैव प्रकारेषु बाह्येऽपि प्रतिभूयते ॥ स्मृतिच०.

505 दानार्थं वा धनार्थं वा धर्मार्थं वा विशेषतः । आदौ वा विसर्गं वा न स्त्री स्वातन्त्र्यं मर्ति ॥ स्मृतिच०; विधवा योवनस्था चेन्मारी भवति कर्कशा । आयुषः क्षयणार्थं तु दानस्य जीवने तदा ॥ मिला० ०० वा. II 135.

506 मायौषा भविष्यति चरित्वागो न विद्यते । दद्यात्पिण्डं कुचेष्टे च अधःशय्या च शययेत् ॥ स्मृतिच०.

of works are the Kalpataru, the Smṛticandrikā, the Caturvarga-cintāmaṇi, the Ratnākara of Caṇḍeśvara. Even when in the earlier part of this period writers professed to compose only commentaries on particular works, they adopted the style of digests trying to introduce order out of a chaotic mass of Smṛti dicta and explaining away apparent contradictions. For example, Viśvarūpa's commentary (in the ācāra and prāyaścitta sections), the Mitākṣarā and Aparārka's work, though professing to be commentaries on Yājñavalkya, are really in the nature of digests. In fact there is no hard and fast line of demarcation between a *ṭīka* and a *nibandha* (digest). Vijñāneśvara is described by the Dvaitanirṇaya of Śaṅkara-bhaṭṭa as the most eminent of all writers of *nibandhas*. Therefore, though it is usual to speak of the third period as one of commentators and nibandhakāras, there is no necessity in this work to observe any sharp line of distinction between the two. In the following pages a few prominent and typical commentators and nibandhakāras who have written on all or most of the branches of dharmaśāstra and whose works have attained classical rank will be dealt with in chronological order as far as that can be done with any accuracy.

58. Asahāya

Dr. Jolly in his edition of the Nārada-smṛti (B. I. series) has incorporated a portion of the bhāṣya of Asahāya as revised by Kalyāṇabhaṭṭa. Even this revised version comes up to only verse 21 of the fifth title *abhyupetya-śāstrinaḥ*. The exact relation of Kalyāṇabhaṭṭa's labours to the original bhāṣya cannot be accurately gauged from the opening⁵⁰⁷ words 'finding that the Nārada-bhāṣya composed by Asahāya was spoilt (*bhraṭṭa*) by bad scribes, Kalyāṇa composes this after revising the ancient one'. The colophon at the end of the first chapter of the Vyavahāramāṭrka says that Kalyāṇabhaṭṭa revised the bhāṣya of Asahāya at the encouragement of Keśava-bhaṭṭa.⁵⁰⁸ Kalyāṇabhaṭṭa seems to have taken great liberties with the text of the original bhāṣya. On p. 9 verse 15 (*rāja satpuruṣaḥ sabhyaḥ śāstram gaṇakalekhakau*), the comment on śāstra is 'Manu-Nārada-

⁵⁰⁷ दृष्ट्वा सहायवर्चितं नारदभाष्यं कुलेसकैर्लघुम् । कल्याणेन क्रियते माकनमेतद् विशोभ्य
तुनाः । (First-verse).

⁵⁰⁸ इति भक्तहापनादभाष्ये केशवभट्टोत्साहिन-कल्याणभट्टरिशोभित-व्यवहारमानकात्
प्रथमोऽध्यायः ।

Viśvarūpātmakam'. If Viśvarūpa named here be identical with the the Viśvarūpa who commented on Yāj. (as is almost certain), this passage could not have occurred in Asahāya's bhāṣya. Viśvarūpa, in commenting on Yāj. III. 263-64, mentions Asahāya by name and cites his explanation of a sūtra of Gautama (22. 13). The name Kalyāṇabhaṭṭa frequently occurs in the printed commentary itself (p. 81, 86, 89).⁵⁰⁹

In the I. O. ms. there is a salutation to Śiva and Gaṇeśa at the beginning. There is a ms. of the Nāradiyabhyāsa as printed by Dr. Jolly in the Deccan College collection (No. 27 of 1874-75). It does not contain the first folio and curiously enough it ends just where the printed text stops. Dr. Jolly omits a few lengthy passages occurring in the ms. and generally indicates such omissions by dots. In a few cases Dr. Jolly omits only a word or two for no apparent reason, e. g. on p. 8 (folio 7b of No. 27 of 1874-75) he omits the word 'paramasamādhyā' after 'vyavahārah' and before 'catuṣām-āpi varṇānam'.

The Hārata of Aniruddha who was the guru of king Ballāla-sena of Bengal the author of Adbhutasāgara (about 1168 A. D.) tells us that Asahāya composed a bhāṣya on the Gautamadharmasūtra.⁵¹⁰ Viśvarūpa also cites, as said above, Asahāya's explanation of a sūtra of Gautama.

It appears that Asahāya probably wrote a commentary on the Manusmṛiti also. A passage of the Sarasvativilāsa⁵¹¹ says that partition of dharma was approved of by smṛtikāras like Manu.

509 तथा चोक्तमेव सामान्यसाहचर्यलक्षणविचारप्रकरणे कल्याणभट्टेन । p. 81; यथोक्तं त्रिषाद-
लेख्यप्रकरणकारकल्याणभट्टेन । p. 86; कल्याणभट्टं श्लोकप्रथममिति । p. 89.

510 हारलता (B. L. series) p. 35. 'गौतमः । बालदेवान्तरितन्मज्झिमात्ता सद्यःशौषड् ।
(गो. ध. सू. 14. 44) यत्र मृतोऽशौचाभ्यन्तरे न शूयते तद्देशान्तरे तत्र मृतो देश-
न्तरित इति गौतमभाष्यकृतसङ्गाथेन व्याख्यातम् । '3 हारलता p. 37 'गौतमः ।
विष्णुनिवृत्तिः सप्तमे पञ्चमे वा । (गो. ध. सू. 14. 12) । अत्रासङ्गापव्याख्या । यदा
पितृपितामहप्रपितामहाः जीवन्ति तदा प्रपितामहादूर्ध्वं शिष्यः पिण्डदानम् । ...
इदं तु व्याख्यानं न शोभनं प्रतिनान्ति ।'

511 धर्मविभागो मनुबाह्यव्यवहारीकमृत्तिकारणा तस्मूलिष्यारूपातृणामसङ्गाथमेधातिभिर्विज्ञा-
नेभ्यश्चरार्थीणां निबन्धनां चन्द्रिकाकारादीनां च संमत एव । सरस्वतीविलास para. 83
and p. 248 (Mysore ed.).

Yājñavalkya, by their commentators, viz. Asahāya, Medhātithi, Vijñāneśvara and Aparīkṣa and by writers of *nibandhas*, viz. the author of the Candrikā and others. Here the order in which the commentators are named requires that Asahāya like Medhātithi was known to be a commentator of Manu. This conclusion is to some extent corroborated by the fact that the Vivādarājanakara⁵¹² quotes with reference to Manu 9. 182 the words of Asahāya thereon. On Manu 8. 136 Medhātithi quotes the opinion of Asahāya.⁵¹³

The foregoing establishes that Asahāya composed bhāṣyas on the Gautamadharmasūtra, on the Manusmṛiti and on Nārada. When the Smṛticandrikā⁵¹⁴ refers to a bhāṣya of Nārada it is most probably referring to Asahāya. In the Mit. (on Yāj. II. 124) the opinion of Asahāya and Medhātithi on the right of an unmarried sister to receive one-fourth as provision for her marriage from her brothers is preferred to that of Bharuci.⁵¹⁵ This seems to be rather a reference to Asahāya's commentary on Manu (9. 118) which contains a rule similar to Yāj. (II. 124), while Nārada contains no such rule about a fourth share. It is a strange irony of fate that the

The सरस्वतीविलास often refers to a writer called निबन्धनकार. He is likely to be असहाय. Vide सरस्वतीविलास p. 457. अथ (मनुस्मृतौ) वाक्पाठ्य-
दण्डवत्पक्षसंप्रहणानन्तरं दायविभागः क्रमिकः । निबन्धनकारेण तु त्रयोदशविधा-
पदं दाय इत्युक्तम् । उभयोर्महान् विशेषः । स परिहितो । तथोक्तं नारदेन । ...
नारदवचनानुसारं निबन्धनकारवचनम् । अतश्च तद्व्याख्येयस्यापि गौतमसूत्रस्य
नारदवचनानुसारित्वमेव । तथा च गौतमः । कर्तव्ये पुनश्च दण्डवत्तर्पणी
इति । अत्यार्यो विवृतो निबन्धनकारेण ' p. 468.

512 The verse of मनु is श्रानूणामेकजातानामेकश्रेयुषान् भवेत् । The words of असहाय are ' अत्रासहायनोक्तं ऐसां सति श्रानूजे स्त्रीणां सप्तर्षीपुत्रे क्षेत्रजादयः प्रतिनिधयो न कर्तव्या इति । ' वि. र. p. 583.

513 वज्रासहायनारदानां तु मते काकिणीमात्रमपि शक्यः कारणपरिवृत्तिकाले दापयितव्यः ।
on the verse अदर्शयित्वा तत्रैव.

514 स्मृतिचक्र (व्य. p. 36) on दर्शनविधि 8078 ' एवं तदीयभाष्ये व्याख्यातम् । ' तथा
च नारदः । श्रीरुतान्यमन्त्राणि कार्याण्यादुरन्तादि । ... अत्रापवादप्रदर्शनार्थमाह स एव ।
विशेषतो गृहक्षेत्रदानाधमनविक्रयाः । इति । गृहक्षेत्रबोर्दानाधमनविक्रयात्तापव्यस्य-
तन्प्रकृता न सिध्यन्तीत्यर्थः । एव तद्व्याख्ये व्याख्यातम् ।

515 अतोसहायमेधेतिधिप्रभृतीनां व्याख्यानमेव चतुरस्रं न भाद्वेः । मिताक्षरा.

very name of Asahāya who is profusely quoted by the *Sarasvatīvilāsa* in the first half of the sixteenth century was forgotten by later writers, so much so that the *Bālabhāṭṭi* understands the word *Asahāya* (in note 515 above) as an attribute of *Medhātithi* in the sense of 'peerless'.

As *Viśvarūpa* and *Medhātithi* both name *Asahāya*, his lowest limit is about 750 A. D. How much earlier he flourished it is difficult to say. He can hardly be earlier than the 6th century. In the com. on *Nārada* (p. 48) there is a story from *Pāṭaliputra* about the repayment of a debt by sons, grandsons and great-grandsons. It has been argued (*Calcutta Law Journal*, vol. 17 p. 59) that, as *Pāṭaliputra* was a deserted city in the middle of the 7th century and as the reference shows that *Pāṭaliputra* was a living and flourishing city, *Asahāya* must have lived long before the 7th century. But as the very authenticity of the text of the *bhāṣya* is doubtful owing to the drastic 'revision' of *Kaṣyapa*, such a conclusion is extremely hazardous. In the ms. of the *bhāṣya* other places such as *Vaṭapadraka* (probably modern Baroda), *Avāvadu* and *Saṁvāduka* are mentioned. There is nothing to show that the author was either a native of or had a first-hand knowledge of *Pāṭaliputra*. He might have been relying on traditions when he gave the story. Dr. Jolly not being aware of the express mention of *Asahāya* by *Medhātithi* argued that he flourished earlier than *Medhātithi* (*Tagore Law Lectures* p. 5; *S. B. E.* vol. 25 p. VII) on the ground that the *Mit.* and the *Sarasvatīvilāsa* always place *Asahāya* before *Medhātithi* whenever authorities on *vyavahāra* are enumerated. Dr. Jolly's conclusion is right as shown above, but his reasoning is faulty. There is hardly anything of chronology in the order in which authors are named, since we find that the *Sarasvatīvilāsa*⁵¹⁶ names *Vijñāneśvara* even before *Asahāya*, though the former flourished centuries after the latter.

Some of the views attributed to *Asahāya* may be quoted here. The definition of *dāya* (heritage) given by the *Mit.* was identical with *Asahāya*'s.⁵¹⁷ *Asahāya* explained the dictum of *Uśana*s that

516 स. वि. (para 195) 'विज्ञानेश्वरसङ्ग्रहयोगिनिर्णयसिद्धिः स्यात्' (p. 371 of Mysore ed.).

517 असङ्ग्रहविज्ञानयोगिनिर्णयः तु यस्त्वामिसंनन्ददेव विमलदम्पत्य स्वं भवति तद् दायक्येनोच्यते इति । स. वि. (para 19).

fields were impartible by taking it to refer to the son of a Brāhmaṇa from a Kṣatriya wife, who does not participate in land gifted to a Brāhmaṇa.⁵¹⁸ The Mit. on Yāj. II. 119 takes the same view. Asahāya held that as regards succession to the *Śulka* of a woman even step-brothers should be given something, though the major portion would go to the full brothers.⁵¹⁹ According to Asahāya, the wealth of a childless Brāhmaṇa went to the teacher, then to the teacher's son, then to the teacher's widow, the pupil, pupil's son, pupil's widow (one after another) and then to the fellow-student.⁵²⁰ The Vivādaratnākara⁵²¹ (p. 578) quotes the Prakāśa as referring to the views of Asahāya and Medhātithi on Manu IX. 198 that the special rule of Manu applies to all the *stridhana* belonging to a Kṣatriya woman who has a brāhmaṇi co-wife. The Vivādaratnākara⁵²² quotes a verse of Nārada about *māsa* and a verse of the bhāṣyakāra thereon. It probably refers to Asahāya's bhāṣya.

59. Bhartr̥yajña

This seems to have been a very ancient commentator. Medhātithi⁵²³ in his bhāṣya on Manu 8. 3 says 'other explanations have been well brought out by Bhartr̥yajña and they should be understood from his work'. Trikaṇḍa-Maṇḍana (who flourished before 1100 A.D.) in his *Āpastambasūtradhvanī-tārtha-kārikā*⁵²⁴ (I. 41) refers to the views of Bhartr̥yajña that one who had committed to

518 स. वि. para 195 (or p. 371).

519 अतश्च कन्यायुक्तविषये सोदरासोदरविभागेऽसोदराणामपि किञ्चित् देयमित्यसहायव्याख्यायामसहायम् । स. वि. para 314 (or p. 384). Here there is a play on the word असहाय which means 'unsupported, baseless.'

520 स. वि. para 608.

521 विष्वा दूर्ध्वमिति स्त्रीधनमात्रोपलक्षणमित्यसहायमेधातिथिरिति (श्री इति !) प्रकाशकारः ।

522 तथा चोक्तं मातृदेन-मात्रो विधत्तमागस्तु ज्ञेयः कार्यदण्डश्च । न च राजनी विवक्षितः । तथा च भाष्यकारः । सौवर्णमांषकेः संख्या दण्डकमसु शस्यत । पूर्वाश्रयचरणे मातरम्यश्च राजते ॥ वि. र. p. 224.

523 व्याख्यानान्तराणि भर्तृयज्ञेनैव सम्यक्कृतानि इति तत एवावगन्तव्यानि सर्वथा प्रमाणमूलानि ।

524 यद्वाध्ययनसंसिद्धविज्ञानरहितोपि सन् । नानाविधिक्रियशून्यो भर्तृयज्ञादिदर्शनात् ॥ त्रिकाण्डमण्डन (B. I. series).

memory the text of the Veda had the privilege (the *adbikāra*) of consecrating the sacred fires, though he may be innocent of the meaning of the Vedic texts. From Ananta's bhāṣya it appears that Bhartriyajña composed a bhāṣya on the Kātyāyanaśrautasūtra which had been lost (*utsanna*) in the former's day. From Gadādhara's comments on the Pāraskara grhyasūtra it appears that Bhartriyajña commented on Pāraskara.⁵²⁵ The Gṛhastharatnākara of Candēśvara quotes Bhartriyajña's explanation of the word *samvibhaga* occurring in Gautamadharmasūtra (10. 39 'svāmi riktha-kṛaya-samvibhaga-parigrahādhiḡameṣu').⁵²⁶ The Nāyācārapradīpa (B. I. series) after quoting Gautamadharmasūtra (11. 29 varṇāśramāḥ svadharmānīṣṭhāḥ &c.) cites the comment of Bhartriyajña⁵²⁷ on the word *tar-ekhyeṣu* occurring in that sūtra. Therefore it appears probable that Bhartriyajña like Asahāya was an ancient commentator of the Gautamadharmasūtra. The Gṛhastharatnākara, after quoting from Vasiṣṭha (17. 1) and Viṣṇu the well-known verse of the Aitareya-brāhmaṇa (*ṛṣam-asmīn sam-nayati*) cites the explanation of Bhartriyajña as to the word 'jatasya' occurring therein.⁵²⁸

Since Bhartriyajña is quoted by Medhātithi who also mentions Asahāya but not Viśvarūpa, it follows that Bhartriyajña must have flourished before 800 A. D. and was probably a contemporary of or slightly later than Asahāya.

60. Viśvarūpa

The commentary of Viśvarūpa called Bālakṛīḍā on the Yājñavalkya-smṛti has been recently published in two parts by M. M. T. Gaṇapati Śāstri in the Trivandrum Sanskrit Series. The Mit. states in the introductory verses that the dicta of Yāj. were expanded by

525 on पारस्करगृह्य I. 1. 2. ' एते पञ्च भर्तृयज्ञा इति भर्तृयज्ञभाष्ये अन्यथा इति कर्कोपाध्यायः ' ; on पारस्कर I. 2. 1. the भाष्य of भर्तृयज्ञ on the word द्वाकाले is quoted ; on the सूत्र ' केऽसंमितो ब्राह्मणश्च &c. ' (पारस्कर II. 5. 28) गृध्रधर says ' इदं च सूत्रं सूत्रमेव इतिहाराभाष्ये निष्ठति भर्तृयज्ञकर्कादियन्मेषु नोपलभ्यते '.

526 संविमताः भर्तृदाय इति भर्तृयज्ञः । गृध्रधरत्नाकर folio 78a of D. C. ms. No 44 of 1883-84.

527 अथ तच्छेषेण इति तस्यैव निर्याचाकर्माणः कोपेजेति भर्तृयज्ञः । निर्याचारवर्दीप p. 12.

528 अथ ज्ञानस्येति कण.पाकरणयोर्मध्येति भर्तृयज्ञः । गृध्रधरत्नाकर folio 133a.

the voluminous or ample (*vikāṣa*) explanations of Viśvarūpa. In commenting on Yāj. I. 81 the Mit. tells us that Viśvarūpa looked upon the words of Yāj. I. 79 (*tasmin yugmāsu saṁviśet*) as a *niyama*. In Viśvarūpa's commentary on Yāj. I. 80 (*evam gacchan &c.*) we do find that the verse of Yāj. and similar passages of Manu (3. 45), Vasiṣṭha and Gautama (5. 1) are understood to contain a *niyama* and not a *parīśatikhyā*.⁵²⁹ On Yāj. III. 24 the Mit. informs us that Viśvarūpa, Medhātithi and Dhāreśvara looked upon certain texts of Ṛṣyasūtra on *dāna* as in conflict with well-known *smṛtis* and discarded them. Mr. S. Sitaram Śāstri published (in 1900 at Madras) the text and translation of Viśvarūpa's comment on inheritance and Mr. Setlur also published the *vṛyavahāra* section. In the following pages the Trivandrum edition is relied on.

The printed com. of Viśvarūpa on the *vṛyavahāra* section is extremely meagre and scarcely merits the epithet *vikāṣa* applied to it by the Mit. But the comment of Viśvarūpa on the *acāra* and *prāyaścitta* sections is truly voluminous and compares favourably with the Mit. The style of Viśvarūpa is simple and forcible and resembles that of the great Śāṅkarācārya. He quotes profusely from Vedic works, mentions the Carakas and Vājasaneyins (on Yāj. I. 32), the Kathaka (on Yāj. III. 237 and 243) and very often supports his position by quotations from the R̥gveda (e. g. on Yāj. II. 121 and 206), the Brāhmaṇas (e. g. the Śatapatha on Yāj. I. 53 and III. 257) and from the Upaniṣads (e. g. on Yāj. II. 117, the well-known Chāndōgya passage about the ordeal for theft and on Yāj. I. 50 Chāndōgya II. 23. 10 about the three branches of *dharma*). He speaks of the *pada-pāṭha* and the *brahmapāṭha* as due to human agency (on Yāj. III. 242). He frequently quotes the Gṛhyasūtras of Pāraskara and less frequently those of Bharadvāja and Āśvalāyana. He cites a host of *smṛtikāras*.⁵³⁰ Most of the quotations attributed to

529 मानवं तु 'कृतकालाभिगामी स्यात्' इति ... नियमस्वरूपेण व्याख्येयम् । एतेष्वेव ...
वासीष्ठे व्याख्यातम् । ... गौतमीये वनवृत्तपरिसंख्यार्थे 'कृतकाले' इति केचित् ।
... तस्मात्तदपि नियमार्थमेव व्याख्येयम् ।

530 The *smṛtikāras* mentioned by name are : अङ्गिरसः, अत्रि, आपस्तम्ब, वशातसः,
कान्वायन, काश्यप, गार्ग्य, वृद्धगार्ग्य, गौतम, जनुकर्म (जन्म), दक्ष, नारद,
पराशर, पारस्कर, पिताम्ह, पुलस्त्य, पेटनसि, सुहस्पति, बोधायन, भारद्वाज, भृगु,
मनु, वृद्धमनु, यम, याज्ञवल्क्य, वृद्धयाज्ञवल्क्य, वसिष्ठ, विष्णु, व्यास, शङ्ख, शालिवाज,
शौनक, संवत्, ह्यमन्, श्वयम् (1. 8. मनु), इति.

Svayambhū are found in the extant *Manusmṛiti*, but this is not the case with the quotations ascribed to *Bṛhgu* (vide p. 138 above). Most of the quotations from *Bṛhaspati* (even on such topics as repayment of debts, sureties, the rights of *śūdraputra*) are in prose, only a few being in verse (e. g. a verse about ordeals on *Yaj.* II. 117, a verse about the method of partition on *Yaj.* II. 153). It appears therefore that *Viśvarūpa* either knew a work of *Bṛhaspati* in prose on *arthaśāstra* in which occurred a few verses or he had before him a prose work of *Bṛhaspati* and a versified *smṛiti* of *Bṛhaspati*, both of which he regarded as the compositions of the same author. He quotes a verse (on *Yaj.* I. 328) from *Viśalakṣa*, a well-known writer on politics quoted even by *Kauṭilya*. He refers to the *arthaśāstra* of *Uśanaś* along with that of *Bṛhaspati*. *Kauṭilya* is nowhere quoted by name. The learned editor of *Viśvarūpa* thinks (Intro. p. V) that *Viśvarūpa* took *Bṛhaspati* and *Viśalakṣa* as *arṣa* writers long anterior to *Yaj.* and therefore used their *dicta* to elucidate and support *Yaj.*, while he omits *Kauṭilya* because he thought *Kauṭilya* to be posterior to *Yaj.* This argument contains several fallacies. In the first place it is wrong because *Viśvarūpa* quotes verses from *Nārada* and *Kātyāyana* to supplement *Yaj.* There is nothing to show that *Viśvarūpa* regarded *Nārada* and *Kātyāyana* also as anterior to *Yaj.* and we have seen above that they are several centuries later than the *smṛiti* of *Yaj.* Moreover *Kauṭilya* himself looked upon both *Bṛhaspati* and *Viśalakṣa* as high authorities and so *Viśvarūpa* might have quoted them rather than *Kauṭilya*. Even taking the latest date assigned to *Kauṭilya* (about 3rd century A. D.), he flourished several centuries before *Viśvarūpa*. It is impossible to believe that *Viśvarūpa* was in possession of the exact chronological relation of *Yaj.* and *Kauṭilya*. Many scholars, besides, place *Kauṭilya*'s work centuries before *Yaj.* It appears, however, that *Viśvarūpa* had the work of *Kauṭilya* before him. On *Yaj.* I. 307 he speaks of ministers tested by the four allurements (*upadha*) of *dharma*, *artha*, *kāma* and *bhaya*. This is an echo of *Kauṭilya* (I. 10). On *Yaj.* I. 343 *Viś.* refers to the view of some that a march should be made when neighbouring chiefs are overwhelmed in calamities.³³¹ This is the view of *Kauṭilya* almost in

331 तथा चतुः-सामन्तयोर्वसन्साम्येन यातव्यं तमभिन्नमेव बांधवात्-इति । विश्वरूपः
compare 'तुल्यसामन्तध्वसने यातव्यमभिन्नं वा ह्यभिन्नमभियायात् । कौटिल्य
VII. 5: किं पुनस्तन्मन्यणीयम् । तलं च दिक्पचात्तदुत्सर्पेण-कापटिकादुत्थित-

the same words. On Yāj. I. 341 Viś. speaks of the manifold aspects of the work of a minister, some words of his comment being almost identical with Kauṭilya's.

Viśvarūpa's work is thoroughly saturated with the lore of the Pūrvamīmāṃsā. He quotes Jaimini by name (on Yāj. I. 225 where Jaimini VI. 8. 15 is quoted). Curiously enough he applies the term *nyāya* to Mīmāṃsā. He takes 'nyāya-mīmāṃsā' in Yāj. I. 3 as one *vidyā*, while he notes that others explain *nyāya* as the system of logic propounded by Akṣapāda. He quotes the sūtras of Jaimini as those of Yājñīkas who know *nyāya* (e. g. on Yāj. I. 53 he quotes Jaimini I. 3. 16 and on Yāj. I. 87 he quotes Jaimini VI. 8. 17). He applies the epithet *naiyāyika* to a mīmāṃsaka like Śābara and speaks of the mīmāṃsakas as *nyāyavidah*.⁵³² He mentions the Śābarbhāṣya by name (on Yāj. III. 243) and in several places quotes the very words of Śābara (e. g. on Yāj. III. 181).⁵³³ He quotes the śloka-vārtika of Kumārila (I. 12 the verse 'sarvasyaiva hi &c.') in his introductory remarks. In his comment on Yāj. I. 7 he cites over fifty verses in the nature of *karikās* dealing with the relation of śruti and smṛti and kindred topics. These verses are his own composition, as in one of them he assures us that a certain point will be dealt with by him in detail in the section on Śraddha.⁵³⁴ In interspersing his commentary with *karikās* of his own and in their style and pithiness he greatly resembles Kumārila. Throughout his work he relies upon mīmāṃsā maxims and methods of

गृह्यतिकर्षद्वैकतपस्यजलावस्थितवारप्यस्थलिरूपणप्रयुक्तकापटिकाद्युच्छेदबहुर्गादिकरणकन्यासबदानकुमारबिम्बा—अन्तःपुरमचारानेकविधे च । विवरूप. The words कापटिको ... व्यञ्जन occur in कौटिल्य (I. 11) and कौटिल्य has chapters on राजपुत्ररक्षण (i. e. कुमारबिम्बा), अवयववृत्त (i. e. अन्तःपुरमचार), दुर्गविधान and दूतवर्णिधि.

⁵³² न्यायविद्वां धर्मिकाः 'अथ वा सर्वधर्मः स्यात्' न्यायविद्वां याज्ञिकाः सर्वधर्मत्वानुप्रार्थे न प्रयोजयेदित्याहुः (this is Jaimini VI. 8. 17), न च लक्ष्यमाणस्य विशेषणं दिवक्ष्यते इति न्यायविद्वां (on याज्ञ. III. 250). The last is a well-known mīmāṃsānyāya. "तथा च नेत्यायिकाः 'नहि वचनस्यातिभारीस्ति' इत्याहुः." These words occur in शाबरभाष्य on Jaimini III. 2. 3.

⁵³³ तथा चोक्तं 'चोदना मूर्तं भवन्तं भविष्यन्तमित्याद्येवजातीयकमर्थं शक्नोति वदन्मथितुम्' इति । This is शाबरभाष्य p. 4 (B. I. edition).

⁵³⁴ सर्वं चैतन्मन्त्रेण वक्ष्यामि आहुसंयते । विवरूप part I. p. 16.

discussion. For example, on Yāj. I. 4-5 he discusses the rule of Jaimini II. 4. 8 ff (about 'sarvasākhāpratyayan ekam karma') in its application to smṛtis; on Yāj. I. 225 he relies upon the position that words like *yava* and *varāha* are to be taken as employed in the Vedas in the same sense in which *śiṣṭas* use them (vide Jaimini I. 3. 9); on Yāj. II. 144 he speaks of wealth (*dravya*) being *puruṣārtha*, where he alludes to the well-known distinction between *kratvārtha* and *puruṣārtha*, the subject of Jaimini's 4th chap. His commentary on Yāj. III. 212, 237, 262 are fine examples of his superb skill in the interpretation and reconciliation of apparently conflicting texts.

Though Viśvarūpa was a past master in Purvamīmāṃsā lore, his philosophical views seem to have been identical with those of the great Śaṅkara. According to him, *mokṣa* results from correct knowledge alone and the whole saṃsāra is due to *avidyā*.³³⁵ He quotes anonymously one of Gauḍapāda's *kārikas*³³⁶ (III. 5) on Yāj. III. 134.

He speaks on Yāj. III. 103 of Nārada who knew the Veda of music (*gitivedavid*), of *purāṇa* (on III. 175), and quotes verses (on Yāj. III. 85) from an *abhidhānaśāstra* (lexicon) and from a *Nāmarāmanamālā* (on III. 266). He speaks of the *śloka* of Bhikṣātana (on III. 66). He is in this probably referring to the *Bhikṣātana-kāvya*,³³⁷ which is mentioned by the *Sahityadarpaṇa*. Among commentators he mentions *Asahāya's* *bhāṣya* on Gautama by name (on Yāj. III. 263). On Yāj. III. 256 he explains *Mleccha* as *palindas* and *Tajikas* (i. e. Arabs).

335 In his com. on *Yājñavalkya* III. 66 he says 'अपवर्गार्थं हि पारिवार्यं ज्ञानेक-साधनं न तत्र कर्मणा प्रयोजनमित्युक्तमेव'. 'तत्साधनज्ञानात्मकेनाविद्योन्मत्तास्त्वप्यश्र-स्येष्वनाद्योदानवकाश एव । ... तस्येव ब्रह्मणो नान्यद्वस्त्वन्तरमस्तीति ब्रह्मविदां स्थितिः ।'.

336 तथा बाह-यथैकस्मिन्पटाकाशे रजोधुमादिभिर्गुणे । न सर्वे संप्रयुज्यन्ते सुखं दुःखं तथात्मनः ॥ इति । तथान्येपि-धूमपूष्पपटानां च यत्सर्वेकस्यैव रचनम् । उत्पाद्य क्रियते तत्र जायते व्योम निर्मलम् ॥ इति. In the *Ānandāśrama* edition of *Goḍapāda* the fourth *pada* is तद्वज्जीवा मुखादीभिः. I could not trace the *kārikā* धूमपूर्णः.

337 Vide L. O. cat. p. 1448 for the *Bhikṣātana-kāvya* of *Śivabaddhadasa* alias *उत्प्रेक्षा-बल्लभ* who names *वाल्मीकि*, *कालिदास* and the *कदम्बरी* of *वाण*.

It has been shown above (§34 pp. 169-170) how Viśvarūpa's text of Yāj. varied in some respects from that of the Mit. ; how he frequently refers to the views of commentators of Yāj. earlier than himself (in the words ' अपरे, ' ' anye '), how he proposes several explanations of the same words in several cases.

Dr. Jolly (Journal of Indian History 1924, pp. 7-8) says that the citations of Viś. in the Smṛticandrikā about his having refuted the views of Dhāreśvara cannot be traced in the printed Balakṛiḍā, as also the reference to Viś. in the Mit. on Yāj. I. 81 and II. 135. It has been shown above (note 529) that the printed Viś on Yāj. I. 80 *does* contain the view attributed to it by the Mit. As regards the Mit. on Yāj. II. 135 it has to be noted that the Mit. does not mention Viś. by name there, but only speaks of ' bhagavān ācārya,⁵³⁸ ' which words are interpreted by the Subodhini and the Bālabhāṭṭas referring to Viśvarūpa. It is true that the printed Viś. does not contain in so many words the explanation attributed by the Mit. to ' bhagavān ācārya. ' But it is worth considering that in the printed Viś. the two quotations from Manu and Śaṅkha do occur and are put in the mouth of an objector and are explained away in a way somewhat similar to that put forth in the Mit.⁵³⁹ As regards the passages of the Smṛticandrikā, the matter requires careful examination. The Smṛticandrikā (II. p. 294. Gharpure's ed.) says that according to the Saṅgrahakāra a widow was allowed to succeed to her sonless husband's wealth if she submitted to *niyoga*, that the

538 The words of the Mit. are : यदपि मृतं पिता हरेदुपक्रम्य विधये भ्रातर एव वा (मनु 9. 185) इति मनुस्मरणात्, तथा-स्वर्वातस्य ह्युपक्रम्य भ्रातृमात्रं द्रव्यं तद्भावे पितरो हरेयातां ज्येष्ठा वा पत्नीति शङ्करस्मरणाच्च अनुपक्रम्य धनं भ्रातृमात्रं प्राप्तं भरणं चास्य कुर्वीत स्त्रीणामाजीवनक्षयादिभ्यादियच्चनाच्च भरणोपयुक्तं धनं पत्नी लभत इत्यापि स्थितम् । एवं स्थिते बहुधने अपुत्रे स्वर्वाते भरणोपयुक्तं पत्नी गृह्णाति शेषं च भ्रातरो यदा तु पत्नीभरणमात्रोपयुक्तमेव द्रव्यमस्ति ततो म्यूने वा तदा किं पत्न्येव गृह्णाति उत भ्रातरोपीति विरोधे पूर्ववर्तीयस्त्वङ्गापनार्थं पत्नी बुद्धित्वात्प्राप्तमिति । तदप्यत्र भगवानाचार्यो न मूषयति । यतः । पिता हरेदुपक्रम्य ... इति विकल्पस्मरणान्नेदं कमपरमपि तु धनग्रहणेभिकारप्रदर्शनमात्रपरम् । तथाचास्त्यापि पत्न्यादिगणे घटते इति व्याचक्षते ।

539 ननु द्रव्यमस्ति । ' पिता हरे ... वा ' इति । मालव्यस्यामेतद् द्रव्यम् । कथं शङ्करवचनं ' स्वर्वातस्य ... पत्नी ' इति । उक्तलक्षणपत्नीबुद्धिभावे सोदर्यभ्रात्रभिर्मात्रं तत् । विश्वरूपः ।

same was the view of Dhāreśvara and that Viśvarūpa refuted the view of Dhāreśvara. In no place does the printed Viś. name Dhāreśvara. The words of the Smṛticandrikā are not to be taken literally. It will be shown below that the author, Devaṇṇa-bhaṭṭa, flourished about 1200 A. D., while Dhāreśvara flourished between 1000-1050 A. D. Devaṇṇa had no correct idea of their relative chronological position. It has been shown above (p. 249) how though Asahāya is named by the Mī., the Sarasvatīvilāsa very often says that Asahāya does not like (or tolerate) the views of Vijñāneśvara. Similarly the same work (para 392) says that Dhāreśvara and Devasvāmin do not tolerate the view of Vijñāneśvara, but Dhāreśvara is one of the predecessors of Vij. actually named by him. So all that the Smṛticandrikā means is that Dhāreśvara and Viśvarūpa differed in their views on the particular points mentioned by it. The word *patni* is taken by Viś. to mean a widow who is pregnant at the time of her husband's death and quotes the sūtras of Vasiṣṭha and Gautama in support of his view as *jñāpakas*. So this view entirely differs from the view of Dhāreśvara that the widow of a sonless person succeeds if she submits to *niyoga*. The Smṛticandrikā (II. p. 300) says that the Saṃgrahakāra placed the father's mother immediately after the mother and before the father, that the Saṃgrahakāra relied on the same arguments that were employed by Dhāreśvara and that Viśvarūpa and others refuted those arguments. The passage in the printed Viś. is somewhat corrupt in this place. Viś. does place the mother before the father on the ground of the word *mata* occurring first when the word 'pitarau' or the compound 'matapitarau' is expanded. The comment does mention the verse of Manu (9. 217) about the grandmother, but it makes no clear sense, as it stands.¹⁴⁰ For the reason given above Rai Bahadur M. M. Chakravarti (JASB for 1912, p. 345 and for 1915, p. 322) is not right when he places Viśvarūpa later than Bhojadeva because of the remarks of the Smṛticandrikā.

In the works of Jimūtavāhana (viz. the Dāyabhāga and the Vyavahāramātrkā), in the Smṛticandrikā, the Hāralatā, and other later works like the Sarasvatīvilāsa, the views of Viśvarūpa are frequently cited and discussed. Several such citations have been

¹⁴⁰ लघिषादिषु पुत्राणां तु पितरि मलुरभावे 'पितुर्मता इरे' अत्र 'इत्यस्य विषयः ।

already examined by me (JBBRAS for 1926, pp. 200-204). From considerations of space I do not repeat here the discussion of those passages. In the *Gr̥hastharatnākara*³⁴¹ of Candēśvara (D.C. No. 44 of 1883-4, folio 133a) the explanation of Viśvarūpācārya on Yāj. I, 135 is cited, which does not exactly tally with the printed Viś. Hemādri³⁴² refers to Viśvarūpa's explanation given in his section on partition which does not occur in the printed text. The result of the examination of these citations is that the printed text of Viś. is in the main genuine, but that in a few cases (particularly in the *vyavahāra* section) it is corrupt or deficient.

Though Viś. holds the same view as the Mit. that ownership does not for the first time arise on partition but that partition takes place of what is already (jointly) owned, yet on numerous points the two disagree. A few of them may be set out here.

(1) Viś. allows (on Yāj. II. 118) the father unrestricted freedom of distribution of property among his sons during his lifetime, while the Mit. expressly says that this power of unequal distribution is restricted to self-acquired property.

(2) Viś. (on Yāj. II. 119) allows a share of property to the widows of predeceased sons and grandsons of a man when a partition takes place during his lifetime. The Mit. restricts the words ' *patnyah* ' to the father's own wives when he effects a partition during his lifetime.

(3) Viś. connects the words ' without detriment to the paternal estate ' (in Yāj. II. 122) with the words ' whatever else is acquired by himself ' and not with ' *maitra* ' (gifts from a friend) and ' *audvāhika* ' (gifts on marriage), while the Mit. connects the half-verse ' whatever else is acquired by the man himself without

341 विभ्ररूप on याज्ञ. I. 135 is तथा आम्नायः । तस्माद्वर्षस्यावृत्तो न ब्रजेत्—इति । अर्थं मे वज्रः पाप्मानमइलात्—इत्येतदेव मन्त्रस्य कास्त्वर्थम् । यदा वर्षेति गच्छेत् तदेवमिति ध्यास्येयम् । ; while the गृह्यधरलाकर says ' अर्थं मे वज्रः सर्वं पाप्मानमइति—इति सर्वं मन्त्रं पठन् वर्षेत्स्यावृत्तो (! प्राच्यतो) गच्छेद् वाक्मन्त्र-समाप्तिः कर्त्तव्यमिति । तावत्तदिति पाप्मानोपहतत्वादिति विभ्ररूपाचार्यः ।

342 धाता वा भ्रातृपुत्रो वा सपिण्डः शिष्य एव च । सपिण्डकक्रिया कृत्वा कुर्यादाम्बुदधिकं ततः ॥ इत्यत्र वचने अभ्युदयशब्देन आम्बुदधिकं शब्दं विभागप्रकरणे विभ्ररूपा-चार्येण ध्यास्यातम् । चतुर्वर्गः (कालनिर्णय p. 43).

detriment to the paternal estate ' as a qualifying clause to the next half verse and to another verse ' *kramād abhyāgatam &c.* ' In the Mit. the two verses ' *pīṭḍavyāvirodhena &c.* ' and ' *kramād &c.* ' occur consecutively, while in Viś. they are separated by three verses and Viś. takes the verse ' *kramād* ' &c. as referring to the re-opening of a partition for a son born after partition.

(4) Viś. allows *niyoga* only to *śūdras* in general and to *kṣatriya* kings in case of danger of extinction of line (vide com. on Yāj. I. 69 and II. 131), while Mit. forbids *niyoga* in general and holds the texts speaking of it as applicable to a girl who is only betrothed and not married.

(5) Viś. appears to allow one share out of ten to the son of a *śūdra* wife from a *brāhmaṇa* without restriction of any kind, while Mit. restricts the share to estates other than land acquired by gift.

(6) Viś. interprets the expression ' half share ' (in Yāj. II. 138) with reference to the illegitimate son of a *śūdra* as meaning ' some portion, not necessarily exactly half, ' while Mit. interprets it literally.

(7) Viś. allows a widow to succeed to her husband if she is pregnant at his death, while Mit. allows a widow to succeed without any restriction except that of chastity.

(8) Viś. restricts the word ' *duhitarāḥ* ' in ' *patni duhitarāḥ-caiva* ' (Yāj. II. 138) to *putrikā* only and so does not allow all daughters whatever to succeed, while Mit. does not introduce any such qualification.

(9) Viś. reads ' *anyodaryasya saṁśṛṣṭi* ' for *anyodaryastu &c.* ' and ' *sodaro* ' for ' *saṁśṛṣṭo* ' in Yāj. II. 143 and his interpretation of the verse is entirely different from that of the Mit.

(10) Viś. reads ' *adhivedanikaṁ caiva* ' for ' *adhivedanikādyam ca* ' of Mit. and holds that *bāndhudattā*, *śulka* and *arvādebhaya* *stridhana* of a childless woman goes on her death to her full brother; while Mit. connects these three with the preceding verse and takes the half verse ' *atītyām* ' as laying down a general rule of succession to *stridhana* of all kinds and interprets ' *bāndhavāḥ* ' as meaning ' husband and the rest '.

(11) Viś. takes the verse ' *adhivinna-striyai* ' &c. (on Yāj. II. 152) as applicable to a wife superseded without any ground of

supercession allowed by the texts; while Mit. does not introduce any such qualification.

As Viśvarūpa quotes Kumārila's *Śloka-vārtika* and is mentioned by the Mit. as an authoritative commentator it follows that he flourished between 750 A. D. and 1000 A. D. A greater approximation as to the date of Viśvarūpa can be made, if the identity of Viśvarūpa with Sureśvara be held established. Sureśvara, as he himself tells us in the *Naiṣkarmyasiddhi*, the *Taittirīyopaniṣadbhāṣya-vārtika* and other works, was a pupil of the great Śaṅkarācārya whose generally accepted period is 788-820 A. D. Mādhvacārya in several works of his quotes as Viśvarūpa's passages from the well-known works of Sureśvara. For example, the *Parāśara-Mādhaviya* (vol. I, part I, p. 57) quotes a *kārikā* of Sureśvara as that of Viśvarūpācārya.⁵⁴³ In the *Vivaraṇaprameyasamgraha* (*Vizianagaram series* p. 92) also Mādhava quotes a verse from the *Bṛhadāranyakopaniṣadbhāṣya-vārtika* as Viśvarūpa's.⁵⁴⁴ In the *Puruṣārthaprabodha*⁵⁴⁵ of Brahmānanda-bhāraṇi (ms. in Bhanu Dāji collection, Bombay) composed in 1476 (probably of the Śaka era) the author speaks of the *Naiṣkarmyasiddhi* as a work of Viśvarūpa. In the *Saṅkṣepa-Śaṅkara-jaya* Viśvarūpa is said to be the author of the two *vārtikas* on Śaṅkara's *bhāṣya*.⁵⁴⁶ According to tradition embodied in the various lives of Śaṅkara, the latter had four pupils, Sureśvara, Padmapāda, Totaka and Hastamalaka. Several works mention Viśvarūpa as one of the four pupils and omit the name Sureśvara. For example, in the *Dvādaśa-vākya-vivaraṇa* of Gopāla (Aufrecht's Oxf. cat. No. 557, p. 227 b) the four pupils of Śaṅkara are named as Viśvarūpa, Padmanābha, Totaka and Hastamalaka. In the *Mānasollāsa-vṛttānta-vilāsa* of Rāmātīrtha we are expressly told that Sure-

543 इदं च वाच्यं निवृत्त्यर्थनिवृत्त्यर्थेन वार्तिके विन्वरूपाचार्य उक्तं—आद्ये कलायं इत्यादि व्यासस्तत्त्वस्मृतेर्वचः । कलवत्त्वं समाचष्टे निवृत्त्यानामपि कर्मणाम् ॥ The *śloka* of *Āpāstambya* is *Āpā. v. sū. I. 7. 20. 3* and the *kārikā* occurs in the *Bṛhadāranyakopaniṣadbhāṣya-vārtika* (I. I. 97).

544 The verse is on p. 640 of the *Bṛhadāranyakopaniṣadbhāṣya-vārtika*.

545 इत्येवं नेष्कर्म्यसिद्धौ मन्त्रोपनिषद्विस्तरे । श्रीमद्विनिवृत्त्यर्थेराचार्यैः करुणार्णवे ॥ (folio 6).

546 इत्येवं स उक्तो भगवत्पदेन श्रीविन्वरूपो विदुषां वरिष्ठः । चकार माध्यम्यवार्तिके (ते) आज्ञा गुरुणा व्याचिचारणीया ॥ संक्षेपशङ्करजय 13, 68 (Aufrecht's Oxford Cat p. 257).

śvara is another name of Viśvarūpa, a pupil of Śaṅkara (vide Mitra's Notices vol. V, No. 1763, p. 82). In the Saptasūtra-saṁnyāsapaddhati (Mitra's Notices, vol. VI, p. 296) the four pupils are said to be Svarūpācārya, Padmācārya, Totaka and Pṛthivīdhara. The Guruvāṇśakāya (Vanivilas ed.) identifies Sureśvara and Viśvarūpa (II.59) and makes him a pupil of Kumārila and Śaṅkara. It may therefore be held as fairly established that Viśvarūpa and Sureśvara are identical. Some corroboration is afforded by the fact that Viśvarūpa quotes Gauḍapada the ' paramaguru ' of Śaṅkara and holds the same philosophical views as those of Śaṅkara. Just as Viśvarūpa quotes Kumārila's Ślokaṁkāśikā, Sureśvara also in his Taittirīyopaniṣad-bhāṣya-vārtika quotes a *karika* of Kumārila and styles the latter Mīmāṃsakaṁ-manya.¹⁴⁷ This shows that Sureśvara treated Kumārila with scant respect, which seems unlikely if he was at any time Kumārila's pupil. Viśvarūpa in his introduction¹⁴⁸ performs an obeisance to the Sun, the great serpent (Śeṣa), Tilaksvāmin and Vinayaka. The Bhāmī of Vācaspati-miśra has a similar salutation. Vācaspati-miśra wrote his Nyāyasūci-nibandha in 841-42 A. D. i. e. he was almost a contemporary of Śaṅkara and his pupils. The learned editor of Viś. tells us that in a commentary on Viś. called Vacanamālā Sureśvara is bracketed with Manu and Yogīśvara (Yājñavalkya) as an expounder of Śāstra (i. e. dharmasastra).¹⁴⁹ Therefore that commentator looked upon Viś. and Sureśvara as identical. From all these several considerations it follows that

547 मोक्षार्थं न प्रवर्तत तत्र काव्यनिविद्धयोः । नित्यनैमित्तिके कुर्यात्तत्प्रापयतिहस्तथा ॥

इति मीमांसकमन्यैः कर्मकं मोक्षसाधनम् । त. उ. भाष्यवार्तिक I. 9-10. The verse मोक्षार्थं &c. is श्लोकवार्तिक (संबन्धाक्षेपपरिहार verse 110).

548 प्रणम्यार्कं महानाथं तिलकस्वामिनं तथा । विनायकं च सद्गोमिः स्मतिरुद्योत्यते मया ॥
विश्वरूप, vide याज्ञ. I. 289 आदिभ्यश्च सदा पूजां तिलकस्वामिनस्तथा । महागण-
पतेभ्यश्च कुर्यात् सिद्धिर्वाप्नुयात् ॥. The भाषमी has मार्तण्डतिलकरवामिमहागण-
पतीन् वयम् । विन्ववन्द्यान्मर्यामः सर्वसिद्धिप्रियाणि ॥. तिलकस्वामी would mean
तिलकविश्वः स्वामी. The मिताक्षरा reads तिलकं स्वामिनस्तथा.

549 अवश्यं मनुसुरेश्वरयोगीश्वरजीवाकिणगुहचरणान् । शास्त्राणां व्याकर्तृन् कर्तृन्पि
देवता निश्चिताः ॥ One of the verses at the end of the वचनमाला is
भवभूतिनिबन्धनादधो तिर्मिमाम्प्रतिवादिके गुरोः । सव्याक्षरिरीक्षणपूर्वं (वा. १)
पठितं मामप्यनुद्विष्यति ॥. Vide Tel. Cat. of Madras Govt. man. for 1919-22,
pp. 4458-4460 for वचनमाला.

Viśvarūpa flourished about 800-825 A.D. But this problem presents further difficulties. The mutual relations of Sureśvara, Bhavabhūti, Umbeka and Maṇḍana are a great puzzle. I have dealt with this question in JBRRAS for 1928, pp. 289-293. The conclusions arrived at there are that Maṇḍana's literary activity lies between 690-710, that of Umbeka between 700-730 and Sureśvara's between 810-840 A.D. and that Umbeka and Bhavabhūti are identical, but that Maṇḍana and Sureśvara are separated by about 100 years.

Dr. Jolly has brought together in the Journal of Indian History (vol. III. pp. 1-27) some valuable information about Viśvarūpa.

In several later works a digest called Viśvarūpa-nibandha is frequently cited. That appears to be the composition of another Viśvarūpa altogether. For example, the *ṣaṇ-ṇavati-śrāddha-nirṇaya* of Śivabhaṭṭa (which is later than 1650 A.D.) tells us that Viśvarūpācārya composed a *viśvarūpa* (commentary) on the *Śrāddha-kalikā*.⁵⁵⁰ The *Kṛtyacintāmaṇi* of Śivaratna (D. C. No. 221 of 1879) quotes several⁵⁵¹ verses from Viśvarūpanibandha on Sapinda relationship in marriage, which are not found in the *Balakṛīḍa*, but which agree remarkably with the words of the *Mit.* on Yāj. I. 53. The *Varṣakriyākaumudī* (pp. 378, 380) mentions Viśvarūpa-nibandha and quotes two verses cited therein. The *Tithi-nirṇaya-sarvasamuccaya* (later than 1450 A.D.) quotes certain *kārikās* of Viśvarūpa on the 18 varieties of Ekādāśī.⁵⁵² The *Kalanirṇayasiddhānta-vyākhyā* (composed in 1653 A.D.) quotes certain verses of Viśvarūpa on the question of the disposal of food prepared for a marriage when a period of impurity or death supervenes.⁵⁵³ The

550 अत एवोक्तं ब्राह्मकलिकायां—मासिकानि सप्तैव च अमायास्या तथाभ्दिदम् । अन्ने-
मेव तु कर्तव्यं यस्य भायां राजस्वला ॥ इति । अन्नेनैव कर्तव्यं न त्वामान्नादिनेति च
कलिकाविवरणेपि श्रीमद्विष्णुपाचार्यव्याख्यानम् । Ms. in the Bhadkamkar
Collection, folio 7 b.

551 विश्वरूपनिबन्धे । एवमुक्तप्रकारेण पितृपत्न्यु सप्तमाद् । कर्त्तव्येव विष्णुत्वं पञ्च-
मान्नातृबन्धुता ॥ सप्तमांशे भिद्यते यस्मात्पूर्वजादुमयत्र च । तमादाय गणे (गणेश)
श्रीमान्वरं यावच्च कथ्यकाम् ॥ इति । इत्यभिन्तामणि folio 150. The *Mit.* says
'सन्तानभेदेपि यतः सन्तानभेदस्तमादाय गणयिष्यावत्सम इति सर्वत्र योजनीयम्'.

552 एवं स्नानाभिप्रायेण विश्वरूपेणापि अष्टादश भेदा उक्ताः । Ms. in Bhadkamkar
collection folio 19 a.

553 Ms. in Bhadkamkar collection folio 157 b on verse 82.

Nirṇayasindhu also quotes verses of Viśvarūpa. From these data it follows that a Viśvarūpa composed a commentary on Srāddha-kalikā and also wrote a digest on matters of ācāra and other topics of dharma in prose and verse. Raghunandana in his Udvāhatattva (ed. by Jivananda, p. 116) names a Viśvarūpa-samuccaya. It is likely that it is the same as Viśvarūpa-nibandha.

61. Bhāruci.

The Mit. on Yāj. (I. 81) says that Bhāruci like Viśvarūpa held the view that the rule ' itau bhāryān gacchet ' was a *niyama* and not a *parisanukhyā*. On Yāj. II 124 the Mit. says that the explanation of ' the fourth share ' to be given to unmarried sisters offered by Asahāya and Medhātithi was the proper one and not that of Bhāruci. The Parāśaramādhaviya⁵⁵⁴ and the Sarasvativilāsa (para 133) inform us that Bhāruci was of opinion that unmarried sisters were only entitled to a provision for their marriage and were not entitled to a fourth share.

Bhāruci, being mentioned by the Mit., is certainly older than 1050 A. D. Rāmānujācārya in his Vedārthasaṃgraha (reprint from the *Pandit*, ed. of 1924, p. 154) mentions six *ācāryas* that preceded him as exponents of the Viśiṣṭādvaita system, viz. Bodhāyana, Tānka, Dramiḍa, Guhadeva, Kapardin and Bhāruci. Similarly the Yatindramatāpīkā⁵⁵⁵ of Śrīnivāsadaśa (Ānandāśrama ed.) enumerates (p. 2) a host of teachers as the predecessors of Rāmānujācārya in propounding the Viśiṣṭādvaita system. Vyāsa is the reputed author of the Vedāntasūtras, Bodhāyana is said to have composed a *vyāsi* on the Vedānta-sūtras, called Kṛtakoti according to the *Prapañca-bhāṣya* (p. 39, Trivandrum ed.). Tānka and Brahmanandin are identical. Dramiḍa is credited with the authorship of a *bhāṣya* on the Vedānta-sūtras (which is quoted by Rāmānuja in his *bhāṣya* on II. 2. 3). Nāthamuni is said to have been the grand-father of Yāmuna-muni, who was born about 916 A. D. Rāmānuja refers to him with great reverence as his teacher's teacher (*parama-guru*, vide *Vedārtha-saṃgraha*, p. 149) and is said to have been young

⁵⁵⁴ भास्वचित्तु चतुर्थभागपदेन विवाहसंस्कारमात्रोपयोगे द्रव्यं विवक्षितं, अतो द्वावभास्वम-
संस्कृतकन्यानां नास्तीति मन्यते । परा. मा. vol. III, 2. p. 510.

⁵⁵⁵ व्यास-बोधायन-गुहदेव-भास्व-ब्रह्मनन्दि-द्रमिदाचार्य-शीपराहु-नाथमुनि-यतीश्वर-
प्रवृत्तीनां मतानुसारेण ६००१

when Yāmuna died (vide J R A S for 1915, p. 147 and I. A. for 1909, p. 129). It is therefore obvious that the teachers are arranged by the Yatindramatadīpikā in chronological order. Hence Bhāruci, being placed earlier than even Dramiḍa and Nāthamuni, was comparatively an ancient author and could not have flourished later than the first half of the 9th century. Bhāruci the jurist also flourished before 1050. It is difficult to believe that there were two famous writers of the same name nearly about the same time. Hence it may provisionally be held that Bhāruci the writer on dharmaśāstra and Bhāruci the Viśiṣṭādvaita philosopher are identical. If this identity be accepted, then Bhāruci the writer on dharmaśāstra becomes comparatively an early writer, being at least as old as Viśvarūpa. His views agree on several points with those of Viśvarūpa, which is a circumstance that lends some corroboration to the date proposed for him.

One interesting point about Bhāruci deserves mention here. From numerous notices contained in the *Satasvatīvilāsa* it appears that Bhāruci either commented upon the *Viṣṇudharmasūtra* or wrote some work in which he took great pains to incorporate explanations of several sūtras of Viṣṇu. For example, para 637 tells us that Bhāruci explained the word 'bija' occurring in a sūtra of Viṣṇu as 'piṇḍa'.⁵⁵⁶ In para 674 we are told that Bhāruci explained the word 'niṣkāraṇa' in a sūtra of Viṣṇu and that he held that a daughter's son has not to perform the śrāddha of his maternal grandfather if the latter has a son. Sudarśanācārya in his comment upon *Apastambagr̥hya* (8. 21. 2) ascribes the same view to Bhāruci and quotes the very words of Bhāruci.⁵⁵⁷ Vide J B R A S for 1925 pp. 210-211 for further examples. There is nothing unnatural in Bhāruci, the Viśiṣṭādvaita philosopher, having composed a commen-

556 यथाह मारुचिरेतद्विष्णुवचनव्याख्यानात्परे बीजशब्दः पिण्डवाचीति । स. वि. para 637 (pp. 422-23 of Mysore ed.). The sūtra of विष्णु is 'बीजपहणानुविधायमंशं गृहीयात्' स. वि. para 636.

557 अत्र मारुचिः । निष्कारणमिति वदता विष्णुना समनस्तरकर्तृणां पुत्रादीनां विद्यमानत्वे दोहित्रस्य न कर्तव्यसंक्रान्तिरिति । स. वि. para 674 (p. 427). The sūtra of विष्णु is 'दोहित्रस्य मातामहश्चादौ निष्कारणम्'. The words of मुद्गलीनाचार्य are इममेवार्थं मारुचिरव्याह यस्मिन्पक्षे अपुत्रो मातामहः पुत्रिकः पुत्रव्यासितोदन्वहरी तस्मिन्पक्षे तस्य पिण्डदाननियमः इत्यादिना घन्धेन ।

tary on the Viṣṇudharmasūtra. The extant Viṣṇudharmasūtra contains doctrines peculiar to the Viśiṣṭādvaita system such as the worship of Nārāyaṇa or Vāsudeva, the four Vyūhas of Vāsudeva &c. If Bhāruci was a Viśiṣṭādvaitin he would naturally turn to the sūtra of Viṣṇu as having the greatest claim on his attention. Many of the sūtras of Viṣṇu quoted in the Sarasvatīvilāsa with the explanations of Bhāruci are not found in the printed text of Viṣṇu, on which Nandapaṇḍita commented in the first half of the 17th century. It appears that the Sarasvatīvilāsa had before it a larger version of Viṣṇu current in the south (vide note 118, p. 70 above).

On scores of points there is divergence between the views of Bhāruci and those of the Mit. Bhāruci differed from the Mit. as to the definition of *daya* and *vihtaga*, he allowed *niyoga* to childless widows, while the Mit. condemned it in the case of all widows; Bhāruci, like Viśvarūpa, did not mention *apratibandha* and *apratibandha daya*; Bhāruci, like Viśvarūpa, held that a coparcener who concealed some joint property was not guilty of theft, while the Mit. held that he was. Vide J B B R A S for 1925 pp. 211-13 for more examples and details.

62. Śrīkara

The Mit. on Yāj. II. 135 alludes to the view of Śrīkara and others that the widow succeeded as heir to her deceased husband's estate if it was small.⁵⁵⁸ The Smṛtisara⁵⁵⁹ of Harinatha attributes the same view to Śrīkara and disapproves of it. On Yāj. II. 169 the Mit.⁵⁶⁰ cites the view of Śrīkara about that topic and disapproves of it. Viśvarūpa also gives two explanations of that verse of Yāj., the first of which agrees with that of the Mit. and the second is akin to Śrīkara's.

⁵⁵⁸ एतेनाल्पपणविषयत्वं श्रीकरादिभिर्दत्तं निरस्तं वेदितव्यम् ।

⁵⁵⁹ न च स्वल्पचलत्वे (धनत्वे) पत्नी कुक्षितर इति बहुषण्ये भ्रातृणामभ्या इति वचनमिति श्रीकरमतमुचितम् । स्मृतिसार I. O. cat. No. 301, folio 128a.

⁵⁶⁰ अधाविदितदेशान्तरे यतः कालान्तरे वा विपन्नरतदा मूलसमाहरणाशकेर्विक्रितारमर्शो-
चितेष्वेव स्वयमेव तद्वत् नाधिकार्य समर्पयेत् । नापनेवासौ वृद्धो भवतीति अधिकाराचार्येण
व्याख्यातं तदिदमनुपपन्नम् । मिताक्षरा, the s. vi. p. 207 (Mysore ed.) quotes
these very words ' अधाविदित ... समर्पयेदिति श्रीकरस्यैकादश आहुः ।
विज्ञानेश्वरस्तु &c. '

The works of Jīmūtavāhana (viz. the *Dāyabhāga* and the *Vyavahāramātrkā*), the *Smṛticandrikā* and the *Sarasvatīvilāsa* contain very interesting notices of Śrīkara's views. Many of them were brought together by me in J B B R A S for 1925, pp. 213-215. Śrīkara like Viśvarūpa held the view that 'dubhitarah' in Yāj. refers to the *patrika*, he allowed the parents of a childless person to succeed together at the same time. The *Dāyabhāga* very severely criticizes the views of Śrīkara on the succession to re-united members, on *vidyadhana* and on Yāj. II. 24 (about enjoyment for 20 years).⁵⁶¹ Most of the views attributed to Śrīkara were also entertained by Viśvarūpa or are more antiquated than Viśvarūpa's.

Śrīkara was probably a writer from Mithilā and seems to have propounded the view of spiritual benefit as the criterion for judging superior rights of succession. The *Smṛtisāra*⁵⁶² of Harinātha ascribes such a view to a Śrīkara-nibandha.

Whether Śrīkara wrote a commentary on a *smṛti* or a general digest (*nibandha*) it is difficult to say. The *Smṛticandrikā*⁵⁶³ says that Śambhu, Śrīkara and Devasvāmin compiled digests of *smṛtis* and added their own explanations of them. The *Smṛtyarthasāra*⁵⁶⁴ of Śrīdhara asserts in the introductory verses that Śrīkantha and Śrīkarācārya filled up the gaps in the *smṛtis* that were scattered about (by introducing order out of chaos). Śrīkara's explanations of Yājñavalkya are frequently cited by the Mit., the *Dāyabhāga* and

561 Vide अयवहारतत्त्व p. 47 where श्रीकर is the first of a host of writers who held, following Yāj. II. 24, that adverse possession for twenty and ten years in the case of immoveable and moveable property respectively conferred ownership.

562 Vide स्मृतिसार (I. O. cat. No. 261, folio 147 a) मृतसम्मानान्नावे तस्मिन्सन्ने-स्तद्धनं सदावे च तत्पितामहसन्नेतः . . . इति त्रयाणामुदकं कार्यमित्वादिना दर्शितम् । एतदुर्ध्वं त्रयाणामपि जग्यजनकक्रमेणैव पूर्ववत्सन्निधानादध्याहितेति सपिण्डामपि सकुलपानां धनमागितेति अनन्तरः सपिण्डादयः इत्यादिना दर्शितम् ।

563 वे पुनः स्मृतिसमुच्चयकाराः शम्भुश्रीकरदेवस्याम्यादयः संप्रत्युद्धारविषयविभागयोः शिक्षाचारं मन्यमाना उद्धारदिविषयाणि स्मृतिवाक्यान् विचारयितुं सन्धविस्तारं कृते । स्मृतिच० (ख. section p. 266).

564 धीकण्ठश्रीकराचार्यैः भूतिस्मृतिपुराणयैः । स्मृतिशास्त्रेभ्यनेकेषु विभक्तीर्णेष्वनेकेषु । अनु-हानुपकारार्थं स्मृतिच्छिद्रं प्रयत्नतः । पुराणम्यायमीमर्त्तासाहचर्यैः प्रयुजितम् ॥ स्मृत्यर्थ-सार (D. C. ms. No. 44 of 1870-71 copied in संवत् 1495 has these verses).

others. But the *Mit.* does not connect Śrīkara's name with Yājñavalkya as a commentator, though Viśvarūpa is expressly so connected. It appears therefore more likely that Śrīkara wrote a digest of smṛtis in which he paid particular attention to the explanation of the words of Yājñavalkya. The *Rājanītiratnākara*¹⁶⁵ of Candēśvara quotes the views of Śrīkara on *rājanīti*, one of which is that the poor and helpless are entitled to a share of the royal wealth.

Hemadri¹⁶⁶ quotes the view of Śrīkara on Viṣṇu and disapproves of the faults found therein by the author of the *Pandita-pariṭoṣa*.

As Śrīkara is quoted by the *Mit.*, he is certainly earlier than 1050 A. D. As his views agree largely with Viśvarūpa's, he may provisionally be regarded as nearly of the same period as Viśvarūpa's. He cannot be earlier than Asahaya who is named both by Viśvarūpa and Medhātithi, though both of them are silent about Śrīkara. Hence Śrīkara must be placed somewhere between 800 and 1050 A. D. and probably flourished in the 9th century.

This Śrīkara must be distinguished from another Śrīkara, the father of Śrinātha.

63. Medhātithi.

Medhātithi is the author of an extensive and erudite commentary (*bhāṣya*) on the *Manusmṛti*. It is the oldest extant commentary on that smṛti. The *bhāṣya* of Medhātithi was first published about forty years ago by Rao Sahib V. N. Mandlik in Bombay and recently Mr. J. R. Gharpure of Bombay brought out an edition of Medhātithi which closely follows Mandlik's edition. A critical edition of the *bhāṣya* based upon all the available Mss. is a great *desideratum*. An English translation of the *bhāṣya* by M. M. Dr. Ganganath Jha is in progress and several parts have been published so far. In the following Mr. Gharpure's edition has been used. The *bhāṣya* as printed is corrupt in many places, particularly in the 8th, 9th and

¹⁶⁵ 'राजधने दीनानायादिसकलपाणिनामंशित्वं बहुनायकत्वाद्वायव्यादिनाश्चोति युक्तिरिति गोपाललक्ष्मीधरधीकरादयः ।' *राजनीतिरत्नाकर* pp. 40-41 (ed. by Jaysaval).

¹⁶⁶ अत्र धीकरः मह । यदा गतकाले अमावास्याद्वयं भवति तदा मिथुनादिनरेष्वाषाडी-
भावात् । . . . अत्र च पण्डितपरितोषकता दुष्प्रमननिहितम् । अनुपपन्नमेतत् । . .
नेन धीकरणां मतमेव साधु । चतुर्वेदे । III. 2, pp. 900-903.

12th *adhyāya*. In Mr. Chhapure's edition there is no *bhāṣya* on verses 182-202 of the 9th chapter.

Bühler in his learned and exhaustive Introduction to the *Manu-smṛti* (S. B. E. vol. 25) brings together a good deal of information about Medhātithi (pp. CXXIII-CXXVI). In JEBRAS for 1925 pp. 217-221 I have offered criticisms on some of Bühler's views and have given certain additional information.

In several Mss. of the *bhāṣya* at the end of several *adhyāyas* occurs a verse¹⁶⁷ which says that a king named Madana, son of Sahārana, brought copies of Medhātithi's commentary from another country and effected a restoration (*jirṇoddhāra*). This does not refer to the restoration of the text of Medhātithi, but to the completion of the library of the king, who was Madanapāla, son of Sadhārana and flourished, as we shall see later on, in the latter half of the 14th century.

Dr. Jolly (Tagore Law Lectures p. 6) holds Medhātithi to be a southerner on account of the fact that his father's name was Virasamin and on account of the attention paid to his *bhāṣya* by southern writers. It cannot be said that names ending in 'svāmin' were a monopoly of the south. The *Rājatarāṅgi* gives several literary celebrities whose names ended in 'svāmin' (e. g. V. 34 mentions a Śivasvāmi). Kṣīrasvāmin was a Kāśmīrian. The south has always been famed for preserving Mss. of valuable works from the north. Mss. of the *Kāvyaśaṅkara* of Bhāmaha, a Kāśmīrian, are very rare and have been found only in the south. Bühler (p. CXXIII) seems to be right in holding that Medhātithi was a Kāśmīrian (or at least an inhabitant of Northern India). In explaining such words as 'svaraṣṭre' and 'janapadaḥ' (Manu VII. 32 and VIII. 42) Medhātithi introduces Kashmir. He gives (on Manu VIII. 400) the monopoly of the sale of elephants as a privilege of the kings of Kashmir where saffron abounds.¹⁶⁸ He says

३६७ मान्वा काप मनुस्मृतिस्तदुचिता व्याख्या हि मेधातिथेः सा लुप्तव्यं विधेर्वशात् कचिदपि
पाठ्यं न यत्पुस्तकम् । एतेषां च मदनः सद्धारणसुतो देशान्तराद्भूतजैर्ज्ञातमन्वी-
करत्तत इतस्तत्पुस्तकं लेखितः ॥ सद्धारण is a *Prākṛit* form of साधारण.

३६८ यानि भाण्डानि राजोपयोगतया यथा इस्तिनः काश्मीरेषु कुङ्कुमभाषेष्ु पटोर्णादीनि
प्रतीत्येष्वन्या दाक्षिणात्येषु मणिमुक्तादीनि &c. Should we not read यथा इस्तिनः
काश्मीरेषु कुङ्कुमं पाच्येषु पटोर्णादीनि ? The meaning then would be
elephants are the monopoly of kings everywhere, saffron in Kashmir &c.

that the rainbow is called 'vijñāna-chāyā' in Kashmir (on Manu IV. 59). He very frequently refers to northerners e. g. on Manu III. 234 he says 'kutapa' is the word for what is well-known as 'kambula' among northern people and on III. 238 he says 'northern people wrap their heads with *śatakas*' (garments). He says on Manu II. 24 that in the Himalayas in Kashmir it is not possible to perform the daily *samādhyā* in the open nor is it possible to bathe every day in a river in 'Hemanta' and 'Śiśira'. On Manu II. 18 he says 'in other countries, some say, people marry one's maternal uncle's daughter; but that is opposed to the words of Gautama' (4. 3) and proceeds 'even in that country taking food in the same plate with (or in the company of) one whose thread ceremony is not performed is not at all regarded as dharma (but as improper conduct)'. This is clearly a reference to Baudhāyana Dh. S. (I. 1. 19) according to which 'mātulasuta-pariṇayana' and taking food in the same plate with one whose *upanayana* is not performed are two of the five usages peculiar to the south. It is fair to add that later writers like Kamalākara-bhaṭṭa (Nirṇayasindhu, 3rd pariccheda on *sāpindya*) regard Medhātithi as a southerner.

Medhātithi quotes from or names numerous *smṛti* writers, such as Gautama, Baudhāyana, Āpastamba, Vasiṣṭha, Viṣṇu, Śaṅkha, Manu, Yaj., Nārada, Parāśara, Bṛhaspati, Kātyāyana and others. He refers to Bṛhaspati as a writer on 'varā' (Manu VII. 43 and IX. 326) and to Bṛhaspati and Uśanas as writers on politics and government (Manu VIII 285, VII. 2 and 155). On Manu VII. 43 he refers to *Cāpakya* as a writer on 'dāṇḍanīti'. In numerous places he seems to have drawn upon Kauṭilya's work. For example, on Manu VII. 155 in interpreting 'pañcavarga' as 'kāpatika, udāsthita, grhapatika, vaidehika and tāpasavyaṅjana' he explains them almost in the words of Kauṭilya (I. 2). On VII. 148 he quotes the five *āṅgas* of *mantra* in the very words of Kauṭilya.⁵⁶⁹ Vide also his remarks on Manu VII. 54 (testing of ministers by *upadhat*). He names Asahāya (on 8. 156) and certain writers as *Smṛtivarṇa-kārāḥ* (on II. 25). Bühler is not quite accurate (p. cxx, n. 1) when he states that 'Medhātithi gives only once the name of an

⁵⁶⁹ इमान्यङ्गानि कर्मणामारम्भोपायः पुरुषद्वयसंघत् देशकालविभागः विनिपातप्रतीकारः कार्य-
विधिर्निति । मेधातिथि, compare कोटिल्य I. 15 'कर्मणामारम्भोपायः ... कार्य-
विधिर्निति एवाहमे मन्त्रः' ।

early commentator'. On VIII. 3 he refers to the interpretations of Bhartr̥yājña. He refers to the interpretations of Yajvan (on VIII. 151 and 156). Yajvan is only the last part of a name (as in Deva-rājajayvan). He quotes the interpretation of Manu by Upādhyāya (on II. 109, IV. 162, V. 43, IX. 141 and 147). Bühler holds that Medhātithi refers to his own teacher. It is more likely that Upādhyāya, like Yajvan, is the name or part of the name of a previous commentator of Manu. On VIII. 152 the explanations of R̥ju are twice cited. On IX. 253 Medhātithi cites the view of one Viṣṇusvāmin.⁵⁷⁰ From the tenor of the quotation it appears that Viṣṇusvāmin was a writer on Mīmāṃsā and not a commentator of Manu as Bühler thought (p. cxx, n. 1). Some Mss. read the word preceding Viṣṇusvāmi as 'kovara', others as 'kāvara'. It is probably 'kavera' (residing on the Kaveri river).

He quotes (on Manu I. 19) a verse from the Sāṅkhyakārikā ('prakṛter mahān &c'). He speaks of Vindhyavāsa⁵⁷¹ as a Sāṅkhya and says that he does not admit a subtle interim body (antarābhava-deha). This is probably taken from Kumārila's words.⁵⁷² He repeatedly refers to the *purāṇas*, tells us (on III. 232) that they were composed by Vyāsa and contained accounts of creation. He quotes (on XII. 118) a verse from the Vākyapradīpa.⁵⁷³

He tells us (on II. 6) that the Pāñcarātras, Nirgranthas (Jains) and Pāsupatas were outside the pale of Vedic orthodoxy.⁵⁷⁴

Medhātithi had drunk deep at the fountain of the Pūrvamīmāṃsā. His bhāṣya is full of the terms *vādi* and *arthavāda*. He quotes Jaimini's sūtras frequently and applies them to the interpretation of smṛti texts at every step. Vide J B B R A S for 1925 p. 219 for examples. He cites passages from Śabara's bhāṣya (e. g. on III. 1). He mentions Kumārila by name (on I. 3) and as Bhaṭṭapāda (on Manu II. 18).

570 अतो यावदी वाचिकलभ्युतिः सा सर्वार्थवाद् इति कोवरविष्णुत्वामी ।

571 सांख्या इि केचिन्मान्तराश्वामिच्छन्ति विन्ययासमभूतयः । मेधातिथि on मनु I. 55.

572 अन्तराश्वदेहस्तु निषिद्धो विन्ययवास्तवः । श्लोकवार्तिक p. 704.

573 उक्तं च वाक्यप्रदीपे—न तदस्ति च तन्नास्ति इत्यादि । Dr. Kielhorn told Dr. Bühler that the verse is not found in the वाक्यप्रदीप of इति (B. B. E. vol. 35, CXXIII, n. 1)

574 एवं सर्व एव वाद्या भोजकपाञ्चरात्रिकनिघन्धानार्थवाद्वाशुपतप्रभृतयः ।

Bühler at first took the remark (on Manu XII. 19) about 'Śāriraka' as⁵⁷⁵ referring to Śāṅkara's bhāṣya on the Vedāntasūtra, but later on changed his opinion (S B E vol. 25, p. cxxx) and held that it probably implies a reference to the Śāriraka sūtras. Bühler's considered opinion does not seem to be right. The words 'yathēha tājā ... apaiti' are a summary of Śāṅkara's bhāṣya on Vedāntasūtra II. 1. 34 and II. 3. 42. and I. 2. 11-12. On Manu II. 83 he refers to the Upaniṣad-bhāṣya⁵⁷⁶ on Chāndogya II. 23. 4 and says that that passage has been differently explained in the bhāṣya. Śāṅkara does explain that passage of the Chāndogya differently. But this is not all. In various other places Medhātithi seems to have in view the Śārirakabhāṣya of Śāṅkara. For example, on I. 50 he has⁵⁷⁷ before him Śāṅkara's bhāṣya on the sūtra 'lokavatu līlakaivalyam' (Vedāntasūtra II. 1. 33). He, however, seems to have favoured the position that the attainment of mokṣa is due⁵⁷⁸ not to mere correct knowledge but to the combination (sammucaya) of knowledge and karma (vide remarks on Manu VI. 34, 74-75,

575 मनु च धर्माधर्मयोर्विच्छां प्रति नियन्तुते ऐश्वर्यं ह्रियते । तथा शरीरके दर्शितं यथेह राजा सेवानुरूपं दृढाणि न च तद्वेष्वन्यत्रापि अतो महत्परमममानो पश्यत इति व्यवदिश्यते ।

576 उपनिषद्भाष्ये चैतन्मया व्यख्यातं तद्विद्वत्प्रायोगिकं दर्शितम् । नेपातिवि. The उपनिषद् passage is 'तद्यथा शङ्कुना सर्पाणि पत्राणि संतृण्णानि एवमेकहारेण सर्पो वाक् संतृण्णाः' । नेपालीवि explains 'सर्वो ह्यर्थो वाक्यवद्धारानतीतो वाचश्च सर्वस्या ओङ्कारो मूलम् । तथा च श्रुतिः । तद्यथा शङ्कुना &c. ... अन्तर्धानमनुस्मृतिरन्वयभावावतिर्वा । कथं पुनः सर्पा वागोङ्कारेण संतृण्णाः । तदिदमस्तत्तदेकहारेणैकतमुक्तम् । लोकिक्ष्य । अपि तदादर्शितं वाक्यानि स्वरिषापरहस्यवचनात् ।'. साङ्कराचार्य explains 'यथा शङ्कुना पत्राणालेन सर्पाणि पत्राणि पत्रविषयजातानि संतृण्णानि पिद्धानि व्याहर्तव्यं । एवमेकहारेण ब्रह्मणा परमात्मनः प्रतीकमूलेन सर्पो वाक् शब्दजातं संतृण्णाः । अकारो वा सर्पो वागित्यादिश्रुतेः ।'.

577 लीलयापि कौतुकेनापि लोके राजादीनां प्रवृत्तिरस्यत इति ब्रह्मविद् । मेधा०, 'यथा लोके कर्त्तव्यपदानेच्छन्त्य राज्ञो ... लीलारूपः प्रवृत्तयो भवन्ति' साङ्करभाष्य.

578 On I. 50 he says 'परब्रह्मावातिस्तु मोक्षलक्षणा केवलानन्दरूपा ज्ञानात् ज्ञानकर्मसमुच्चयाद्भोति वक्ष्यामः ।', on Manu VI. 74-75 'इदं तु ज्ञानकर्मणोः समुच्चयान्मोक्ष इति श्लोकद्वयं ज्ञापकम् ।', on XII. 87 अतश्च ब्रह्मनिष्ठापरोणापि वेदाभ्यासादभ्यनुष्ठेयानि ।

and XII. 87-90). This was probably due, as Kullūka remarks⁵⁷⁹ (on I. 3), to his being a profound student of Mīmāṃsā.

From Medhātithi's bhāṣya it is perfectly clear that the text of Manu on which he commented was practically the same that we have now. He refers to ancient (*śrautana*) expositors of Manu (on V. 127) and to former (*pūru*) expositors (IV. 176, II. 134, X. 21). He discusses various readings in several places (vide III. 119, IV. 99, 185, 229, VIII. 53). On VIII. 182-183 he notes⁵⁸⁰ that the order of the verses was traditionally different. Kullūka also notices that those two verses and the next two were read in one order by Medhātithi and Bhojadeva and in another by Govindarāja. On 9. 93 he notes that according to some that verse is not Manu's.⁵⁸¹

Medhātithi's bhāṣya is full of very interesting information. But for want of space it cannot be analysed in detail. The Mit. (on Yaj. II. 124) refers to the view of Asahaya and Medhātithi (on Manu 9. 118) about the fourth share to be given to an unmarried sister at a partition between brothers and follows it in preference to Bhāruṣi's. On Yaj. III. 24 the Mit. tells us that certain texts of R̥ṣyaśrīga about varying periods of impurity for Brāhmanas and others were not accepted as authoritative by Dhātēśvara, Viśvarūpa and Medhātithi. According to him⁵⁸² *sannyāsa* does not mean the giving up of all the obligatory duties laid down by *śāstra*, but the giving of *śaṅkṛta*. He⁵⁸³ allowed a brāhmaṇa to adopt even a kṣatriya boy. He explains away the well-known verse 'naṣṭe mṛte... paṭiranyo vidhiyate' by

579 मेधातिथिस्तु कर्ममासावस्तन्या वेदस्य कार्यमेव तद्वरूपोर्ध्वत वेत्ति किं कार्यतत्त्वार्थमिति व्याचष्टे ।

580 The verses are यो निक्षेपं याच्यमानः &c. and साक्ष्यमात्रे &c. मेधातिथिः says on the first व्यत्यस्तक्रमेण श्लोकः सामान्याय पठ्यते । प्रथमस्यार्थश्लोकं पठित्वा साक्ष्यमात्र इति पठितव्यम् । ततः स याच्य इति । एवं पाठो युक्तः ।

581 केचिदतुरमानयोः श्लोकः .

582 अथाप्युच्येत कर्मसंरक्षितो निवृत्तिमागांश्चायिनो नैव केचिन्नाह्वयविधयः सन्ति । नायं शास्त्रार्थः । अहंकारममकारत्याग एव संन्यासो नश्यते नाशेषाह्वयार्थयागः । मेधाः on मनु VI. 32.

583 सदर्शनं न ज्ञातितः किं तर्हि कुलानुरूपैर्गोः क्षत्रियादिरपि ब्राह्मणस्य दत्तको युज्यते । मेधाः on मनु 9. 168.

taking the word 'pati' in its etymological sense and says⁵⁸⁴ that the verse suggests that in order to maintain herself in such calamities the woman may take service with another person as her protector.

Medhātithi quotes several verses from his own work called *Smṛtīviveka* on Manu II. 6 (in all 24 verses) and on X. 5; he says that he has dealt with the topic of mixed castes in *Smṛtīviveka*. That work therefore was either entirely in verse or contained numerous verses. The *Parāśara-Mādhaviya* (vol. I, part 2, pp. 183-186) has a long quotation in verse on the duties of *yatis* from a work called *Smṛtīviveka* and the same work several times quotes verses attributed to Medhātithi (vol. I, part 1 p. 276 and part 2 p. 172). Hence the *Smṛtīviveka* cited by the *Parāśara-Mādhaviya* most probably is Medhātithi's work. Lollata⁵⁸⁵ an early writer quotes several verses of Medhātithi in his work on *śraddha*. In the *Tithinirṇaya-sarvasamuccaya* (Bhadrakamkar collection) several verses of Medhātithi on obstacles to marriage such as death are quoted.⁵⁸⁶ In the *Yatidharmasamgraha* of Viśveśvara-sarasvatī (Ānandāśrama ed. p. 27) two well-known verses about '*apāṅga-maibhūna*' (viz. *śmarayāṁ kīrtanāṁ keliḥ* &c.) are ascribed to Medhātithi and another verse⁵⁸⁷ is cited (on the same page) about the six duties of *yatis*. These quotations show that Medhātithi

584 तत्र पालनात्पतिसम्यमाधत्त सस्यकर्मादिनात्मवृत्त्यर्थम् । मेधा० on मनु. 5. 156.

585 पुत्राभावे सपिण्डा मानुषपिण्डाः शिष्याश्च द्युः, तदभावे कृत्विगाचार्याविति मेधातिथि-स्मरणम् । (folio 4b of the ms. of बाह्यकरण by लोलताचार्य in the आनन्द-अश्रम library at Poona); अज्ञाशौचमृताशौचविषये स्वाह मेधातिथिः । पादपक्षालने स्वाहे त्वमलक्ष्यापनं कर्ता । मधुपर्के विवाहे वै आशौचेऽध्वंमाधरेत् । (*ibid.* folio 10a).

586 धूवरार्यं घटिते सुनिश्चिते वरस्य गेहेष्वथ कन्यकायाः । मृत्पुर्वदि स्यान्मनुजस्य चित्त-
(विद्य !) दानं कुर्यात्सलु जातमङ्गलम् ॥ (folio 45 b); वाय्वातानन्तरं यत्र कुलयोः
कस्यचिन्मूर्तिः । तदा संपत्सरादूर्ध्वं विवाहः शुभदो भवेत् ॥ (folio 46 a); योले च
व्रतकाले च विवाहे व्रतकर्मणि । भार्या रजस्वला यस्य प्रायस्करस्य च (न !) शोभनम् ॥
(folio 47 a); पृथग्मातृजयोः कार्यो विवाहस्तत्कदाहरे । एकस्मिन्मण्डपे चैव पृथग्वे-
दिकपोस्तथा ॥ (folio 51 a). The first two verses occur in मदाधर's com-
mentary on the पारस्करगृह्य and the last three are cited in the कस्यचिन्ता-
माली of शिवराम (D. C. ms No. 221 of 1179-80, folios 54 b, 55a, 56 b.)

587 निष्ठाटनं जपो ध्यानं स्नानं शौचं सुराचनम् । कर्तव्यानि यद्देशानि यतिना नृपदण्डवत् ॥
यतिधर्मसंग्रहः.

wrote an extensive work in verse on several topics of dharma. It is to be fervently hoped that this work of Medhātithi would be brought to light some day or other. Coming as it does from such an erudite and ancient writer, it would throw a flood of light on the development of dharmaśāstra.

As Medhātithi names Asahāya and Kumārila and most probably quotes the views of Śaṅkarācārya, he is later than 820 A. D. As the Mit. looked upon him as an authoritative writer, he must be earlier than 1050 A. D. Most probably he flourished between 825 and 900 A. D. Kullūka⁵⁸⁸ on Manu III. 127 says that Medhātithi is much earlier than Govindarāja (1050-1100 A. D.). Lollata is mentioned as a predecessor in the Smṛtyantha-sara of Śrīdhara, which was composed between 1150-1200 A. D. So Lollata is much earlier than 1150 A. D. He looked upon Medhātithi as a writer whose work was as authoritative as a smṛti. A work called *Prakāśa*⁵⁸⁹ which is quoted in the *Kalpataru* appears to have mentioned Medhātithi. Hemadri quotes at great length Medhātithi's comments in several places.⁵⁹⁰ Hence the above date is amply corroborated. This conclusion is further strengthened by the fact that, though he names Asahāya, he does not mention Viśvarūpa, Bhāruci or Śrīkara. If by Miśra⁵⁹¹ in his comment on Manu XII. 118 he refers to Vācaspati-miśra, the author of the *Bhāmati* and other works, then he will have to be placed after 850 A. D.

64. Dhareśvara Bhojadeva.

The Mit. (on Yāj. II. 135) says that Dhareśvara tries to reconcile the conflicting texts about the right of the widow to succeed to her husband's estate by saying that she succeeded if her husband was separate and if she was willing to submit to *nīyaga*. On the same verse the Mit. says that following Manu 9. 217 Dhareśvara placed the paternal grand-mother immediately after the mother as an heir and even before the father. On Yāj. III. 24 the Mit. says that certain texts of *R̥ṣyaśrīṅga* about impurity on death were not

588 मेधातिथिप्रभृतिभिर्गोविन्दराजादपि वृद्धतरैरनभ्युपेतत्वात् ।

589 Vide note 185.

590 Vide चतुर्वर्गः. III. 1, 1062-63 where मेधातिथि's comment on मनु III. 265 is cited.

591 यमागुह्यज्ञानाणामपि एकत्वपतिपादनपरत्वादेव यादृशः शयनस्य मिश्रः कृत एव क्रियः

accepted as authoritative by Dhāreśvara, Viśvarūpa and Medhātithi. Vide (sec. 60 on Viśvarūpa) about the remarks of the Smṛticandrikā on Dhāreśvara and Viśvarūpa. The Haalata⁵⁹² (p. 117) remarks (as does the Mit. on Yāj. III. 24) that Bhojadeva, Viśvarūpa, Govindarāja, and the Kāmadhenu did not cite certain texts as Jātikarṇa's and that therefore they were not authoritative.

That Dhāreśvara is to be identified with Bhojadeva of Dhārā, perhaps the most famous Indian prince as a patron of learned men, follows from several considerations. The Dāyabhāga⁵⁹³ cites Bhojadeva and Dhāreśvara without making any distinction between the two. Some views that are ascribed to Dhāreśvara in one work are ascribed to Bhojadeva in another. The Vivādatīṇḍava of Kamalākara ascribes to Bhojadeva the same views as to the widow's rights as are ascribed to Dhāreśvara by the Mit. Mss. of the Rājamārtanḍa (commentary on the Yogasūtras) have colophons saying that the work was composed by Dhāreśvara Bhojarāja. Dhāreśvara is styled *acarya* by the Mit. (on Yāj. III. 24) and *śāstrī* by the Smṛticandrikā (II p. 257). Works on numerous branches of knowledge were composed by (or in the name of) Bhoja of Dhārā. On poetics we have two extensive works of his, viz. the *Sarasvatikanthābharaṇa* and the *Sṛṅgāraprakāśa*. A verse at the⁵⁹⁴ beginning of the Rājamārtanḍa tells us that Bhoja composed a work on grammar, a commentary on the Yogasūtra and a work on medicine called Rājamṛgāṅka just as Patañjali wrote on these three subjects (vide Mitra's Notices of Mss, vol. I, p. 115 for the medical work of Bhoja called Rājamārtanḍa alias Yogasāra). He composed a work on astronomy called Rājamṛgāṅka. A work of his on the Śaiva *āgama* called *Tattva-prakāśa* has been published in the Trivandrum Sanskrit Series. There are several other works ascribed to him, which need not be

592 याज्ञि जातुर्कर्णान्ना वचनानि लिखितानि तानि भोजदेव-विष्णु-मोविन्दराज काम-
धेनुकद्रिलिखितान्मन्त्रस्वपुराणविरोधाच्च निर्मलायेव ।

593 दायभाग (p. 53, ed. of 1829) 'अथ वा धारेम्बपुरस्कृतो वचनार्थः । इच्छया विभाग-
दानपञ्चस्य पितुः पेतामहधने सदशे स्वाम्य पुत्रैः सङ्ग न तत्र स्वोपाश्रितधन इव म्यूना-
धिकविभागमिच्छातः कर्तुमर्हतीति ।' ; दायभाग (p. 280) 'अत एव भोजदेवेनापि
रुताकृतदुहितृधिकारे सङ्गमतिरिचमिषाय यथा पितृधने स्वाम्यमिति वचनं लिखितम् ।'

594 शब्दानामनुशासनं विदधता यातञ्जले कुर्वता वृत्ति राजसुगाङ्गसंज्ञकमपि ध्यातन्वता
वेद्यके । वाच्येतोवपुर्वा मलः कणभृता मर्जेव येनोद्धतस्तस्य श्रीरणरङ्गमल्लनृपेर्वाचो
जयन्तुवचनलाः ॥ Intro. 4th verso.

set out here. That he composed an extensive work on the principal subjects of dharmaśāstra follows from the numerous references to him contained in the Mit., the Dāyabhāga, the Hāratalā and other works. The Śuddhi-kaumudī⁵⁹⁵ (B. I. edition) of Govindānanda frequently speaks of a work called Rājamartanda of Bhoja on śraddha. The Jayasīrha-kalpādruma (p. 26) quotes Rājmārtanda and Bhojarājīya on the same page. Whether Bhoja composed on Dharmaśāstra one work or two (as he composed two on poetics), and whether his work was a commentary or an independent digest it is difficult to say. M. M. Haraprasādaśāstri in one of his reports threw out the suggestion that the Kāmadhenu was the work of Bhoja, but this is entirely wrong, as the words of Śrīdatta in his Pitr̥bhakti⁵⁹⁶ will show.

Besides the two points noted above (about widow's rights and about the grandmother), there are others on which the Mit. and Dhāreśvara disagreed: viz. Dhāreśvara held ownership to be known only from śāstra, while the Mit. held it to be *laukika* (vide Viramitrodaya pp. 528, 536); Dhāreśvara held that the word 'duhitarah' in Yāj. stands for *putrika* in the order of succession (Smṛti-candrikā II, p. 295-96). On other points the views of Dhāreśvara coincide with those of the Mit., viz. on the usage of giving a special share to the eldest son having fallen into desuetude, on the daughter's son's right to succession, on the father's inability to give a greater or smaller share to his sons in ancestral property on a partition during his life-time. Vide my article on Bhojadeva in JBBRAS for 1925 pp. 223-224 for details of these and other views ascribed to Bhojadeva. A few other references may be noted here. The Nirṇaya-mṛta⁵⁹⁷ (p. 68) quotes a Bhojarājīya text. In the Kālaviveka of

595 अत एव राजमार्तण्डे भोजराजः-आह्वयिष्ये समुत्पन्ने मृतस्याविदिते दिने । अमावास्यां प्रकुर्वति पदन्त्येके मनीषिणाः ॥ p. 18. Vide also the आह्वयिकाकोन्दी p. 480 for the same verse from the राजमार्तण्ड, which is perhaps more frequently quoted by गोविन्दानन्द than any other nibandha.

596 तदेतानि वाक्यानि राजालिखितत्वाद्वादेयानीति केचिन् । तदयुक्तं कामधेनावपि राजनिबन्धवच्छिष्टपरिग्रहसंशयं नाङ्गीर्येति चेत्, न राजालिखितत्वात्स्यादर्शनेनाप्युपपत्तेः । न हि यावन्ति स्मृतिवाक्यानि तावन्ति सर्वोप्येव राजा दृष्टानीति प्रमाणमस्ति । वितुमार्क (folio 38 of the D. C. ms No. 153 cf 1898-95).

597 यत्तु भोजराजीयं-न दिवा न निशासु च विहितं न च सप्तमीशल्यसम्भवे । इदं सप्तमीशल्यनिषेधपरम् । निर्णयामृत.

Jimutavāhana two verses about taking food at the time of eclipses are cited from Bhojadeva (p. 539). In several works certain views are stated to be those of a Bhūpalapaddhati or of Bhūpala or of Rāja. The reference seems to be to a work of king Bhoja. For example, in the *Danaratnākara* a Bhūpala-paddhati and Bhūpala are frequently quoted.⁵⁹⁸ The *Samayapradīpa*⁵⁹⁹ and *Ācārādarsa* of Śrīdatta speak of both Bhūpala and Rāja. In other works also the views of Bhoja are often referred to as those of Rāja (the king *par excellence*). For example, the *Ekavālī*⁶⁰⁰ (a work on Poetics) says that in the *Śṃgāra-prakāśa* the king accepted only one *rāsa*. The *Varṣakau-mudī* (p. 107) says that a certain verse is cited by the *Gaṅgāvākya-vāli* without naming the author, but as it is not cited by the Rāja and the rest, it is unauthoritative.

The several *latius* of Raghunandana mention two works of Bhojadeva or Bhojarāja. For example, the *Tīthitattva* (*Jīvananda* vol. I, p. 17) cites a text as quoted in the *Bhujabalabhīma* by Bhojarāja; similarly in the *Śraddhatattva*, (*Jīvananda* vol. I, p. 266) two texts are cited as quoted by Bhojadeva in *Bhujabalabhīma*. Raghunandana also mentions *Rājamārtanḍa* of Bhojarāja (vide *Āhnikatattva*, vol. I, p. 451). He often cites the *Rājamārtanḍa* and the *Bhujabalabhīma* on the same page without the author's name (e. g. vide *Udvāhatattva*, vol. II, p. 424). Raghunandana often speaks of a *Brhad-Rājamārtanḍa* along with the *Rājamārtanḍa* on the same or the next page (vide *Tīthitattva*, vol. I, pp. 25-26 and *Jyotiṣatattva* pp. 605 and p. 655). That the *Bhujabalabhīma* and the *Rājamārtanḍa* are two different works appears to be clear. Whether the *Brhad-Rājamārtanḍa* and the *Rājamārtanḍa* are distinct works is not quite clear. (Vide *Tri. Cat. of Madras Govt. mss.* for

598 वधातववतास्तद्वदु मयसिष्णुमहेश्वरान् । लोकपालान्सहतांश्च स्ववाहनसमोन्वितान् ॥
इति श्लोकार्थपादौ मृपालपद्धतियोगनिर्घोषोदटः । दानरत्नाकर (D. C. ms. No. 114
of 1884-86) folio 34 b; vide folios 19a, 22a, 29a, 50b for मृपाल.

599 तदेवं गोष्ठीयवचनाणि प्रमाणरता तदनुसारेण व्यवस्थोक्ता । मृपालादिभते तु समन्ये-
कादशयोर्वाचनिकी व्यवस्था निधयन्तरेषु प्रधानकालानुक्रमवादादयकालव्यापिन्यादिर-
इति । समयप्रदीप (D. C. ms. No. 371 of 1875-76) folio 8 b; केचिच्च राजाद्य-
लिखितवाक्यबलान् युगलोपे युगान्तेषु संक्रान्तिषु विण्हे न मन्यन्ते । समयप्रदीप
folio 34 a; इदं न गोपयनवाक्यं राजाद्यलिखितमपि बहुजनसंगतशिक्षितम् ।
येयके पदार्थे (D. C. ms. No. 342 of 1875-76) folio 29 a.

600 राजा तु स्वरमेकमेव शृङ्गारव्यक्तेः समुदीचकार । एकावलि P. 98 (H. S. series).

1919-22, p. 4562, No. 3079 for Bhujabalanibandha of Bhojarāja in 18 adhyāyas on astrological matters in relation to dharmasāstra such as *strijataka*, *karnadivedha*, *vrata*, *vivahamelaka-dāśaka*, *grha-karmapraveśa*, *samkṛāntisāna*, *dvaśasamāsakṛtya*). The Bhuja-balabandha is also mentioned by Śulapāyī and by Rudradhara in his *Śrāddhāviveka*.

Bhoja of Dhara, according to the *Bhojaprabandha*, had a long reign of 55 years. There are three certain dates of his. A grant of Bhoja is dated *samvat* 1078 (i. e. 1021-22 A. D.). *Vide* I. A. vol. VI, p. 53; *vide* also I. A. vol. 41, p. 201 for Bhoja's grant dated *samvat* 1076 Magha (Jan. 1020) and E. I. vol. XVIII, p. 320 for Betma plate of Bhoja dated 1076 Bhādrapada (September 1020 A. D.). His astronomical work, the *Rājamṛgāṅka*, takes *śaka* 964 (1042-43 A. D.) as its initial date.⁶⁰¹ Bhoja's uncle Muñja was slain by Tailapa between 994-997 A. D. and Muñja was succeeded by Sindhura or Sindhula also styled *Nayasaṅgāṅka*. An inscription of Jayasīma, the successor of Bhoja, is dated *samvat* 1112, i. e. 1055-56 A. D. (*vide* E. I. vol. III, pp. 16-50). Therefore Bhoja must have reigned between 1000 and 1055 A. D.

There is a work named *Dharma-pradīpa* by Bhoja (Deccan College No. 26 of 1874-75). It is a work by another Bhoja later than 1400 A. D., as it quotes *Vijñāneśvara* and the *Madanaparijata*. It was composed by an assembly of *pandits* at the bidding of king Bhoja of Asapura, son of Bhāramalla. The ms. was copied in *samvat* 1695 (i. e. 1638-39 A. D.).

65. *Devasvamin*

The *Smṛticandrika* tells us that *Devasvamin* composed like Śrīkara and Śambhu a work in the nature of a digest of *smṛtis* (*smṛti-samuccaya*). *Vide* note 563 above. The commentary of Nārāyaṇa of the Naidhruva goṣṭhī, son of Divākara, on the *Aśvalayana-grhyasūtra*⁶⁰² says that it relies upon the *bhāṣya* of *Devasvamin* on the same work. Gaṅgā Nārāyaṇa, son of Narasiṁha, in his commentary on the *Aśvalayana-śrautasūtra*, tells us that he follows the *bhāṣya* of *Devasvamin* thereon. It is hardly

⁶⁰¹ शाको वेदतुलन्दानो रावमो माससंपुलः । अधो देवान्वितो द्विश्चक्षिवेदघ्नस्तयोर्हृतः ॥ राजमृगाङ्ग । D. C. ms. No. 105 of 1873-74).

⁶⁰² आश्वलायनगृह्यस्य भाष्यं भगवता कृतम् । देवस्वामिसमाख्येन विस्तीर्णं तस्यसादृतः ॥

likely that two writers of the same name flourished about the same time. Hence it may be assumed that Devasvāmin wrote bhāṣyas on the Āśvalāyana Śrauta and Gṛhya sūtras and a digest of smṛtis, where he discussed all topics of dharma, such as ācāra, vyavahāra, āśauca &c. The commentary of Bhaṭṭoji⁶⁰¹ on the Caturvīṃśatīsmata refers to the view of Devasvāmin on śraddha and āśauca. Hemādri⁶⁰² (vol. III, part 2, p. 324) and Mādhava (on Parāśara, vol. I, part 2, p. 328) also quote Devasvāmin. The Smṛticāndrikā quotes the views of Devasvāmin on vyavahāra and āśauca several times. For example, Devasvāmin⁶⁰³ explained the word Yautaka differently from the Nighaṇṭu (which explained it as the wealth that was given to a woman when she was seated on the same seat with her husband at the time of marriage). Devasvāmin explained that the words of the Saṃgraha⁶⁰⁴ that, when a son was born to one of several full brothers, he stood as a son to all and that the same rule applied to several co-wives when one of them had a son, meant that in both cases another son should not be adopted. Devasvāmin held the view (like Bhojadeva) that the word 'dubhṛt' in Yājñavalkya's verses on succession meant *putrika*.⁶⁰⁵ Devasvāmin explained

⁶⁰³ देवस्वामिमाधववारिजातकारप्रभृतयस्तु मासिके आर्धोचिनोपहते मृतकानन्तरद्युद्धिदिन एव कर्तव्यं पुरस्तद्वरेण वेति । चतुर्विंशतिमतव्याख्यानं p. 115 (Benares ed.).

⁶⁰⁴ यदि पूर्वाङ्गे पर्यसन्धिः समाधेयः तदा नितरमेव च शोभनं यदि पुनरपराधे रात्रौ वा तद्वह्मण्यस्य व्योमते याग इति । हेमाद्रि (कालनिर्णय) III, 2, p. 324; vide pp. 496 and 565 of the same volume for mention of देवस्वामी.

⁶⁰⁵ देवस्वामी तु पितृगृहलब्धं भर्तृगृहलब्धपेक्षया पृथग्भनतया मातृर्चैतत्तत् मातृधनं मातुरेवेत्याह तच्चिन्त्यम् । स्मृतिच. II, p. 285; vide श्रीर. p. 696 'भर्तृगृहलब्धपृथग्भनतया पितृगृहलब्धं मातृधनं यौतुकम् । यौतुकादस्याभिधनमप्यर्थः । तु निधनाभिधनपेरिति धातुपाठात् । युतसिद्धाविति प्रयोगाच्चेति देवस्वाम्याह तदसत् ।'.

⁶⁰⁶ The verses of the संसृष्ट are : यथेकजाता बहुवो भ्रातरस्तु सङ्गोदराः । एकस्यापि मुने जाते सर्वे ते दुषिणः स्मृताः ॥ बह्विनामेकपत्नीनामेव एव विधिः स्मृतः । एका चेत्तुत्रिणी तासां विण्म्वस्तु स इष्यते ॥. The स्मृतिच. (II, p. 289) says 'नस्य पूर्वोक्तं सहाविरोधाय देवस्वामिना तावयार्थ उक्तः उभयत्र नाम्न्यः पतिनिधिः कार्य इति ग्रन्थेन'. The same words occur in the स. वि. (para 392 and p. 305) and in the दत्तकमीमांसा (p. 42).

⁶⁰⁷ एवं सोपपत्तिकी पत्न्यभावे दुहितृगामिता मृतता सहस्पतिनेय यत् दुहितृगामि धनमिति विधायकं वचनजाते तत्पुत्रिकाविषयमेव न पुनरपुत्रिकादुहितृविषयमिति धारेश्वर-देवस्वामिदेवराजमतं स्मृतितत्त्वानामिहानामिमानां दक्षिणतः निरस्तं वेदितव्यम् । स्मृतिच. II, 295.

Manu⁶⁰⁸ 9. 141 as saying that the adopted son (in the particular case mentioned by Manu) took all the wealth and the *gotra* of his adoptive father. Vide *Smṛticandrikā* (Mysore ed.) on *Āśauca* p. 22. The *Vaijayanti* of Nandapaṇḍita (on *Viṣṇu* 22. 32) quotes the view of *Devasvāmin* that on the death of unmarried daughters mourning was to be observed for ten days.⁶⁰⁹ The *Smṛticandrikā* quotes a verse from *Devasvāmin*⁶¹⁰ on *śrāddha* also.

In the *Prapañcahrdaya* (Tri. S. series, p. 39) we are told that *Devasvāmin* composed a brief gloss on the 12 *adhyāyas* of the *Pūrvamīmāṃsāsūtra* and the four *adhyāyas* of the *Saṃkarsakāṇḍa*, seeing that the *bhāṣyas* of *Bodhayana* and *Upavarṣa* were vast. The Govt. collection of Mss. at Madras has *Devasvāmin*'s *bhāṣya* on the *Saṃkarsakāṇḍa* (vide Tri. Cat. vol. III, part I, Sanskrit C, p. 3841). There are not sufficient data available to establish the identity of this writer with *Devasvāmin*, the writer on *dharmaśāstra*.

As the *Smṛticandrikā* quotes *Devasvāmin* so profusely, he cannot be later than 1150 A. D. His earlier limit can be determined in several ways. *Gārgya Nārāyaṇa*'s comment on *Āśvalāyanaśrauta* (II. 1. 14) is quoted by *Trikāṇḍamaṇḍana*, who is himself quoted by *Hemādri*. Therefore *Gārgya Nārāyaṇa* could not have flourished later than 1100 A. D. (vide *Bhandarkar's Report on search for mss.*, 1883-84, pp. 30-31). Therefore *Devasvāmin* probably flourished about 1000-1050 A. D., if not earlier. The fact that *Devasvāmin* held certain views similar to *Bhojadeva*'s also corroborates the chronological position thus assigned to him.

56. *Jitendriya*

Jitendriya is one of those writers who at one time held an eminent position but in course of time sank into unmerited oblivion. The works of *Jimūtavāhana* bear abundant testimony to the fact that *Jitendriya* wrote an extensive work on *dharmaśāstra*. In his *Kalāviveka* (p. 380) *Jimūtavāhana* says that *Jitendriya*⁶¹¹ wrote on the

608 अथ तृतीयपादार्थो देवस्वामिना विवृतः तदीयं सर्वं रिक्थं गोत्रं च हरेतेति ।

609 देवस्वामी त्वमसात्त्वपि दशाहमाह.

610 श्राद्धविघ्ने समुत्पन्ने अन्तरा मृतसूतके । अनावार्या मकुर्वन्ति शुद्धिमैके मनीषिणः ।
स्मृतिच० II. p. 385.

611 जितेन्द्रियश्च धर्मप्रमुखसंघमहर्षिवंशधवलयोग्लोके । कृतमपि कालनिरूपणमपुना
निःसारतां याति ॥

topic of *kāla* (i. e. on determining doubtful points about the months, the tithis, *samkrāntis*, &c. and the religious rites to be performed on them). In several passages of the *Kālaviveka* the very words of Jitendriya are quoted. Jitendriya said that a rite that occupies in performance only a short time must be performed at the principal time indicated for it⁶¹² (and not at a *gaṇṇa* time). From another quotation it appears that Jitendriya controverted the views of a predecessor Sambhramabhaṭṭa.⁶¹³ Jitendriya is said to have enumerated the names of the fifteen *muhurtas* of the day from the *Matsyapurāṇa*⁶¹⁴; vide pp. 257, 367 of the *Kālaviveka* for other places where the views of Jitendriya on *kāla* occur. In the *Dayabhāga* of Jimutavahana also Jitendriya is frequently mentioned. The *Dayabhāga* says that, if a man takes another's gold believing it to be iron or takes what is another's believing (in good faith) that it is his own, Jitendriya held in his remarks on the section of *prayacitta* that he is not guilty of theft.⁶¹⁵ The peculiar doctrine of the *Dayabhāga* that the widow of a person, whether he was separate or a member of a joint family, succeeded to her deceased husband's estate had been already expounded by Jitendriya.⁶¹⁶ The view of Jitendriya was that whatever is acquired by a person without using means or materials jointly owned by all members of a family is his exclusive property and that *maitra* (gifts of a friend) and *audvāhika* are

612 तथा जितेन्द्रियेणाप्युक्तं यत्पुनरप्यकालीनमेव कृत्यं स्वकाले समापयितुं शक्यते तन्मो-
क्षवेष्टेणोः कर्मवेतत्यस्यासामर्थ्यस्याभावात्पुनरप्यकाल एव कर्मानुष्ठानमित्यन्तम् ।
कालविवेक p. 489.

613 अस्याप्यपि एवंविधानि संप्रममदृक्पितृताम्यपेक्षणीयानि इत्येदन्तं, तद्व्यमतिमन्तमो
क्षः कथं सुन्दरमतिना जितेन्द्रियेणाभिनिन्दिताः । कालविवेक p. 255.

614 अत एव जितेन्द्रियेण 'रोद्विभेदश्च मैत्रश्च ... भटः पञ्चदश स्मृताः ॥' एतान्मास्य-
पुराणोक्तानेकेकमुहूर्तपरिमितान् यावन्निषतक्रमसंज्ञानभिधाय दर्शितम् । कालविवेक
p. 370.

615 अत एव प्रत्यक्षिष्यकाण्ये जितेन्द्रियेण भणितं यदि स्वर्णमेव परकीयं लोहदिबुद्ध्या
गृह्णाति असुवर्णं सुवर्णबुद्ध्या आत्मीयस्तदुभं परकीयमेवान्वियबुद्ध्या गृह्णाति सर्वत्र
नापह्नानिपातिः सर्वत्र यथावस्तु पाकीयमुदेरभावत् । दायभाग p. 350 (ed. of
1829, p. 224 of Jivananda).

616 अतोऽविशेषेणैव हिमकल्पाद्यनपेक्षयैवाप्यस्य भर्तुः कृत्स्नधने पाल्यधिकारो जिते-
न्द्रियोक्त आदरणीयः । दायभाग p. 216.

only cited (by Yaj.) as examples of this proposition.⁶¹⁷ Jitendriya held the daughter's son entitled to succeed after the daughter, just as Viśvarūpa, Bhoja and Govindarāja did. In the Vyavahāramātrkā of Jimūtavāhana also Jitendriya's views are cited (on pp. 302, 334). This shows that he wrote also on procedure in law courts. Jitendriya is also referred to in the Dāyatattva of Raghannandana.⁶¹⁸ But no other early writer quotes Jitendriya. Therefore it appears that Jitendriya was probably a Bengal writer and flourished about 1000-1050 A. D. and that he was completely eclipsed by the brilliant Jimūtavāhana.

67. Bālaka.

Bālaka like Jitendriya is no more than a name to us. Jimūtavāhana's works make frequent reference to him. He held the view that the daughter's son, not being expressly mentioned as an heir by Yaj., came in after those expressly mentioned from the widow to the brother.⁶¹⁹ The Dayabhāga notices that Bālaka read a text of Āpastamba in a wrong way.⁶²⁰ Bālaka said that the words of Śaṅkha 'svaryātasya-aputasya bhṛātṛgṛāmi dravyam... jyeṣṭhā vā patnī' apply either to a widow belonging to a caste other than her husband's or to a very young widow or in case her husband was undivided or re-united.⁶²¹ Bālaka says that when some property is acquired by one brother by means of learning, other brothers are not entitled

617 जितेन्द्रियेणापि बहुप्रकारं विमर्शोक्तं तदस्य यावदुक्तपञ्चस्य संक्षेपेणार्थः प्रत्येतव्यः सतिचिद्वनमसाधारणोपायार्जितं तदसाधारणं प्रदर्शितमिदं गतेन । दायभाग p. 189.

618 अत एव परस्त्रीवत्त्वेन विशेषतो जायतस्तद्वहारे रतेन्यं न तु स्वद्वयधमेण परद्वयध्वज-
इतरेष्विति जितेन्द्र- (जितेन्द्रियः) दायभागभाष्यभिरपिपेककृतमतम् । दायतत्त्व p. 182
(vol. II of Jivansada's ed.); compare the view of बालक set out below from the दायभाग (note 623.).

619 यत् बालकवचनं पत्नी दुहितरभ्येव पितरौ भ्रातरस्तथा इत्यादि नियतकमादधस्तन एव दोह्यस्याधिकार इति तद् बहुस्पष्टविरोधाद् बालवचनमेव । दायभाग p. 262.

620 इदं बालकेनाकुलीकृत्य पठितं यन् धर्मेण द्रव्याणि प्रतिपादयति अथेष्टस्तं वित्तम-
भ.मं कुर्यादिति तदनाकरम् । दायभाग p. 161. The sūtra is Āp. Dh. 8. II. 6.
14. 15 'यस्तन्धर्मेण द्रव्याणि प्रतिपादयति अथेष्टोपि तमभागं कुर्यात्.'

621 यच्च बालकेनोक्तं—असत्पत्नीविषयं वा युवत्यविभागं वा अविभक्तसंतुष्टविषयं वा
सङ्घट्टविषयं इति तेनाप्यपरिधितशास्त्रार्थकथनेनात्मनो बालकपक्षमेव एकटीकृतं
सन्देहादेकतरानुष्ठानानुपपत्तेः । दायभाग p. 262. Here there is a play on the
word बालक.

to that wealth.⁶²² The *Dāyabhāga* refers to a passage from *Bālaka* in which the latter relies on the *Pūrvamīmāṃsā* example of *mudga* and *māṣa*.⁶²³ In the *Vyavahāramātrkā* of *Jimūtavāhana* (p. 346) it is stated that *Bāla* held the same views as those of *Śrīkara-miśra* on a certain point. In the *Prāyaścitta-nirūpaṇa* of *Bhavadēva* a writer named *Valoka* is mentioned (vide *JASB* 1912 at p. 336). This seems to be a Bengali scribe's way of pronouncing the name *Bālaka*. *Bālaka* is mentioned in *Raghunandana's Vyavaharatattva* (p. 47) also as holding the view with *Śrīkara* and others that adverse possession for twenty years conferred ownership in the case of immovable property.⁶²⁴ *Śulapāṇi* in his *Durgotsavivēka* twice quotes the views of *Bālaka* and once refutes the latter.⁶²⁵ Hence it appears that *Bālaka* was an eastern or Bengal writer, composed a work on several branches of *dharmaśāstra* (such as *vyavahāra* and *prāyaścitta*) and flourished before 1100 A. D.

68. *Balarūpa*.

In the *Smṛtisāra* of *Harinātha* (I, O. cat. No. 301, folio 128a ff) there is a long passage setting out the views of *Balarūpa* on the question of the succession to a childless man. In the *Vivāda-candra*⁶²⁶ of *Misara-miśra* the opinions of *Balarūpa* (*Balarūpamata*)

622 बालकेनाप्युक्तं न ह्येकेन भावा विचारिना लब्धेऽन्येषामधिकारसंभवः प्रमाणाभावादि-
त्वन्मेन । दायभाग p. 100.

623 अतो यच्चालकवचनं यथा मुद्रापचारे मापप्रतिनिधौ मुद्रानां मापानां च यज्ञसंबन्धे—
अयस्त्रिधा वे मापा—इति मापा निविद्धाः, तथात्मीयानात्मीयहरणोपि अनात्मीयापहारो
निविद्धः, तद्भालवचनमेव पूर्वस्याहृतस्य स्तेयवदार्थस्त्वेवामावात् । दायभाग p. 356.

624 तस्माद्यज्ञवल्क्यादिवचनाद्विशतिवर्षद्विंशवर्षादिकालेभ्यो एव स्वत्वं जनयति तथा काल-
प्राप्तिचलेन बीजमद्भुर जनयति तरबश्च कुसुममिति स्वामिना चापरित्यक्तोपि स्नातोक्त-
कालनिर्माणान्त्वाम्यमन्यस्य भवति यथा जयंन राक्षः परराष्ट्रघने इति । एवमेव
श्रीकरबालकजोऽलोकभवदेवमहशुलपानिकुल्लकमहचण्डेश्वरमन्त्रिन्मन्त्रवर्धमानोपाध्याय-
प्रभृतयः । व्यवहारादपि तादृशेण । व्यवहारादपि p. 223 (*Jivanda* vol. II).

625 इति आश्विनाधिकारियादिष्णुधर्मोत्तरवचनमात्रदर्शिना बालकेनापि विषये पूर्वदिने नवमी-
कृत्यं युष्मादिति यदुक्तं ' भगवत्तयाः प्रवेशादिविस्मृतिनात्थ याः क्रियाः ' इत्यादि
वचनेन विरोधात्तद्वेद्यम् । दुर्गास्तवविवेक p. 16 (*Sanskrit Bhashyaparīśad* ed.),
Vide p. 9 also for reference to *Bālaka's* view on *देवीपूजा*.

626 ब्रह्मिण्यामभावे तदन्वयस्तत्पुत्रादिर्भिन्नेदित्यर्थः । मालुस्वय इति बालकपुत्रतः ।
विवादचन्द्र (D. C. ms. No. 57 of 1883-84) folio 35a ; बालरूपमते तु संसृष्ट-
सद्देवत्वमपि संसृष्टविभागघटने हेतुः । *ibid.* folio 35a.

that the words of Yāj. (II. 117 *tābhyā nte'nvayaḥ*) mean the offspring of the mother and on the succession to reunited coparceners are cited. In the *Vivādacintāmaṇi* of Vācaspati⁶²⁷ the views of Balarūpa are frequently cited. Relying on the words of Parāśara, Balarūpa held that an unmarried daughter was entitled to preference over a married one as an heir to a sonless man. As regards the verse of Hārīta that if a young widow was *karkaṣā* (quarrelsome, 'suspected of unchastity ' according to others), then she was to be given maintenance alone (out of her husband's estate), Balarūpa's view was that it refers to the widow of a re-united coparcener.⁶²⁸ Balarūpa was of opinion that *ātmabandhus*, *pīṭṭabandhus* and *mātṛbandhus* succeeded in the order stated.⁶²⁹ The *Kālacārṣa* of Ādiryabhāṭṭa names Balarūpa among the authorities on which it relies. This shows that Balarūpa wrote not only on *vyavahāra* but also on *kāla*.

As Harinātha and the *Vivādacandra* mention Balarūpa he is certainly earlier than about 1250 A. D. The important question is whether Bālaka and Balarūpa are identical. I think, though with some hesitation, that they are identical. The difficulty is caused by the fact that Harinātha speaks of 'the author of Balarūpa,' which implies that Balarūpa is a *work* and *not* an *author*, while the others speak of Balarūpa as an *author*. The *Dāyabhāga* always speaks of Bālaka and never of Balarūpa, while the Mithilā writers, Misaru-misra, Vācaspati and Harinātha, speak of Balarūpa and not of Bālaka. Bālaka is not mentioned by any writer belonging to a province other than Bengal. It is not likely that there were two early authors belonging to the same locality on *vyavahāra* bearing two names so nearly the same as Bālaka (or Bala) and Balarūpa. Moreover if we read one quotation from the *Dāyabhāga* between the lines (vide note 621) where Jimūtavāhana makes fun of Bālaka by charging him with having exposed his *Balarūpatva* (being Balarūpa, being childish) it appears that the *Dāyabhāga* looked upon Bālaka and Balarūpa as identical. If so Bālaka or Balarūpa

627 अपुत्रस्य कुमारी रिषथं गृह्णीयात्तदभावे बौदा चेति पराशरायचनात्तथैवात्र क्रम इति बालरूपः । विवादचिन्तामणि p. 153.

628 संसृष्टिभार्यापरामिति बालरूपः । विवादचिन्तामणि p. 153.

629 एतेषां क्रमेणाधिकारः । बालरूपोप्येवम् । विवादचिन्तामणि p. 155.

becomes an ancient writer, who flourished certainly before 1100 A. D. As he held the same views as Śrīkara and an antiquated view about the rights of the daughter's son he must not be later than 1050 A. D.

69. Yogloka

Yogloka like Jitendriya and Bālaka is a writer about whom we know only from the works of Jimūtavāhana and Raghunandana. He is the last of the series of writers enumerated in one place by the Kālaviveka as having dealt with the subject of *kāla* (vide note 611 above). The Vyavahāra-mātrkā of Jimūtavāhana very frequently⁶¹⁰ cites the views of Yogloka and generally twits him with thinking himself as being a logician or a new-fangled (*nava-tārkikam-manya*) logician. Both in the Kālaviveka and the Vyavahāramātrkā Yogloka is generally cited for being refuted (e. g. pp. 457-58, 465, 483 of the Kālaviveka). It is only very rarely that Jimūtavāhana agrees with Yogloka (as on p. 369 of the Kālaviveka). From certain passages of the Kālaviveka it follows that Yogloka composed two works, one called Brhad-Yogloka (larger work) and the other styled Svalpa-Yogloka (a smaller-work).⁶¹¹ It appears that Yogloka was later than Śrīkara and accepted certain illustrations given by the latter.⁶¹² The Vyavahāratattva of Raghunandana informs us that like Śrīkara and Bālaka, Yogloka held the view that twenty years' adverse possession of immoveables conferred ownership (vide note 624 above). The same work tells us that the Maithilas followed the view of Yogloka that the verse of Kātyāyana (*yadyekadeśa-vyāptāpi... nṛṇām*) was intended to apply to a case where a litigant threw down the challenge that if even one out of several

610 Vide pp. 291, 293, 295, 310, 312, 313, 347.

611 योगलोकेन तु स्वल्पबृहद्व्यन्धमेवेन द्वयमेवौक्तं यत्स्वल्पनिरूपणाक्षयत्वात् । कालविवेक
p. 365 । तस्मान्मूसार्थार्थिककल्पितं योगलोकस्य बृहद्व्यन्धे महत्तमम् । अरयेव स्वल्प-
व्यन्धे अग्रेषु च निबन्धेषु दर्शनात् योगलोकीयबृहद्व्यन्धपुरातनपुस्तोभवात् ।
तस्मात्स्वयमेवेतद् योगलोकेनापि बृहद्व्यन्धे लिखितम् । कालविवेक p. 273; vide
also pp. 117, 221-490 for references to योगलोक.

612 यत्तु पूर्वलोदाहरणं तार्किकमन्थस्य योगलोकस्य मदीयेयं कमागता भूतिरिति भाषायां
मदीयेयं दशवर्षमुज्जमलतात् इति श्रीकरोदाहरणस्वीकरणं तदसंगतम् । व्यवहारमनुका
p. 302.

items of property charged were brought home to him as having been stolen by him, he would restore all the items claimed.⁶³³

The foregoing establishes that Yogloka wrote at least on *kala* and *vyavahāra* and composed two treatises on *kala*.

Jimūtavāhana⁶³⁴ says that a predecessor of his styled Dikṣita criticized a certain reading of Yogloka's, i. e. Yogloka preceded Dikṣita, who was a predecessor of Jimūtavāhana. Jimūtavāhana further refers to ancient (*purātana*) mss. of Yogloka's work. Hence Yogloka must have preceded Jimūtavāhana by at least a hundred years. He is later than Śrīkara (note 632 above). Therefore he must have flourished between 950-1050 A. D.

70. *Vijñāneśvara*

The *Mitākṣarā* of Vijñāneśvara occupies a unique place in the Dharmaśāstra literature. Its position is analogous to that of the *Mahābhāṣya* of Patañjali in grammar or to that of the *Kāvyaaprakāśa* of Mammata in Poetics. It represents the essence of dharmaśāstra speculation that preceded it for about two thousand years and it became the fountain head from which flowed fresh streams of exegesis and developments. Under the decisions of the Courts in British India, the *Mitākṣarā* is of paramount authority in several matters of Hindu Law (such as adoption, inheritance, partition etc.) throughout India except where, as in Bengal, the *Dāyabhāga* prevails.

The *Mit.* professes to be a commentary on the *Yājñavalkya-smṛti*. In the colophons of several mss. it is described as *Rju-mitākṣarā*, *Prāmitākṣarā* or simply *Mitākṣarā*. These names are probably due to some of the verses appended at the end of the commentary.⁶³⁵ The *Mit.* is not only a commentary explanatory

633 *व्यवहारतत्त्व* p. 217 (*Jīvananda* vol. II) ' न च यद्येषां मध्ये एकमपि मया गृहीतं विभावयसि तदा सर्वमेव दातव्यमिति प्रतिज्ञाविषयत्वमेकदेशविभाषितत्वं यथमस्योति जौग्लोकमतानुसारिर्मैधिलमतं युक्तमिति वाच्यम् । '.

634 *श्रावण* इति तु पठितं योग्लोकेन तद्वदुपदर्शने भवतीति दीक्षितेनोक्तम् । *कालाविवेक* p. 280.

635 इति वाङ्मयस्त्वमुनिशास्त्रगता विवृतिर्न कस्य विद्वता विदुषः । प्रमिताक्षरापि विपुलायवती परिविञ्चति व्यवणयोरभूतम् ॥ गम्भीराभिः प्रसन्नाभिर्वाग्म्यैर्न प्रमिताक्षरा । अनल्पार्थाभिरन्यभिर्विकृतिर्विद्वता मया ॥

of the verses of Yājñavalkya, but it is in the nature of a digest of smṛti material. It brings together numerous smṛti passages, explains away contradictions among them by following the rules of interpretation laid down in the *Purvamīmāṃsā* system, brings about order by assigning to various dicta their proper scope and province (*viśayavyavasthā*) and effects a synthesis of apparently disconnected smṛti injunctions.

The Mit. quotes a host of smṛti writers⁶¹⁶ and six predecessors, who were commentators and authors of digests on dharmasāstra, viz. Asahāya, Viśvarūpa, Medhātithi, Śrīkara, Bhāruci and Bhojadeva. Besides it quotes Vedic works (like the Kāthaka), the Brhadāranyakopaniṣad, the Garbhopaniṣad, the Jāhalopaniṣad, the Nirukta, Bharata (author of Nāṭyaśāstra), Yogasūtra, Pāṇini, Sūruta, the Skandapurāṇa, the Viṣṇupurāṇa, Amara, Guru (i.e. Prabhākara).

The author styles himself Vijñānayogin in the concluding verses of his commentary and later writers frequently refer to him in that way. He belonged to the Bhāradvāja gotra and was son of Padmanābhabhāṭṭa. He was a *paramahansa* (i.e. an ascetic) and was the pupil of Uttama. He tells us that when he wrote the Mitākṣara, king Vikramārka or Vikramādityadeva was ruling in the city called Kalyāṇa⁶¹⁷ (now in the Nizam's dominion). The verses at the

616 The स्मृति* and स्मृतिकार* quoted by name are: अश्विनस्मृ, बृहदश्विनस्मृ, मय्य-
माश्विनस्मृ, अश्वि, आरस्तम्ब, आश्वलायन, उपमानु, उशनस्मृ, कप्यश्रुत, कश्यप,
काण्व, काम्पायन, काष्ठाजिनि, कुमार, कृष्णद्वैपायन, कल, मार्क्य, गृह्यपरिशिष्ट,
गोभिल, गोतम, षण्णवृत्तिमत, च्यवन, छागल (५१ छागलेय), जमदग्नि, जानू-
कण्य, जाबाल, (००-लि), जैमिनि, दक्ष, दीर्घतमस्मृ, देवल, धर्म्य, नारद, पराशर,
पारस्कर, पितामह, पुलस्त्य, पितृथ, पेटनसि, पचेतस्मृ, बृहस्पतेतस्मृ, बृहस्पतेतस्मृ, प्रजापति,
वात्सल, बृहस्पति, बृहद्वृहस्पति, बोधायन, ब्रह्मगर्भ, ब्राह्मण, भृगु, मनु,
बृहन्ननु, बृहन्ननु, मरीचि, मार्कण्डेय, दम, बृहदम, बालकवल्क्य, बृहद्व्यासवल्क्य,
बृहद्व्यासवल्क्य, लिखित, लोकाक्षि, वसिष्ठ, बृहद्वसिष्ठ, बृहद्वसिष्ठ, विष्णु, बृहद्विष्णु,
बृहद्विष्णु, वैष्णवपाद, वैष्णवपायन, व्यास (०१ व्यासपाद), स्यास, बृहद्व्यास, बृहद्व्यास,
अश्वलिखित, शाण्डिल्य, शांतालय, बृहद्व्यासवल्क्य, बृहद्व्यासवल्क्य, बृहद्व्यासवल्क्य, शौनक,
बृहद्विशन्मत, संवत्, बृहद्वसन्त, सुमन्तु, हरित, बृहद्वारित, बृहद्वारित.

617 नासीदस्मि माविष्मति क्षितितले कन्याणकल्पं पुरं गोदृष्टः श्वत एव वा क्षितिपतिः
श्रीदिकमाक्षोपमः । विज्ञानेभ्यः पारिद्वानो न भजते किञ्चिददःकोपमश्नाकल्पं विधायमस्तु
कल्पललिकाकल्पं तदेतद्वचम् ॥ 45th verse at the end.

and containing the personal history appear to be genuine. They occur in the oldest Mss. of the Mit. such as the Government of Bombay Ms. dated *Lakasahrat* 1389.

The author of the Mit. was a profound student of the *Pūrvamīmāṃsā* system. Throughout the Mit. discussion of *Pūrvamīmāṃsā nyāya* and their application to *dharmaśāstra* are sown broadcast. For example, the Mit. on Yāj. I. 81 (whether it is a *niyama* or *paritaukhyā*), I. 86, II. 114, II. 126, II. 265 &c., may be consulted. The Mit., as the very name implies, is generally concise and to the point. But in his desire to make his work a repository and synthesis of varied *smṛti* dicta the author does not mind if he has occasionally to expand his commentary to enormous lengths. For example, the Mit. on Yāj. III. 265 and 290 occupies several pages of closely printed text.

As the *Mitākṣarā* names *Viśvarūpa*, *Medhātithi* and *Dhāreśvara*, it must have been composed after 1050 A. D. The *Smṛticandrikā*⁶³⁸ of Devanabhatta (which as will be seen later on was composed about 1200 A. D.) several times criticizes the views of the Mit., viz. the latter's remarks that the giving of an additional share to the eldest son is disapproved of by the people, the reasons given for preferring the mother to the father and the definition of *daya*. *Vijñāneśvara* is named in the *Kalpataru* of Lakṣmīdhara⁶³⁹ (composed in the 2nd quarter of the 12th century). This shows that the Mit. was composed before 1120 A. D. A greater approximation can be arrived at in several ways. The *Kalpataru* mentions

638 यत्पुनर्विज्ञानेश्वरेणोक्तं सत्यमयं विषयो विभागः ... द्वयः । एतदपि शास्त्राश्रेणेतदुद्धारविषयविभागादौ लोकचिद्वैरोहितं प्रयुक्तं विद्यागुणपुण्यकर्मसंपन्नज्येष्ठोद्धारो भागाधिक्ये लोकानुरागो दृश्यते इति यत्किंचिदेतत् । स्मृतिच० II. p. 266 : 'न च दाय-शाब्देन यदनेन स्वामिसंबन्धदेव ... तदुच्यते इति दायदिशब्दानिरूपणार्थं मिताक्षरायामुक्तं युक्तम्' स्मृतिच, II. p. 267 : 'मिताक्षरायाम्निहोत्रेणपि साधारणो मता तु न साधारणानि यस्यासत्त्वनिशयोक्त्येति विग्रहम्मसदपामिदं न हि जननीजनकयोर्जन्यं प्रति संनिकर्षेतातम्यमस्ति ।' स्मृतिच० II. p. 297.

639 'क्षत्रधर्मस्तु ब्राह्मणो ब्राह्मणं दत्तकर्माणि न कारयेदिति विज्ञानेश्वरस्तरतः' folio 280 of the Benares Sanskrit College transcript of कल्पतरु (०० बयवह्वार).

Vadibhayaṅkara⁶⁴⁰ who, the *Viramitrodaya*⁶⁴¹ tells us, was an admirer and follower of Viṇṇāneśvara and yet found fault with his explanation of Yāj. II. 51 (rikhagraha ṛnam &c.). Therefore the Mit. must have been composed at the latest before 1100 A. D. Among the Calukyas of Kalyāṇa, the only king named Vikramārka or Vikramāditya during whose reign Viṇṇāneśvara could have flourished is Vikramāditya VI who reigned for over fifty years from about 1076 to 1127 A. D. Vide Bombay Gazetteer vol. I, part 2, pp. 446-453, I. A. vol. 48 p. 6 (for pedigree of the Calukyas of Kalyāṇa with dates), I. A. vol. 12 p. 212 (for an inscription of Vikramāditya Tribhuvanamalla dated *lake* 1047) and I. A. vol. 22, pp. 296-298. From all these considerations it follows that the Mit. was composed between 1070-1100 A. D.

Out of the numerous commentaries on the Mit. those of Viśveśvara, Nandapandita and Balaṃbhatta are the most famous. Vide sections 93, 105, 111. Considerations of space preclude any detailed statement of the doctrines peculiarly associated with the name of Viṇṇāneśvara. There are however some which must be mentioned. He laid down (on Yāj. I. 52) that wherever the word *sapinda* occurred, it denoted either directly or mediately connection with particles of one body (i. e. blood-relationship with an ancestor). He also strictly adheres to the principle that propinquity is the guiding principle in matters of inheritance and succession. He divides *daya* into *apratibandha* and *sapratibandha* and affirmed that sons, grandsons and great-grandsons acquired by birth ownership in ancestral property. On all these matters he is diametrically opposed to Jīmūtavāhana.

Aufrecht in his great catalogue makes conflicting statements about a work called Āsaucaśaka. On I. p. 55 he notes that Āsaucaśaka is a work of Harihara with a commentary by Viṇṇāneśvara and again on I. p. 571 he ascribes Āsaucaśaka-ṭīkā to Viṇṇāneśvara. On I. p. 762 he ascribes the Āsaucaśaka and Daśaśloki-vivarāṇa to Harihara and appears to distinguish him from that Harihara who

640 शोभ्यश्च जगती नातः पुत्रो वा तत्सहोदरः । मायां पुत्रवती धर्म्यां ज्ञातयः परिकीर्तितः ॥
इति वादिभयंकरे बृहस्पतिवचनम् । *Ibid.* folio 230.

641 विज्ञानेश्वरानुयायी यथात्र वादिभयंकररुद्राह । अहो नत जगत्स्यतविज्ञानेश्वरयोगिनः ।
पूर्वापरविरोधेन मानुषान्मानद्वयम् ॥ परिमित्रोदय p. 350 (Jivānanda).

composed a bhāṣya on Pāraskaraghyasūtra. On I. p. 79; he corrects himself by saying that Harihara wrote only the commentary on the Āsaucadaśaka and that the latter is identical with the Daśaśloki-vivaraṇa. On III. p. 121 he is doubtful whether the Āsaucadaśaka is a work of Vijñāneśvara. In the Deccan College collection there is an ancient Ms. (No. 196 of 1884-1887) of the Āsaucadaśaka.⁶⁴³ It was copied in *sarkat* 1578 Margaśīrṣa (i. e. December 1522 A. D.). It distinctly says that Vijñāneśvarayogin composed in ten Śārdūla-vikrīḍita stanzas a work on *āsaucā* and that Harihara composed a commentary on it. In the Bhadkamkar collection there is an old Ms. of the Āsaucadaśaka, the colophon of which ascribes the work to Vijñāneśvara. Vide I. O. cat. p. 565, No. 1749 for a ms. of Āsaucadaśaka with Harihara's commentary dated *sarkat* 1589 (1532-33 A. D.) That the Āsaucadaśaka was a very popular work follows from the several commentaries thereon that are available even now. Raghunātha⁶⁴⁴, son of Mādhava and nephew of the famous Nārāyaṇabhaṭṭa, composed a commentary on the Daśaśloki in śaka 1500 (D. C. No. 82 of A. 1882-83). There is another commentary on the same work by Bhaṭṭojī (D. C. No. 99 of 1582-83). Harihara quotes in his bhāṣya, besides several well-known smṛtikāras, a work called Viśvadarśa (folio 4b).⁶⁴⁵ Harihara, the commentator of the Pāraskaraghyasūtra, is described as the pupil of Vijñāneśvara in several mss. Harihara in his bhāṣya on Pāraskaraghyasūtra quotes Vijñāneśvara and Kalpataru. The Viśvadarśa praises Vijñāneśvara very highly.⁶⁴⁶ Therefore it appears that

642 The ms. begins: अथ विज्ञानेश्वरविरचितमुनिज(न)पाद्योर्मिताक्षरामध्यातु । आशेषदशकवृत्ति वृत्ति हरिहरो हरि नावा ॥ अत्र तावद्विज्ञानेश्वरयोगीन्द्रश्चतुर्वर्णी-
नमस्तु जन्मनि सूतो भवं सूतकं मरणे शवे भवं शर्वं सूतकशापासद्वयार्थं वृत्तदशकं
शादूलविक्रीडितेन चकार तत्रार्थं वृत्तमाह मातुर्गर्भविपरवपे &c. The colophon at
the end is इत्याशेषदशकमाख्यं श्रीहरिह(र)विरचितं समाप्तम् ।

643 *rpūnāth* criticizes 'विज्ञानेश्वर' 'यत् विज्ञानेश्वरेण प्रतिलोमानां त्वाशौचाभावा एवेत्युक्तं
तद्वचनविरोधादुपेक्षणीयम् । प्रतिलोमा धर्महीना इत्येतत् शाकवैज्ञान्यमिष्टायम्'
folio 19b.

644 संप्रति विशेषो विन्वादर्शो 'पक्षक्षीणा विराजं विवृविदि भवेत्'.

645 यथा वे विज्ञानेश्वरविरचितेयावि महतो महामर्तुः कीर्तिस्त्रिजगति यथा पुण्यकंदिति ।
यथा (तथा !) श्रीमन्नारायणननुज धन्य प्रतिगृहं स्फुरद्दिग्भादर्थं स्फुरतु तव कीर्तिः
सुकृतिनः ॥ IV. 52; श्रीरामस्य युधिष्ठिरस्य च यथा रामायणे मारते कीर्तिर्भाति
यथा च मुञ्जतृपतेः सा कारिका सूचयम् । श्रीमद्वन्य मितक्षरादिषु यथा श्रीवृद्धमर्तु-
स्तथा विन्वादर्शनिबन्धने तव शुभश्लोका जयन्पूजिताः ॥ ms. of विन्वादर्श
(in Bhadkamkar collection).

Vijñāneśvara composed the *Āśaucadaśaka* alias *Daśaśloki* and that Harihara, who was either Vijñāneśvara's pupil or not very far removed from him (as he is quoted by Hemādri) composed a commentary thereon. The first verse of the *Daśaśloki* is cited below as a specimen of the concise style attempted by the author.⁶⁴⁶

Aufrecht (II. p. 50 and I. p. 236) credits Vijñāneśvara with a *bhāṣya* on *Trimsat-śloki*, a work in thirty Sragdhara stanzas on *alaṅkāra*. This work together with the commentary was printed in *pothī* size at Benares in *sahsvat* 1918 (1861-62 A. D.). The printed text contains⁶⁴⁷ the same colophon at the end and date as the D. C. ms. No. 217 of 1879-80, which was copied in *sahsvat* 1711 *Caitra* (i. e. April 1655 A. D.). It is extremely doubtful, however, whether Vijñāneśvara wrote a *bhāṣya* on the *Trimsat-śloki*. In the *bhāṣya* Vijñāneśvara and the *Mitākṣara* are cited by name.⁶⁴⁸ The manner of referring to them rather suggests that the commentary on the *Trimsat-śloki* was composed by some person other than Vijñāneśvara, who, however, drew largely on the *Mit.* There is a ms. of the *Trimsat-śloki* with a commentary in the Bhau Daji collection which is ascribed to Hemādri on the cover (vide BBRAS, cat. vol. II. p. 209, No. 667).

In the Madras Govt. mss. library there is a ms. of the *Vyavahāra-śiromaṇi* of Nārāyaṇa, who says that he learnt *dharmaśāstras* under Vijñāneśvara (*adhiṣṭya dharmasāstrāṇi Vijñāneśvara-sadguroḥ*). The work deals with the *vyavahara* portion and was composed for the benefit of the un-initiated (*bālabodhārtham*). The ms. contains the portion dealing with the king's duty to look into the disputes of people, the time for doing that, *sabhā*, definition of *prād-vivāka* (judge), the plaint and its defects, *śedha* (restraint of the

646 मातुर्गर्भापत्तश्च त्रिदिक्स्त मासत्रयेतो यथा मासाहं त्रिषु सूतकावधिरतः स्नानं त्रितुः सर्वदा । ज्ञानीनां पतनवि जातवरेण पित्रोर्दशाहं सदा नाम्नः मङ्ग तदपेति सूतक-वशाद्मातुर्दशाहं परम् ॥

647 The colophon is इति विज्ञानेश्वरकृते त्रिशच्छ्लोकीयभाष्यं संपूर्णम् ।

648 त्रिरात्रं दशरात्रं वा ... सूतकं मातुरेव हि ॥ इत्येतद्व्याख्यानसमये विज्ञानेश्वराचार्यैः स्पर्शस्तम् ॥ p. 3b of the printed text and 2b of the ms. The verse referred to is वाङ्. III. 18. On verse 14 of the त्रिशच्छ्लोकी we have 'एतच्च आचार्यविष्णुपाश्यान् ... न च तेः सह संविशेत् ॥ इत्येतद्व्याख्यानमिताक्षरायां स्पर्शस्तम्' p. 9b of the printed text and 5a of the ms.

defendent), means of proof the eighteen titles of law, *pinādāna*, *nikṣepa*, *sambhūya-samutthāna*, *dattapradānika*, *abhyupetya-asūśrūṣā*, *vetanasya-anapākarma*, *asvāmivikraya*, *vikriyāsarṇapradāna*, *kṛtvā-nuśaya*, *samayasyānapākarma*, *simāvivāda*, *stri-purīṣayoga*, *dāyavi-bhāga*. The work breaks off in the middle of the explanation of the verse 'patni duhitaraścaiva'. He closely follows the *Mitākṣarā* in all that he says; but in one place he expressly differs from his teacher, viz. whereas the *Mitākṣarā* mentions four different times for partition, *Nārāyaṇa* says that there are really two times of partition, when the father desires partition and when the son or sons desire it.^{648a} On *sambhūyāsamutthāna* he quotes a passage from *Kauṭilya* (the ms. uses this form), which agrees closely with the printed text (vide *Arthaśāstra* III. 14, p. 186, ed. by Shama Sastri).^{648b}

71. *Kāmadhenu*

This was an ancient digest on the various branches of *Dharmaśāstra*. Unfortunately no ms. of this work has yet come to light. The *Kalpataṭra* of *Lakṣmīdhara* refers to the view of *Kāmadhenu* and others that what was bestowed upon a slave (*dāsa*) by his master through favour was also under the control of the master.⁶⁴⁹ The *Hāratalā* which was composed in the third quarter of the 12th century several times mentions the views of *Kāmadhenu*.⁶⁵⁰

648 a अनया चानुर्विषमस्मद्गुह्यचरणोर्मिताक्षरायां प्रतिपादितं वितुरिच्छायां पुच्छेच्छायां च विभागः संभवति वाच्यमिति कालद्वयमेव विभागस्थेति तु युक्तम् । न च विभ्रान्तरकाल एक इति श्रेयिष्यमिति वाच्यं विभ्रान्तरकालेऽपि पुत्राणामिच्छामात्रे विभागस्थेषामावेव तत्कालद्वय एवान्तरकालस्याप्यन्तर्भावितम् ।

648 b अत्र विशेषमाह कोट्ययः । अग्निष्टोमादिषु दीक्षणीयाया ऊर्ध्वं च आपन्नः पञ्चमर्शश्च लमेत सोमविक्रयादूर्ध्वं चतुर्थं प्रपम्योद्वासनादूर्ध्वं तृतीयमग्निष्टोमीयादूर्ध्वं पादोर्ध्वं माष्यं-दिनादूर्ध्वं समर्पणीतासु दक्षिणासु भवतीति ।

649 On the verse of कृतवापन 'दासस्य हि धनं यत् स्वात् स्वर्गं तस्य प्रमुर्तः' the कल्पतट्ट २५२० 'यदा प्रसादे स्वामिना दासस्य कृते दत्तं तत्र दासधनेऽपि स्वामी प्रमुर्तिति प्रकाशइत्यायुधकामधेनुपारिजातप्रभृतयः ।' folio 876 of the कल्पतट्ट (Benares College transcript).

650 a. g. on p. 41 'अत एव जानमृते मृतजने वा कुलस्य शिराग्रमिति इतिवचनं कामधेनुकृता गर्भस्त्रावाशोचनकरणे लिखितम् ।'. Vide pp. 117, 174, 200 also for other references to the कामधेनु and note 396 above.

Śrīdharmakīrti, in his *Smṛtyartasāra*,⁶⁵¹ enumerates the Kāmadhenu among the works and writers who dwell upon the teachings of the Smṛtis. The *Vivādaratnākara*⁶⁵² of Candēśvara speaks of the Kāmadhenu several times. In the *Śrāddhakriyā-kaumudī* certain verses from the Kāmadhenu are cited in connection with the rites on certain *tithis* of the month of Āsvina (p. 261). Śālapāṇi in his *Śrāddhaviṣeka* names as his authorities the Kāmadhenu and other digests after the smṛtis.⁶⁵³ The *Samayapradīpa*⁶⁵⁴ of Śrīdanta notices that the Kāmadhenu read 'dvītiya caitramāsasya,' while the *Kalpataru* read 'tṛītiya.' The same reading of the Kāmadhenu is noticed in the *Smṛtisāra* of Harinātha (I. O. cat., No. 634, folio 79b). In the *Rājanītiratnākara* the Kāmadhenu is quoted on the definition of 'rāja' and on the two varieties of rulers (pp. 2 and 5). In *Hemādri* there is a quotation from *Smṛtikāmadhenu* (vol. IV, p. 992) about the freedom in *kālī* from incurring sin on account of contact with great sinners.

The question arises who is the author of the Kāmadhenu. If we rely upon a highly paronomastic passage of the *Vyavahāraratnākara*⁶⁵⁵ of Candēśvara, Gopāla was the author of the Kāmadhenu. In the *Rājanītiratnākara* (p. 81) Gopāla is said to have held, with

651 कामधेनोऽप्येवैषो कल्पवृक्षलनाम्बु च । शम्भुद्विवेकेदारलोहनायेभ्य भाषितम् ॥
मलाद्यनेकस्मृतिषु व्याख्यातृवृत्तिर्वादिताम् । स्मृत्यर्थसंग्रहं वक्ष्यामि गुप्तानुष्ठानविद्वेभ्यः ॥
Intro. verses 4-5 (Ānandāśrama ed.). प्रदीपे is a wrong reading for प्रदीपे.

652 यं कामधेनुरनुयाति सकल्पवृक्षो (क्षा!) यं सेवते निजफलाय स पारिजातः । तं
वैरिगोत्रभिदमुन्मत्तसहस्रदृष्टिं चण्डेभ्यः तुल्ययितुं कतमे भवन्तु ॥ विवाद्भरत्नाकर
(verse at the end); there is a play on the words कामधेनु, कल्पवृक्ष
(कल्पतरु) and पारिजात which are names of works on धर्मशास्त्र also; vide
विवाद्भरत्नाकर pp. 78, 80, 135, 498, 651 for other references to the कामधेनु.

653 The *Śrāddhaviṣeka* begins विलोक्य धर्मशास्त्राणि कामधेनोऽदिसंघटान् । विषेकः पार्वणा-
दीनां क्रियते शूलपाणिना ॥

654 अत्र च कामधेनो द्वितीया वैश्रमास्येति लिखितं कल्पतरौ नृन्येति लिखितं तदत्र
पाटद्वये व्योमिशालं मधो नृतीयेति शाठ्येयप्रतृतिवै चक्षा । समयप्रदीप D. C.
ms. No. 471 of 1875-76, folio 53b.

655 यन्मयाधामृतसेचनतात्सफलां पुष्पाति कल्पद्रुमः सयः पल्लवमातनोति नितरां श्रीपरि-
जातोपि सः । गोपादस्य च कामधेनुरमणं काम्यार्थदुग्धं स्वयं शृङ्गं स्वयमेव कस्य
भुवने सेव्यो न रत्नाकरः ॥ ज्येष्ठारत्नाकर (Mitra's Notices, vol. VI, p. 66).
कल्पद्रुम (कल्पतरु), पारिजात, कामधेनु and रत्नाकर have two senses.

Lakṣmīdhara and Śrīkara,⁶⁵⁶ the view that on the state wealth poor and helpless people have a claim and that the state perishes if the supreme authority is wielded by many (and not by one). The same work (p. 84) cites the opinion of Gopāla that the coronation rites mentioned in works on *rajañi* are merely illustrative and that according to the particular usages of countries and families a king may be proclaimed without those rites by merely being seated on a throne.⁶⁵⁷ The *Pirbhakti* of Śrīdatta expressly mentions that it is based on the works of Gopāla and others. The *Vīramitrodaya* cites the view of Gopāla that *vyavāhara* comes under what is called *jalpa* in the technique of the Nyāya system and that the view of Miśra that *Vyavahara* is comprised under the term *vāda* of the same system is wrong. Whether the Gopāla mentioned by Mitrāmīśra is the same as the author named by Candēśvara it is difficult to say. But it seems to me that they are identical. Aufrecht in his great catalogue (I. 95) ascribes the authorship of the Kāmadhenu to Śambhu. Whence he derived this information is not clear. The authors and works cited by him do not, so far as I know, ascribe the Kāmadhenu to Śambhu. It is true that Śambhu is credited by the *Smṛticandrikā* with a digest on *dharmaśāstra* (vide note 563 above) and the *Smṛtyarthasāra* also names him as one of the authorities on which it relies. Hemadri⁶⁵⁸ also tells us that Śambhu was a *gītandhaka* and refuted the views of Medhatithi on Manu III. 125. The *Smṛticandrikā* frequently cites the views of Śambhu on *vyavahara* and generally refutes them. For example, on the word 'pitarau' occurring in Yaj. II. 135 Śambhu remarked that no difference should be made between the parents (father and mother) as heirs, since whoever out of the two took the wealth of their son it would come

656 Vide note 565 above.

657 गोपालमते त्वमिच्छादिपर्यन्तमुपलक्षणं यथादेशकुलान्तरं सिंहासनदानादि तदव्यवहारः ईदृशे ।

658 पत्तु गोपालेन तत्त्वनिर्णयेषु कथामाहुद्वयमेवावयेलि मिश्रमतत्वेनेत्यस्य अयमङ्ग-
कलकत्वात् रथापनावसानावाच्य जल्प एवास्मिति तन्निरस्तं तद् द्वयमव्ययम् ।
विर० p. 3.

659 द्वौ देवे ... कमुभयत्र वा ॥ सद्यैकेकमुभयत्र वेत्यसं विधिरेव न भवतीति तेनैवान्नं
तत् शम्भुर्भूतिर्भर्तृव्यवहारः पशुकृतमिति अस्माभिर्विद्वद्भिः । चतुर्वेदः III. 1
p. 1148 : तदेवं तावद् दक्षिणाम्ना हामरनदस्य तपासनाप्रापिति शम्भुश्चतुर्वेदप्रभृतयः
चतुर्वेदः III. 1. p. 1331.

to both.⁶⁶⁰ Vide also *Smṛticandrikā* II, pp. 205, 216. Therefore Śambhu also, being mentioned by the *Smṛticandrikā* and the *Smṛtyarthasāra*, is certainly earlier than 1150 A. D. In this state of the authorities I am doubtful whether Śambhu was the author of the *Kāmadhenu*. I am inclined to hold that he was not the author of that work and that Gopāla was the author. This conclusion is somewhat strengthened by the fact that the *Smṛtyarthasāra* mentions both Kāmadhenu and Śambhu as authorities on which it relies. If Śambhu had been, in the opinion of the *Smṛtyarthasāra* the author of the *Kāmadhenu*, the mention of both would have been superfluous. Mr. Jayasāl (in JBORS for 1927, vol. XIII, parts 3-4, p. VII) ascribes the *Kāmadhenu* to Bhoja, but this is wrong (vide p. 277, note 576).

As the *Kāmadhenu* is named as an authority by the *Kalpataru* and the *Hārata* it is certainly not later than 1100 A. D. It cannot be very much earlier since it is not mentioned by Medhatithi and the *Mitākṣarā*. It may therefore be assigned to the period between 1000 and 1100 A. D.

72. Halāyudha

The *Kalpataru*⁶⁶¹ of Lakṣmidhara in its *vyavahāra* section quotes the views of a jurist Halāyudha several times. The *Vivādaratnākara* of Caṇḍeśvara mentions Halāyudha dozens of times. In the *Smṛtisāra* of Harinātha⁶⁶² Halāyudha-nibandha on possession is quoted. The *Smṛtisāra* also says (folio 140 a) that Halāyudha favoured *niyoga* by the widow of a son-less deceased person and deprived the widow of succession to her deceased husband if she did not submit to *niyoga*. This was the view of Dhāreśvara also. According to Halāyudha⁶⁶³ parents succeeded before brothers to a deceased person

660 बहूनां सम्भूता अश्वत्थनावाद् दम्पत्योरेव केनचित्कृत्स्नाणमुभयार्थमिति न विशेषो वक्तव्य इति तदनुकम् । स्मृतिचः II, p. 299.

661 Vide note 649 above; and folio 380 (of Benares Sanskrit College transcript).

662 अत्र इत्युपनिबन्धे स्वरसः । आगमस्मरणाङ्काले सगमेव मुक्तिः प्रमाणं औपुषिक-भोगे तु आगमस्मरणे मुक्तिः प्रमाणं स्मार्तकाले क्रिया भूमेः ... पुरुषागता इति कान्तापनवचनाद् । हानिमतिपादकालां च वाक्यानां प्रमाणपरिपालनकर्तव्यताशेषत्वात् । स्मृतिसार (I, O. cat. No. 301, folio 107 b).

663 बाह्यबलकेन पितरौ भ्रातरौ इति भ्रातृसङ्घारेषु विशेषाधिकार उक्तः स पितृपितामहाजित-धनविषयः । पितृतृद्वयाविरोधमिति तत्पित्रोः सङ्घारेषु भ्रातृणामेव । स्मृतिसार folio 140 b.

if the property in the hands of the deceased was ancestral, but that if it was acquired without detriment to ancestral property then brothers succeeded even before parents. Halāyudha is cited in the *Vivādaśāstramāṇi* also, e. g. Halāyudha⁶⁶ held the view that the verse of Yāj. (II. 126) was intended to convey that where joint property was concealed by a member and was discovered after partition, he did not incur the guilt of theft. This same view was held by Jitendriya and others. Raghunandana quotes Halāyudha in his *Divyātattva*, *Dayātattva* and *Vyavahāratattva*. The *Vīra-mitrodaya*⁶⁷ also quotes Halāyudha.

The foregoing shows that the work of Halāyudha, the jurist, was a very valuable one. This Halāyudha must have flourished before 1100 A. D., since the *Kalpataṭṭa* (1125-1150 A. D.) looked upon him as an authority. As Halāyudha is not mentioned by any of the early commentators like Medhātithi and by the Mit. and as he held opinions similar to those of Dharmasvara, Jitendriya and others, he cannot well be placed earlier than 1000 A. D. Therefore he flourished between 1000 and 1100 A. D. He was probably a Maithila or Bengali writer, as, among the comparatively early writers on dharma, it is the writers of the north, particularly of Mithila and Bengal, that rely upon him as a great authority.

The name Halāyudha (an epithet of Balarāma, the brother of Kṛṣṇa) was a common one in India. It seems to have been borne by several eminent writers and this fact has created a great deal of confusion. There is one Halāyudha who was the author of the *Abhidhānamāṇāṇā* (edited by Autrecht), the *Kavirahasya* (edited by Sourindra Mohan Tagore in 1879 and by Heller in 1900) and probably the *Mṛtasānpvāṇi*, a commentary on the *Chandaḥ-sūtra* of Pīṅgala. In the *Kavirahasya* he gives the various forms of roots in the several conjugations and connects all verses with Kṛṣṇa, the

664 अग्नौ न्यायवृत्तं . . . स्थितिः ॥ अत्राविमर्शनादेव विभक्तौ प्राप्ते यथानारम्भे चोद-
दोषाभावे ज्ञापयतीति हलायुधः । विवादविस्तारमणि p. 143. Vide दायतत्त्व (p. 182
Jivananda, vol. II) for the same view of हलायुध.

665 'अक्षः पदम्भस्योत्पत्तिं निहन्तुलाधारपट्ट इति निराक्षरः । दाक्षयण्ययोगकः कलिक
इति हलायुधः ।' वीर० p. 254; वीर० p. 372 says हलायुध read in अनु
9. 207 स निवास्यः for स निवास्यः (निमांस्यः).

emperor of the Deccan (Dakṣiṇāpātha).⁶⁶⁶ This Kṛṣṇarāja was most probably the Rāstrakūṭa emperor Kṛṣṇa whose dates range from 940 A. D. to 959 A. D. (vide JBRAS, vol. 18, page 239 ; Bom. Gazetteer I., part 2, p. 210 ; I. A. vol. 11, p. 109 and Bhandarkar's Report, 1883-84, pp. 8-9.). In the colophon to the *Mṛasañjivant* the author is described simply as *bhaṭṭa-Halāyudha*. In that commentary verses are quoted as illustrations wherein Muñja alias Vākpatirāja is highly extolled.⁶⁶⁷ Muñja was slain by Tailapa between 994-997 A. D. Hence Halāyudha, the author of the commentary on Piṅgala, must not have flourished much earlier than the latter half of the 10 century. It is not unlikely that Halāyudha after being at the court of the Rāstrakūṭas migrated to Avanti when the star of Muñja, who was himself a scholar, rose on the horizon of central India and when the fortunes of the Rāstrakūṭas waned. But this Halāyudha who hailed from the Deccan cannot be the first Halāyudha who appears to have flourished in Mithilā or Bengal.

There is another Halāyudha, author of a famous work called *Brahmana-sarvasva* printed at Benares in *saivvat* 1935. But this was not available to me and hence I used a Ms. of it in the Deccan College collection (No. 9 of A 1883-84). He gives some account of himself and his family in the introductory verses. He belonged to the Vātsya gotra and was a son of Dhanāñjaya who is described as *dharmādhyakṣa* (judge). Lakṣmapasena, the king of Bengal, gave him *dharmādhyakṣa* (i. e. made him judge).⁶⁶⁸ He had two elder brothers⁶⁶⁹ Paśupati and Liāna of whom the former composed *Śraddha-kṛtya-paddhati* and *Pakayañña-paddhati* and the latter the

666 अहस्वगस्त्यमुनिज्योत्स्नापदित्रे दक्षिणपथे । कृष्णराज इति कयातो राजा साम्बाय-
दीक्षितः ॥ verse 6 (Heller's ed.). Verse 164 (Heller) describes him as
राष्ट्रकुलोद्भूतः.

667 a. k. जयति भुवनेकवीरः सौरायुधतुलितनिपुलबलविभवः । अववरतवित्तवितरणनिर्जित-
व्याधिपो मुञ्जः ॥ स जयति वाक्पतिराजः &c.—मृतसञ्जीवनी 4th chap.

668 बाण्ये स्थापितराजपण्डितवदुः श्वेताशुचिम्बोज्ज्वलच्छत्रोत्तिकमङ्गामहत्तनुपदं दृष्ट्वा भवे
यौवने । यस्य यौवनशेषयोभ्यमसिलस्मात्पालनारायणः शर्मिलस्मणसेनदेवनृपतिर्धर्म-
धिकारं ददौ ॥ verse 12 ; vide also Peterson's cat. of Ulwar mss, p. 138,
extract No. 356.

669 भ्राता पद्मतिमयजः पशुपतिः भ्राद्रादिकृत्ये व्यधादीक्षानः कृतवाग् द्विजाद्विक्रिष्यो
ज्येष्ठोपरः पद्मतिस् ॥ verse 24.

Dvijāhnikā-paddhati. He tells us in the Brāhmanasarvasva that he composed Mīmāṃsāsarvasva, Vaiṣṇavasarvasva, Śāivasarvasva, Paṇḍītasarvasva.⁶⁷⁰ Unfortunately no Ms. of any of these works has so far been discovered. The chief object⁶⁷¹ of the Brāhmanasarvasva is to explain the meaning of the *mantras* used by Brāhmaṇas in daily observances from the brushing of the teeth to going to sleep and in the *sanskāras* on birth, marriage, death etc. He wrote for the Vājasaneyā Kāṇva Śākha and acknowledges⁶⁷² his debt to Uvaṇa who wrote a bhāṣya on the Vājasaneyā Saṁhitā in Avanti while Bhoja ruled the earth (mahīm Bhoje praśāsati). In some introductory verses and the several colophons of the sections of the Brāhmaṇa-sarvasva Halāyudha styles himself *avasathika*, *mahādharma-dhyakṣa* or simply *dharmādhyakṣa*, *dharmādhikarin* and his brother Paśupati also is styled *avasathika*. It is very difficult to say what is the exact meaning of this last word. It probably means one who regularly performs all the *gṛhya* rites.⁶⁷³ Vide Tri. cat. of Madras Govt. Mss. for 1919-1922, pp. 5165 for a ms. of Paṇḍita-sarvasva which deals with the usages of varṇas and āśramas, tiṭhi, śuddhi, the time for śrāddha, jyotiḥśāstra, marriage, gifts, prāyaścitta, pratisthā &c. But whether it is Halāyudha's work it is difficult to say from the extracts given.

The time when Halāyudha the author of the Brāhmanasarvasva flourished can be easily settled as he was the dharmādhyakṣa of Lakṣmaṇasena of Bengal. The Adbhutasāgara was begun in *lake* 1090⁶⁷⁴

670 मीमांसासर्वस्वं वैष्णवसर्वस्वमकृतं शिवसर्वस्वम् । पण्डितसर्वस्वमसौ सर्वस्वं सर्वधीराणाम् ॥
verse 19.

671 दन्तधावनमारम्भं शिवदन्तवेष्टिमीरिता । मन्त्राणां नाचना तस्मिन् व्याख्यानमुपदर्शितम् ॥

672 व्याख्यातो मतिशालिनायमुपदाचार्येण वेदः परम् । अस्पष्टं तदपीत्यनेन विदुषा निष्प-
पसिद्धेः पदेः । सन्ध्यादिद्विजकर्ममन्त्रवचसां व्याख्यानमेतत् कृतम् &c.

673 Compare वास्तवगृह्य I. 2. 1-2 ' आवसथ्याधानं दारकाले । द्वायायकाल एकेषाम् । '

674 शाके सनवसेन्दुष्ये आरेभेद्रुतसागरम् । गोरेन्दुकुञ्जरात्तानन्ववातुर्महीपतिः ॥
सन्धेस्मिन्नसमाप्त एव तनवं साम्राज्यरक्षामहदीक्षापर्याणं दीक्षणान् निजकृतेर्निष्प-
सिद्धैः सः । नानादानिनाम्नुत्तसञ्चलन्तः (?) सूर्यात्मजासङ्गमं गङ्गनद्यां विरचय्य
विजयपुरं भाषांनुयातो यतः ॥ श्रीमच्छङ्मणसेनमुपनिर्दिष्टाभ्यो सङ्गयोगतो निष्पन्नो-
द्भुतसागरः कृतिरसौ बल्लालभूमीभुजः ॥ &c. folio 3a of D. O. ms. No. 231 of
1887-91.

(i. e. 1168-69) by Ballāla-sena and it was ultimately finished by his son Lakṣmaṇasena. That these verses are not spurious follows from a reference in the *Todaraṇanda-saṁhita-saukhyā* about the position of the constellation of the Great Bear according to the *Adbhūtasāgara* in the *lake* year 1082 (1160-61 A. D.) while Ballālasena was ruling.⁶⁷⁵ The *Saduktikarpāṁṭa* of Śrīdharaśaṣṭha⁶⁷⁶, who was a contemporary of Lakṣmaṇasena, furnishes us with the exact year of the accession of Lakṣmaṇasena viz: that *lake* 1127 corresponded with the 27th year of Lakṣmaṇasena's reign, i. e. he began to reign in 1178-79 A. D. Therefore the literary activity of Halāyudha, the author of the *Bṛāhmasārvasva*, lies between 1175-1200 A. D. There is, I am aware, a very heated controversy about the dates of Ballālasena and his son Lakṣmaṇasena, but I am inclined to hold, particularly on account of the explicit reference contained in the body of the *Adbhūtasāgara*⁶⁷⁷ itself and in the *Todaraṇanda*, that Lakṣmaṇasena came to the throne about 1178-79 A. D. The *Bṛāhmasārvasva* and the *Paṇḍitasarvasva* of Halāyudha are quoted by Raghunandana in the *Āṅgaika* (pp. 389, Jivānanda, vol. I), *Prāyaścitta* (pp. 531, vol. I for *Paṇḍitasarvasva*) and other *Tattvas*. Sourindra Mohan Tagore (introduction to *Kavīnaśasya* p. I-II) says that Ādiśūra brought to Bengal five *Bṛāhmanas* from Kanoj of whom Bhaṭṭa Nārāyaṇa was the most famous and was the author of the *Prāyogama* and also of the *Veṇṇasāhara* and that Halāyudha was 16th in descent from that Nārāyaṇa. These traditions of the matchmakers of Bengal and panegyrist of big families are entirely worthless for literary and chronological purposes,

675 + अविम्वदाभिप्रायेण चाद्रुनसागरं भूतपद्मदशमित १०८२ शके श्रीमद्वल्लभसेन-
राज्यादौ वर्षैकषष्टिमोऽस्य मयस्त्वासन् विशाखात् तस्य चाभिषेकाय' folio 39b of
टोडरानन्दसंहितासौख्य D. C. ms. No. 915 of 1886-92.

676 शके समविंशत्यधिकशतमेतदशके शरदम् । श्रीमद्वल्लभसेनस्त्रिपत्यस्य (सेकविंशदे ॥
सहितुर्गत्या कालगुणविशेषं पार्यहेतवे कुतूहलम् । धीधरादसेनन्दं सद्रुक्तकर्णामृतं पके ॥
Vide *Indian Historical Quarterly*, 1927, vol. III, p. 186; vide also
JASB 1921, p. 7, *Ind. Ant.* vol. 48 / for 1919 / at 171-176
and *Ind. Ant.* 1922, p. 146, 158 for discussion of the date of
लक्ष्मणसेन. Vide *E. I.*, vol. XV, p. 278 for the views of Mr. R. D. Banerji
who holds that लक्ष्मणसेन ascended the throne in 1115-19 A. D.

677 In the printed edition of the *अद्रुनसागर* (at p. 235) we have अतस्तत्र तेने-
तद् धन्यारम्भशाकाद् वर्षाधिपगणने सनपद्मदशमशके &c. (published in 1905 by
Prabhakari and Co.).

particularly for events of comparatively early times. In their zeal to extol their patrons' families to the skies they were most unscrupulous and threw to the winds all chronology. The *Prayogaratna* was composed at Benares by Bhatta Narayana whose family migrated from Paithan in the 16th century, while the *Veṇīsaṃhāra* was composed about a thousand years earlier. Yet both works are fathered upon Nārāyaṇa, the ancestor of the rich and influential Tagore family.

There is yet another *Halāyudha*. On the *Śrāddhakalpāsūtra* of Kātyāyana a commentary called *Prakāśa* was composed by Halāyudha, son of Saṅkarsana (vide BBRAS cat. No. 518, p. 170). In this commentary he refers to Karka, Kāmadhenu, Kalpataru, Govindarāja, Lakṣmanopādhyāya, Mitākṣara, Śaṅkhaḍhara and Paśupati. He is therefore later than 1150 A. D. He cannot be identified with the author of the *Kavirahasya*, as the latter flourished much earlier under the Rāṣtrakūṭas. Nor can he be the same as the jurist Halāyudha, since the latter is named in the *Kalpataru*, which in its turn is quoted in the *Prakāśa*. The *dharmaśāstra* of Lakṣmanasena was a son of Dhanañjaya, while the author of the *Prakāśa* was a son of Saṅkarsana. The *Śrāddhakāśikā* of Kṛṣṇa (Gujarati Press ed. p. 430) on the *Navakāṇḍikā* or *Śrāddhakalpāsūtra* of Kātyāyana says that first Karka⁶⁷⁸ explained the *sūtra* in pregnant words and then Halāyudha explained it and yet it remained as difficult as before. Kṛṣṇa is mentioned in the *Nirpayasindhu* and the *Śrāddhamayūkha* of Nilakanṭha. Therefore Halāyudha, the author of the *Prakāśa* on Kātyāyana must have flourished before 1509 A. D. and later than 1150 A. D.

Vide J. A. S. B. 1915 pp. 327-336 where M. M. Chakravarti brought together interesting information about Halāyudha.

73. *Bhavadevabhaṭṭa*

The *Vyavaharatattva* of Raghunandana and the *Viramitrodaya* tell us that Bhavadevabhaṭṭa composed a work called *Vyavaharatilaka* on judicial procedure. The *Vyavaharatattva*⁶⁷⁹ tells us that Bhavadeva

678 कर्को व्याख्येयं कर्मवचने सूत्रं दत्तोद्भास्यं सुबोधं च ततो ह्युक्तं इति व्याख्येयसंज्ञायुक्तम् ॥

679 'अस्तव्यवहारादिपदव्याप्त्यापि अत्रान्वितार्थपदव्याप्त्यापि व्यवहारनिरुद्धे भवदेवभट्टः' । व्यवहार-निरुद्ध (p. 297, vol. II, Jivananda) ; भवदेवेन तु अस्तव्यवहारादिपदव्याप्त्यापि वाचं लिखितवान्वितार्थपदव्याप्त्यापि व्याख्याने व्यवहारनिरुद्धे । श्री ० प. ४४५.

read 'astavyastapadavyāpi' instead of 'yadvyastapadamavyāpi' in Kāryāyana's verses enumerating the blemishes of *uttara* (defendant's reply). The *Vyavahāratattva*⁶⁶⁰ mentions Bhavadeva-bhaṭṭa's discussion and illustration of a reply (*uttara*) with a weak plea (*kāraṇa*). The same work informs us that Bhavadeva held the same views on adverse possession as Śrīkara, Bālaka and others did (vide note 624 above). The *Vivādacandra* of Misarumiśra⁶⁶¹ several times refers to the views of Bhavadeva. The *Viramitrodaya*⁶⁶² gives in great detail the remarks of Bhavadeva on the well-known text of Sumantu about killing an *ātatāyin*. The *Sarasvatīvilāsa*⁶⁶³ and the *Vaijayanī* of Nandapāṇḍita quote the very same views of Bhavadeva-bhaṭṭa on Sumantu's text.

The foregoing brief discussion shows that Bhavadeva's *Vyavahāratilaka* must have been a valuable work on judicial procedure. Unfortunately that work has not yet come to light.

Bhavadeva also wrote several other works.

In the Deccan College collection there are two Mss. (No. 9 of 1895-98 and No. 263 of 1887-91) of a work of Bhavadeva variously named *Karmānuṣṭhānapaddhati* or *Daśakarma-paddhati* or *Daśakarmadīpikā*. M. M. Chakravarti in his informing article on Bhavadeva (J. A. S. B. 1912, pp. 333-348) says that the work has often been printed. I was not able to secure a copy. That work⁶⁶⁴ deals with

660 दुर्घलकारणोत्तरं यथा ममेवं सः क्रमागतत्वादिति वाद्युक्तं ममेवं भूदशवचंभुज्यमानत्वादिति प्रत्युत्तरं ननु धनमात्रप्रयुक्तं पश्यतांमुवतो हानिर्धनस्य दशवार्धिकीति याज्ञवल्कीयं ब्रूजिं किं तु नैतद्युक्तं परेण भुज्यमानाया भूमेर्वैशतिवार्धिकीति भूमिमात्रविषयकं तत्परार्थेनापादितत्वादिति भवदेवमहाः । व्यवहारतत्त्व p. 208.

661 इत्येव इत्येत सप्तशतकसाहस्यस्य साक्षिणः । अत्र यद्यपि भवदेवेन कृतदिव्यरघोति लिखितं तथाप्युक्तसाहस्यस्येवमिधानादकृतादिव्यस्वापि द्वयस्य कृतदिव्यरघोति प्रायोवाद् । विवादचन्द्र (folio 51a of D. C. ms. No. 57 of 1883-84) : ' भवदेवेन तु न रोगामिज्ञातिमरणं शुद्धिं तस्य विनिर्दिशेदिति लिखितम् । ' *ibid* (folio 55 b).

662 अत्र भवदेवमहाः । न य सुमन्तुवचनेन नातहायिवधदोषोन्मत्त गोब्राह्मणादित्यनेन विरोधः सूचच्छेदपरिज्ञानात् । तथाहि सूत्रप्रथमिदम् । आतताविवधे नेत्येकम् । दोषोन्मत्तपरम् । गोब्राह्मणात्तनातः पापश्रितं कुर्वीदित्यन्यत् । *ibid* p. 22.

663 Vide स. वि. p. 154 (Mysore ed.), and वेनयनी on विष्णुधर्मसूत्र 5. 189 (I. D. cat. No. 915 folio 50a).

664 It begins चतुर्वदनसप्तस्यचतुर्वेदकुटुम्बिने । द्विजानुष्ठेयसत्कर्मसाक्षिणे ब्राह्मणे नाम । गृह्यसूत्रार्थमालोक्य उन्मदोपासामिषं क्रमात् । कृता श्रीभवदेवेन कर्मानुष्ठानपद्धतिः ॥

the ten principal rites and ceremonies to be performed by Brāhmaṇas who study the Sāmaveda. The principal subjects are :—The *Homa* to the nine planets (*Navagraha-homa*), *mātrpūjā*, *pānigrahaṇa* and other essential rites of marriage, *homa* on the fourth day after marriage, *garbhādhāna*, *pūṇsavana*, *simantonnayana*, *śasyantihoma* (*homa* when a woman is on the point of delivery), *jātakarma*, *niṣkramaṇa*, *nāmakaraṇa*, *annaprāśana*, *cūḍākaraṇa*, *upanayana*, *saṃāvartana* (the student's returning from the teacher's house after finishing his studies), *Śalākarma* (first entrance in a new house).

Another work of Bhavadeva, who is styled *Bālavalabhi-bhujaṅga* therein, is the *Prāyaścittanirāpaṇa* (I. O. cat. No. 1725 p. 554, Mitra's notices, vol. IX, No. 3138, pp. 214-15). In that work he mentions over 25 *smṛtikāras*, the *Matsya* and *Bhaviṣya* purāṇas, *Viśvarūpa*, *Śrīkara* and *Baloka* (? *Balaka*). This work was held in high esteem, as the *Smṛtiratnākara*⁶⁸⁵ of Vedācārya places Bhavadeva after Manu among the authorities on *prāyaścitta* that he follows. The *Varṣa-kriyā-kaumudī* of Govindānanda (B.I. series) quotes a text from Bhavadevabhāṭṭa on the *prāyaścitta* for eating in a solar or lunar eclipse (p. 106).

There is yet another work of Bhavadevabhāṭṭa called *Tautātita-matatilak*, a ms. of which exists in the India Office (cat. No. 1591). It is doubtful whether that ms. contains the whole of the work. That work is concerned with elucidating the doctrines of the *Pūrva-mīmāṃsā* system from the standpoint of Kumārīlabhāṭṭa (who is also called *Tautātita*). From the colophons at the end and elsewhere it appears that the work was intended to explain Jaimini I, 4 and II, 1, but in the body of the work contained in the Ms. only sūtras from the first *pāda* of the 2nd *adhyaya* are dwelt upon. Bhavadeva is styled *Bālavalabhibhujaṅga* here also and invokes a terrific curse⁶⁸⁶ upon those who would borrow from his work without acknowledg-

685 मन्वादिस्मृतिशास्त्रार्थं भवदेवदिसंमतम् । शयश्चित्तमहं वश्ये विद्वांस्य पाषणिष्कृतो ॥
स्मृतिरत्नाकर (I. O. cat. p. 473).

686 The colophon at the end is इति श्रीबालवलभीभुजङ्गवरनाम्नो बह्वर्चसिभवदेवस्य
कृतो तौतातितमतिलकै द्वितीयस्याध्यायस्य पथमां पादः । यो नाम कश्चिदिह
संविदितं मेमेवं ग्रन्थान्तरे लिखति वा वदति स्वयं वा । मत्कृतं तामननुकीर्त्य स
कीर्तिलोपाधिः संततिर्जगति जन्मभूतानि भूयात् ॥

ing their debt. The work opens with the well-known sūtra 'bhāvarthah karmasādhah &c. (Jaimini II. 1. 1). It goes on explaining the principal topics of Jaimini's 2nd adhyāya, first *pada*. The sūtras explained are II. 1: 1, 5, 9, 10, 13, 24, 30-35, 38, 40-46-49. It mentions the bhāṣyakāra (Śābara), Vārtika (folio 12 a), Gurumata (17b), Prabhāṣara (21b), Vārtikakārapāda (22 b, in the plural). It frequently quotes *karikas* from the Tantravārtika with the words 'taduktam.' Hemādri⁶⁸⁷ quotes Bhavadeva's explanation of the words of Kumārila allowing an option between *jaghanya* and *ajya* and disapproves of it. Vide Tri. cat. of Madras Govt. Mss. for 1919-1922 p. 5527 for the same work.

Unexpected light is thrown on the personal history of Bhavadeva-bhaṭṭa by an inscription found in the temple of Ananta Vāsudeva at Bhuvaṇeśvara in the Puri District of Orissa edited by Kielhorn in E. I. vol. VI, p. 203, which eulogises Bhavadevabhaṭṭa, the identity of the author Bhavadeva with the person eulogised being established by the unique epithet, Bālavālabhībhujaṅga applied to the latter.⁶⁸⁸ The eulogy is composed by a person called Vācaspatikavi. Bhavadeva belonged to the Savarṇa gotra of the Kauthumi school of the Sāmaveda. The family belonged to Siddhalagrāma in Rāḍhā (west of the Hugli and south of the Ganges). Bhavadeva's remote ancestor Bhavadeva obtained in gift the *agraśāstra* of Hastinibhaṭṭa from the Gauda king. The father of Bhavadeva was Govardhana, a warrior and a scholar. His mother was Saṅgokā, daughter of a Vandhyaghaṭṭiya Brāhmaṇa. With the advice of Bhavadeva king Harivarmadeva is said to have reigned long in prosperity. Bhavadeva is stated in the above mentioned inscription to have composed works on *hora* (astrology), *smṛti*, and *mīmāṃsā*. Bhavadeva is eulogised as a great buikler. He constructed a reservoir of water in Rāḍhā, he set up a stone image of Nārāyaṇa and founded a temple in which he placed images of Nārāyaṇa, Ananta, and Nṛsiṃha. He also gave

687 तथा च जायन्त्याधिकरणसिद्धान्ते जायन्त्याल्लयोर्विकल्पे वार्तिककृतोक्तो भवदेवनेोक्तम् ।
इदं त्विह एकवचनम् । कथं सामान्यविहितेन ज्येन विशेषविहितजायन्त्याधिकरणः सर्वत्र
सामान्यविशेषशास्त्रयोर्वाच्यव्यवहकारावच्छेदः सङ्गतात् । नेतत् । द्वयोरपि विशेषशास्त्रावात् ।
&c. अत्रवर्गे (कालनिर्णय) p. 120 Vide also p. 404 for another reference
to भवदेव.

688 इत्येव सल्लु बालवलमीभुजङ्ग इति नाम नाटनं केन । भीमासयापि सल्लुकमकार्त्तन-
वर्जितोद्गीतम् ॥ २२२२० 24.

to Harimedhas female attendants, dug a tank and laid out a garden. Neither Kielhorn nor Chakravarti has attempted any explanation of the epithet *Balavalabhi* (*bhojaṅga*). I hazard an explanation. Bhavadeva probably made some innovation in the structure of the roofs or balconies of the temples he built and he was therefore styled a lover (a gallant or paramour) of little (*bala*-small sized or girlish) *valabhis*. From the nature of the character Kielhorn conjectured that the inscription belonged to the 12th century A. D.

The date of Bhavadeva can be approximately settled to be about 1100 A. D. as he is quoted by Hemādri, the Vivādacandra of Miśaru and the Smṛtisāra of Harinātha. He is certainly earlier than 1200 A. D. A period of at least half a century must have elapsed before a Bengal writer like Bhavadeva came to be looked upon as an authority on *mīmāṃsā* by Hemādri who wrote in distant Berar. It appears that he was quoted in the *Karmopadeśinī* of Aniruddha (I. O. cat. No. 1853, p. 474). But that Ms. is bound up with another work by a later author and the reference in the cat. is not quite clear. If we rely on the *Vīramitrodaya*, a work called *Pradīpa* criticised the views of Bhavadeva on the verse of Yaj. II. 24 (about adverse possession for 20 and 10 years). Bhavadeva held that twenty years' enjoyment of immovable property by a stranger implied that the real owner meant to abandon it for the benefit of the stranger enjoying it, that such abandonment for the enjoyment of another leads to the inference of the extinction of previous ownership and that the property being abandoned by the owner in favour of the stranger who takes hold of it, ownership also (of the stranger) arises. The *Pradīpa*⁶⁸⁹ points out that it does not invariably follow

६८९ भवदेवस्तु ... तस्मादेवं वाच्यं यदयं यधोको भोगः पूर्वस्वामिनो भोक्तुर्द्व्येन त्यागात् तत्स्वत्वमसमर्थायति अनुमाययति वा । ... तथा च तदुद्देशेन व्यक्ते तापरिसङ्गणादेव परस्य तत्र स्वत्वमप्यप्ययते । ... अत्र श्रुतिवक्तुः । यत्र द्वि मत्तन्त्ये- (ये !) दानीं नात्र फलसम्भावनं तदधुना तत्तस्या एव भुक्त्वा (भुंक्तां !) पश्चादेतत्तत्कालात्सकलोपगोणं भुवं घटीव्यामीत्यभिर्नैर्भाष भुम्बादिस्वामी तत्र परोपभोगं स्वमते तन्नापि विंशत्यन्याधिको भोगोस्ति स्वामिनस्तदुद्देशेन त्यागश्च नास्तीति व्यवधिचारान्नेरशभोगस्य पूर्वस्वामिस्वत्वाभावे यामाग्यम् । किं च भूस्वामी सचेताः किमिति वृथैव तत्र स्वत्वं जहात् । न ह्यत्र दृष्टमुद्देशं नाप्यदृष्टं धर्मशास्त्रोक्तिकर्तव्यताविज्ञानम् । ... नापि यदुद्देशेन यत्नययते तत्तस्य स्वमिति नियमः । उद्देश्येनागृहीते व्यवधिचारान् ।
सौर० p. 212-14.

B. D. 39.

that, because a stranger is allowed to enjoy land, the owner intends to abandon the land for the stranger, nor is it an invariable rule that what is abandoned for another becomes the property of that other. It will be shown later on that the *Pradīpa* must have been composed before 1150 A. D. Hence it follows that Bhavadeva flourished about 1100. He cannot be very much earlier than that, as he is not mentioned by any writer of the 11th century and as he not only mentions Kumāṛila and Prabhākara, but also writers who criticised Prabhākara's views.

There were several other later persons named Bhavadeva who wrote on topics of *Dharmakīrti* such as Bhavadeva, author of *Danadharmaprakriyā* (middle of 17th century), and Bhavadeva, the author of *Smṛticandrikā*, who flourished in the first half of the 18th century.

On Bhavadeva's *Karmānuṣṭhāna-paddhati* there is a commentary called *Saṁsārapaddhatirahasya*.

74. Prakāśa.

A work called *Prakāśa* has been quoted by very early *nibandha-karas*. The *Kalpalata* quotes the interpretation of *Prakāśa*, Halāyudha and Kamadhenu on a verse of *Kaṭyāyana*.⁶⁹⁰ The *Vivādaratnākara* of Candēśvara cites the views of *Prakāśa* scores of times (e. g. p. 137, 145, 456, 460, 462, 471, 485, 504 etc.). Frequently *Prakāśa* is coupled with *Parījata* (e. g. p. 497). On page 518 of the *Vivādaratnākara* a remark of *Prakāśa* wherein both *Asahaya* and *Medhatithi* are named is cited.⁶⁹¹ The *Dānaratnākara* of Candēśvara quotes a passage of *Saṁvarta* with *Prakāśa*'s explanation of it.⁶⁹² In the *Śraddhasaukhyā* of Tōḍarānanda *Prakāśa*'s explanation

690 Vide note 521 above. On पणे जितः, one of the 15 kinds of *dānas* enumerated by *Nārada*, the *Kṛtyatattva* quotes the remarks of the प्रकाश 'पयस्मिन्निवादे पराजितो भवामीयादिपरिमाणेन दासीभूतः दूतजित इति दकाक्षपरिजातो।' (folio 268 of Benares Sanskrit College transcript).

691 विद्वा दक्षमिति स्त्रीधनमाध्यापलक्षणमित्यसहायमेधातिथिरिति (= धी इति) प्रकाशकारः । वि. र. (os मनु 9, 198). Vide p. 509 of वि. र. where प्रकाश cites मेधातिथि alone 'पयस्मिन्निवादे पराजितो भवामीयादिपरिमाणेन दासीभूतः दूतजित इति दकाक्षपरिजातो.' (= धी इति) प्रकाशकारः ।

692 'संवर्तः । सर्वेषामेव दानानामेकजन्मानुगं फलम् । इत्येकक्षिणोर्गोणां सप्तजन्मानुगं फलम् ॥ गोषोऽथ पादाः पकरणात् । गोरो अष्टवर्षा वन्वन्ति प्रकाशः ।' *दानरत्नाकर* (D.C. ms. No. 114 of 1884-85 folio 52 b).

of the word 'Yānevata' occurring in a passage of Śaṅkha about the fruits allowed in śrāddha is quoted.⁶⁹¹

These quotations establish that *Prakāśa* was a work that not only dealt with vyavahāra, but also with such topics as *dāna*, *śrāddha* etc.

Whether the *Prakāśa* was an independent work or a commentary is somewhat doubtful. But from a passage of the *Vivādaratnākara* it seems to follow that it was a commentary on the *Yājñavalkya-smṛti*. There we are told that the *Kalpataṛu*⁶⁹² read 'abhijanata' for 'avijanata' in Yāj. II. 258, but that since that reading is opposed to *Yājñavalkya-prakāśa*, *Halāyudha* and *Parijata* it must be, regarded as a wrong reading. As it is a reading of Yāj. himself that was being discussed, it would be somewhat strange if it were said that it was opposed to Yāj. and *Prakāśa* and therefore it is necessary to suppose that *Yājñavalkyaprakāśa* is one work.

The *Vivādacintāmaṇi* in several places gives the explanation of *Prakāśa*.⁶⁹³ The *Smṛtisara*⁶⁹⁴ gives at great length the explanation of *Prakāśa* on the controversial verses of Yāj. (II. 138-139). The *Viramitrodaya*⁶⁹⁵ quotes at length *Prakāśa*'s explanation of *Manu* (9. 207) and disapproves of it on the ground (among others) that the verse can more clearly be explained so as to convey

693 'आद्यान्यानेकानिस्त्रमुद्रिकाभाम्बदादिमान् (... आद्रकालोपपादयेत् ॥ यानेवतः कास्मीरे वोड इति मतिद्वः । प्राचीनामलकामिति प्रकाशकारः ।' आद्रसोस्य folio 42 a (D. C. ms. No. 257 of 1884-87).

694 कल्पतरो तु अविजानतेति स्थाने अभिजानतेति पाठो दर्शितः स तु याज्ञवल्क्यप्रकाश-इत्यायुध-परिजातविरोधात् प्रमादज्ञात इति लक्षितः । वि. र. p. 138.

695 विद्ययापि साधारणधनानुपभेदेण यदर्जितं तदेवाविमावयमिति प्रकाशकारः । तत्र उभयोपादानार्थकत्वात् । वि. वि. p. 135. 'योरसंख्यालब्धतापितृधानुपितृष्वरेष विभागपूर्वकं धनभेदेन संसर्ग इति प्रकाशः ।' वि. वि. p. 157 ; vide pp. 130, 140 also.

696 प्रकाशे तु मृतस्य संसृष्टिनो धनं संसृष्ट्यपहरेत् गृह्णीयात् । विभागकाले अज्ञातगर्भायां पितृमार्ग्याः पश्चादत्यन्तस्यासंसृष्ट्येव दद्यात् । सोदरस्य तु संसृष्टिनो धनं संसृष्टी सोदरो गृह्णीयाच्च विजोदरः संसृष्ट्यपीति पक्षोऽस्यपवादः । अन्योदरपेक्षु संसृष्टी धनं गृह्णीयादिति शेषः । नान्योदर्यधनं हरेदिति संसृष्ट्यपीत्यनेन संयम्यते &c. स्मृतिसार (I. O. cat. No. 301, folio 148 b).

697 Vide वृत्ति p. 572 ; the same also occurs in वि. वि. p. 130.

a meaning similar to that of Yāj. II. 116. The Prakāśa is mentioned in the *Dayatattva* (vol. II, p. 173) and in the *Sūddhitattva* (vol. II, p. 288).

As the Prakāśa is quoted in the *Kalpataru* it is certainly earlier than 1125. It mentions Medhātithi. Besides the *Mit.* does not refer to it. There is room for thinking that it follows the *Mit.* Yāj. II. 116 is, according to the *Vivādaramakara*,⁶⁹⁸ explained by the Prakāśa in almost the same words as the *Mit.* It is possible that both borrow from the same original. At all events the Prakāśa must have been composed between 1000 and 1100 A. D.

Hemādri frequently cites a work called *Mahārṇavaprakāśa*,⁶⁹⁹ According to the latter the sandal unguents, flowers, incense, lamp presented in *īraddha* are to be offered to the Brahmanas invited and not to the *pīṭys*. In another place Hemādri quotes the explanation of the word '*nimantraya*'⁷⁰⁰ given by the *Mahārṇavaprakāśa*. In some places Hemādri refers to a work called *Smṛtimahārṇava* or simply *Mahārṇava*.⁷⁰¹ It appears to me that all these three are the names of the same work. The question then arises whether the *Smṛtimahārṇavaprakāśa* is the same as the Prakāśa mentioned by the *Kalpataru* and *Caṇḍeśvara*. In the present state of our knowledge it appears that they are identical. The *Madanapārijāta* (p. 93) quotes a verse from the *Smṛtimahārṇava* about *upākarma*.

75. Pārijāta.

Several works bear the appellation Pārijāta such as the *Vidhānapārijāta* (composed in 1625 A. D.), the *Madanapārijāta* (about 1375 A. D.) and the *Prayogapārijāta* (between 1400-1500). But

⁶⁹⁸ अत्रापि प्रकाशः किंचिदसारमपि दत्त्वा पृथक्क्रिया विभागः कर्तव्यः तत्पुत्राणां विवादनित्यर्थमिति । वि. र. p. 485 : यत्किंचिदसारमपि दत्त्वा पृथक्क्रिया विभागः कार्यः विद्वा । तत्पुत्रादीनां दायनिपुता मा नृदि । मिताक्षरा.

⁶⁹⁹ किं गन्धपुष्पदीपाच्छादनानि ब्राह्मणेभ्यो देयान्युत वितुम्य इति । तत्र तावद्वचना-
र्थदर्शनन्यायोपलब्धेर्ब्राह्मणेभ्यो देयमिति महार्णवप्रकाशकतो मन्यते । चतुर्वर्गः
III. 1. 1031.

⁷⁰⁰ निमन्त्रणं नाम देवपितृकार्यार्थोऽप्रत्यारुखेभ्यो नियोग इति स्मृतिचन्द्रिकाकारः । अध्ये-
षणपूर्वकमभ्युपगमसंपादनमिति मेधातिथिर्महार्णवप्रकाशकारो । चतुर्वर्गः III. 1.
1131 ; vide also p. 1151 for another reference to महार्णवप्रकाश.

⁷⁰¹ तथा च स्मृतिमहार्णवे आह पुनः । गर्माष्टमे वर्षे वसन्ते ब्राह्मण आत्मानमुपनाययेत् ।
चतुर्वर्गः III. 1. 112 ; on pp. 183, 545 of the same only महार्णव occurs.

there was an ancient work called *Pārijāta* quoted by even some of the earliest *nibandhakāras*. The *Kalpataru* several times quotes the views of a work called *Pārijāta*. The *Prakāśa* and *Pārijāta* are frequently mentioned⁷⁰² together in the *Kalpataru* and the *Vivādaratnākara*. The latter regarded the *Kalpataru*, *Pārijāta*, *Halāyudha* and *Prakāśa* as its most eminent predecessors.⁷⁰³ The *Dānaratnākara*⁷⁰⁴ quotes several times the views of *Pārijāta* on gifts. The *Smṛtisira* of *Harinātha* sets out at length the order of succession to a sonless man according to the *Pārijāta* (vide I. O. Ms. No. 301, folio 134 a). One of the striking opinions of the *Pārijāta* was that the widow of a sonless man should raise offspring by *niyoga* and give the wealth of the deceased to the son so born.

From the above it appears that the *Pārijāta* was an independent work on *vyavahāra*, *dāna* and other topics. Being quoted by the *Kalpataru* it was earlier than 1125 A. D. and as it held views similar to those of *Bhojādeva* and *Halāyudha* on the widow's rights and as it is not quoted by the *Mit.* or other earlier works it must be assigned to a date between 1000-1125 A. D. In I. L. R. 12 Cal. 348 at p. 356 the learned judges hold that the *Pārijāta* frequently cited as an authority by the *Vivādaratnākara* is the *Madanapārijāta*. But this is entirely wrong. The latter work, it will be shown (vide sec. 93), was composed about 1375, while the *Vivādaratnākara* was composed about 1320 A. D. Hence the *Pārijāta* of the *Vivādaratnākara* is the ancient work mentioned in the *Kalpataru*.

76. *Govindarāja*.

The commentary of *Govindarāja* on the *Manusmṛiti* was published by *Rao Saheb V. N. Mandlik* and a portion of it was published by

⁷⁰² कान्वायनः । विष्णुत्रोक्तजनेनैव नमन्वपरिमर्दनम् । शयो दासीसुताः कुर्युः कच्छादि-
यज्ञं च यत् ॥ नमन्वपरिमर्दनं परिषापनम् । नमन्वे परिमर्दनं संवाहनमिति पारि-
जाताः । कल्पतरु folio 368 (Benares S. College Transcript) : vide notes
649 and 696 above.

⁷⁰³ कल्पद्रुमे वाक्यं पारिजाते इलायुधे वाक्यं भवा प्रकाशे । दत्तारमरमादाधिकं च यत्-
हृषाति रत्नाकर एक एव ॥ verse at the end of वि. र.

⁷⁰⁴ कस्मिंश्चरन्तु दक्षिणामात्रम् । सुपालसागरपारिजातादयोप्येवम् । दानरत्नाकर folio
18 a ; अथवा तुलापुष्पवर्धं गुरवे निवेद्यार्थमुन्निभ्यो दद्यादिति पारिजातः । *ibid*
folio 28 b (about कामधेनुप्रदान).

Dr. Jolly in the *Manuṭikāsaṃgraha*. In his commentary⁷⁰⁵ on Manu III. 247 and 248 he tells us that he has treated at greater length the subject of those verses in his own work called *Smṛtīmañjarī*. Kullūka⁷⁰⁶ in his comment on Manu IV. 212 twits Govindarāja with having explained 'ugra' in one way in his commentary on Manu and in a different way in his *Mañjarī*. A Ms. of a portion of the *Smṛtīmañjarī* exists in the India Office (cat. p. 471).

From these two works a brief account of the personal history of Govindarāja can be extracted. The colophons at the end of the *Manuṭikā* describe Govindarāja as the son of bhaṭṭa Mādhava. The first verse⁷⁰⁷ of the *Smṛtīmañjarī* and one at the end (though somewhat corrupt) give the information that he was the son of Mādhava and grand-son of Nārāyaṇa and appears to have lived on the holy banks of the Ganges.⁷⁰⁸ Those who like Sarvadhikari identify Govindarāja with Govindacandra, prince of Benares, are therefore entirely wrong since he was a Brāhmaṇa and not a Kṣatriya. The first verse⁷⁰⁹ of his *Manuṭikā* contains an obeisance to god (or Śiva) and states that he had received the śāstra of Manu in an unbroken tradition of teacher and pupil and that he had examined previous commentaries of Manu.

705 'साधितं चैतत्सर्विस्तरं स्मृतिमञ्जरीमनुपञ्जिकायां च । इह तु ग्रन्थकारमयात्र पतार्यते (पस्तीर्यते ।)' ०० मनु III. 247 : 'इति सपिण्डीकरणसावन्तरिकीणि स्मृतिमञ्जरीमनुपञ्जिकायां विस्तरतो निरूप्यन्ते' ०० मनु III. 248.

706 गोविन्दराजो मञ्जरीमुपे रानानमुपवात् । मनुवृत्तौ च शुद्धायां क्षत्रियोत्पन्नमभ्यधात् ॥

707 स्मृतिविरचितैस्तेषां कथैर्द्विरुक्तिपरत्वात्सामञ्जिलकललभ्यालुसार्थामतो मतसंहतिम् । अल्लि-
सदक्षिला गोविन्दराज्यधिरं गुह्यं जगत्पुणिततनुर्ज्ञानामोदः स माधवमन्दनः ॥ स्मृति-
मञ्जरी 1st verso.

708 स्मृतिमञ्जरी folio 150 b 'स्वादिर्निपुल्लिगल्लमल्लमकीर्तिनारायणस्य तनयात्मज उषिककाय । वाक्यावलीमञ्जिलसप्तराणावतसाद् (संता ।) गोविन्दराज इह माधव इह भूमिः (इह माधवभूमिरार्यः) ॥'.

709 संसाराध्वपतागतकुमन्तृषार्पयूषमग्निं शनैश्चालानगलसंभदाकगुरुतः प्राप्ते मनोः शास्त्रे ।
इह ग्रन्थरुदाशयाननुवृत्तिं व्याख्यान्तराणामिमां टीकां शास्त्ररुदाशयानुसर्षिणीं
गोविन्दराजो व्यधात् ॥

The Smṛtis mentioned by him in the two works of his are given below.⁷¹⁰ Besides he mentions the Vāyupurāṇa (on Manu III. 232) and Purāṇa in general (on Manu I. 74 and 80). He frequently quotes the Gṛhyasūtras, also the Bahvṛcagṛhyapariśiṣṭa, the Yogasūtra. He says (on Manu 2. 23) that Mleccha countries like Andhra and others were not fit for performing sacrifices. He appears to have held like Medhātithi the view that mokṣa was to be attained by a combination of *jñāna* and *karma*.⁷¹¹ As compared with the bhāṣya of Medhātithi his commentary is very concise. Kullūka largely drew upon Medhātithi and Govindarāja, mentions them hundreds of times, criticizes⁷¹² both of them and particularly holds up Govindarāja to ridicule often enough.⁷¹³ Kullūka notes that Govindarāja in opposition to Medhātithi and Bhojadeva arranged Manu 8. 181-184 differently (putting 8. 182 as the last of those four verses). In the printed edition there is no comment of Govindarāja on the verses of the 9th chapter from verse 72. But it appears that the Dayabhāga had that part of the commentary, as it quotes the views of Govindarāja on the rights of the daughter's son which could have appeared only on Manu IX. 130-136.

A few words may now be said about the Smṛtīmañjarī, Mss. of which are rare. At the end of the India office Ms. a summary of the contents of the whole work is given (for which see footnote

710 अश्विनसू, आपस्तम्ब, उशनस, कप्यशुक्ल, काश्यप, गौतम, बलुर्विशलिमत, देवल, नारद, पराशर, पेदीनसि, यचेतसू, मुद्गमचेतसू, वृद्धम्यलि, बौधायन, धर्म, शाङ्खयन्य, वसिष्ठ, विष्णु, व्यास, शङ्ख, शातातप, वृद्धशातातप, पद्मविशम्मत, संवर्त, सुमन्तु, हारीत.

711 On मनु 2. 28 गोविन्दराज ३४५४ 'ज्ञानकर्मसमुच्चयान्मोक्षवाते'.

712 Note the following where गोविन्दराज is criticized by कुल्लुक. मनु. II. 1, 22, 127; III. 11, 53, 127, 129, 285; IV. 7, 162; VI. 14, 79, 86; VII. 94, 211; VIII. 37, 142-143, 184, 333; IX. 68, 136, 141, 162, 206; X. 3; XI. 82, 180; XII. 86.

713 On मनु II. 125, III. 50 and VIII. 37 गोविन्दराज is held up to special ridicule. इमं गोविन्दराजेन विशेषमविवृण्वता । ३४कमद्वीकृतमृतो स्वदारहृतं धतेः ॥ on मनु III. 50 : स्वेषु तिष्ठन्तिवति पदद्वितयं न विवक्षितम् । इमां गोविन्दराजस्य राजाह्वां नद्विषामहे ॥ on मनु V. 104. It should be noted that the printed text of गोविन्दराज on मनु V. 104 is corrupt as it reads 'स्वेषु तिष्ठन्तु विवक्षितम्'.

below).⁷¹⁴ It appears that the *Smṛtimanjari* dealt with all principal topics of dharmaśāstra such as the *samśkāras*, the daily duties viz: bath, *saṁdhyā*, *brahmajayā*, the duties of the student, householder, the forest hermit, and the *sannyāsin*, the duties of the four *varṇas*, gifts, the purifications of various materials, foods forbidden and allowed, impurity on birth and death, *sapindikar* and *śamāncdakas*, funeral rites, *śrāddha* and its various details, *prāyaścitta*. The ms. in the India office deals with the *adhibikari* for *prāyaścitta*, the *parjati* (i. e. the assembly of learned men who are to determine what *prāyaścitta* is to be prescribed), the means of atoning for sins and violations of religious duties, the *prāyaścittas* for the *mahāpātakas* (viz. the murder of a Brāhmaṇa, drinking wine, theft of gold, incest) and for other lesser and similar sins, meaning of the word *prāyaścitta*, *prāyaścittas* for killing men of Kṣatriya, Vaiśya and Śūdra classes and for killing women, *prāyaścittas* for the killing of a cow and of various beasts and birds, *prāyaścittas* for eating forbidden or polluted food and for selling articles forbidden to be sold, secret *prāyaścittas*. The India Office Ms. which deals only with *prāyaścittas* contains 152 folios. This gives us an idea as to how extensive the whole work must have been

714 अस्मिन् सुप्रसिद्धे कण्ठानि लिख्यन्ते । तेषां परिभाषाकृतं यथाधानादि उप-
नयनादि । तन्मोक्षसन्निधिः । अन्ये मन्त्रचारिधर्माः । अभयनादि । पुनरप्ये मन्त्रचारि-
धर्माः । मन्त्रपञ्चाभिः । विषाह्यदिगृहसंघर्षाः । शुद्धधर्माः । वृष्यपदेशाः । स्नानविधिः ।
यमनियमकाण्डम् । शस्त्रानिष्कम् । दानविधिः स्थापविधिः प्रोषितमर्तृकाधर्माः । द्रव्य-
ह्यदिः मन्त्रादिशौचं आचमननिमित्तानि द्विराचमननिमित्तानि आचमनापवादाः ।
आचमनविधिः । अत्रैव प्रतिषेधः । कमण्डलुधर्माः । अम्पदाचमनगतम् । स्नानशुद्धिः ।
संचेलानि । मक्षालनादिशौचम् । इति काविकम् । सौवर्णादिशौचं वेलादिशौचं तथा
सिद्धान्तादि मन्त्रादि उदकादि अग्न्युपपवादाः । भोजनविधिः । मर्यामर्यपकरणम् ।
भेदशुद्धिः । ब्राह्मणशौचं क्षत्रिययात्रीचं जननशौचं, अनुजातायात्रीचं श्रियाशौचं
सपिण्डसमभोदकत्वं बीजसंस्पर्शाद्याशौचं देशांतरगताशौचमाचार्यशौचमनेकाशौच-
संनिपाताद्याशौचम् । निर्हरणादि । अनुगमनाद्याशौचम् । उदकक्रियादि पिण्डदानादि ।
अस्थिसंघर्षः । उदकादिनिषेधः । स्पर्शाशौचम् । यमनियमाः । श्राद्धमकरणम् ।
कालादि । ब्राह्मणपरिक्षा । भोजनविधिः । वर्णाभिमुख्यणादि । देशः कालः । अग्नेशेति-
कर्तव्यता । ब्राह्मणसंस्था । पुनरप्येति कर्तव्यता । अमावास्यादिश्राद्धम् । एकोविंशं
सपिण्डिकरणम् । आम्बिकं मातृश्राद्धम् । अन्ये श्राद्धधर्माः । वृद्धिश्राद्धम् । वानप्रस्थ-
काण्डे ऋजितकाण्डम् । शुद्धधर्मकाण्डम् । अनुलोमप्रतिलोम । तद्गृह्यपदेशकाण्डम् ।
मानविककाण्डम् ।

embracing as it did the entire field of dharmaśāstra. In the body of the work contained in the Ms. frequent references occur to other parts of⁷¹⁵ the *Smṛtimañjarī* such as *saṁskarakāṇḍa*, the *abhakṣyakaṇḍa*, the *śrāddhakaṇḍa*. One interesting fact about Govindarāja is that, though a northerner, he permitted⁷¹⁶ marriage with one's maternal uncle's daughter and said that the prohibition against marrying a girl of the maternal uncle's *gotra* applies only to the son of a *putrikā*. The Ms. in the India Office is an ancient one, being copied in *śukrat* 1467, *Āśvina* dark half, Saturday (i. e. October 1411 A. D.) during the reign of Mahārāja Udayasinha at Vasuravi (modern Vastravi in the territory of the Maharaja Gaikwad of Baroda).

Dr. Jolly (*Manutikāsaṁgraha*, preface page 1 and R. u. S. p. 31) and Dr. Bühler (*S. B. E.* vol. 25, p. cxxvii) assigned Govindarāja to the 12th or 13th century. But this date is not correct, as the following discussion will show. Kullūka (vide note 588 above) expressly says that Medhatithi is much earlier than Govindarāja. Though Medhatithi is nowhere expressly named in his commentary by Govindarāja,⁷¹⁷ the latter appears to have several times criticised

715 परिचित्यादयः संस्कारकाण्डे व्याख्याताः । folio 41 a । बाल्याः संस्कारकाण्ड उक्ताः । folio 106 a ; सरसादयो भक्ष्यकाण्डादौ व्याख्याताः folio 38.

716 मातुलस्य सुतामृगं मातृगोत्रं तथैव च । समानप्रवर्गं चैव द्विजश्रमद्वयणं वरेत् ॥
नियोगोत्पादितमातुलस्य सुतामृगार्थं मातुलस्य सुतामित्येतत् । अन्यथेतन्मातृगोत्रं तथैव
येत्यनेनैव मतार्थं स्यात् । अथ मातृगोत्रपरिणयनविधेयः पुत्रिकापुत्रविषयः । यतः
प्राणिषड्वर्णिकाः सन्त्राः पितृगोत्रापहारा इति । तथा पञ्चमीं मातृबन्धुष्व इत्येवमादि-
वाक्यानां परस्परविरोधानि च वाक्यानि श्राद्धप्रकरणे उक्तानि । सिद्धेभ्यस्तुष्टित्वात् ।
folio 95 a.

717 On मनु III. 128 गोविन्दराज says 'यत् न त्वेकं सर्वेषां पिण्डे व्याख्यातामग्निं गृह्य-
दर्शनात्, निमन्त्रयेत् व्यतराम् (मनु III. 187)' इति चेदाभिधानात्, एकैकमुभयत्र
वा इत्ययं निस्तरप्रतिषेधाभवादित्यमाह नदस्त', 'मेधातिथि' does quote the passage
of the *आश्वलायनगृह्य* and the verse of मनु (III. 187); on मनु I. 103
गोविन्दराज says 'यथार्थादाभेदमस्य श्लोकस्य केचित्तु कं तदसिद्धयर्थमग्निः (!) ।
यत् अधीषोऽस्यो वणाः (मनु X. 1) इत्यादि स वेदविषयोनुवाद इति व्याख्या-
स्यामः', 'मेधातिथि' does take the verse as an *अर्थवाद* and says 'मात्र
कैश्चिद्विभिन्नैः', on मनु XL. 178 मेधातिथि says 'वृषत्यत्र चण्डाल्यभिधेता'
and गोविन्दराज says 'यत् चण्डाल्यत्र वृषतीति व्याचक्षते तदस्त'. Vide
also गोविन्दराज on मनु 2. 201, 3. 160, 4. 119, 4. 222, 5. 134, 8. 293, 10. 28.

Medhatithi. Another important circumstance is that though the *Mit.* mentions Medhatithi and Bhojadeva as great authorities it is silent about Govindarāja. Hence it follows that Govindarāja could not have flourished earlier than Bhojadeva, i. e. earlier than about 1050 A. D. In the *Hāratalā* of Aniruddha (which as we shall see later on must have been composed about 1160 A. D.) Govindarāja is quoted several times and is looked upon as a great authority like Viśvarūpa, Bhojadeva and Kamadhenu.⁷¹⁸ This shows that Govindarāja could not have flourished later than 1125 A. D. The *Dayabhāga*⁷¹⁹ (in *Dhātirādīkāra*) disapproves of the view of Govindarāja who placed the daughter's son before a married daughter as an heir. In his *Kalaviveka*⁷²⁰ also Jimutavahana refers to Govindarāja in the same breath with Bhojarāja and Viśvarūpa. In his *Vyavaharāmātrkā*⁷²¹ he refers to Mañjari-kāra as having held the same view as Viśvarūpa. Mañjari here must be taken to be the *Sūrtimañjari* of Govindarāja, since Jimutavahana in his other works refers to Govindarāja, since Kulluka also speaks of the Mañjari of Govindarāja (vide note 706 above) and since there is no other known ancient work of that name on dharmaśāstra. This shows that the Mañjari comprised a discussion on *vyavahāra* also. Hemādri⁷²² tells that the author of the work called *Pañḍitaparitoṣa* refuted the views of Govindarāja on the performance of śrāddha on the 13th *tithi* by a man having a son. This shows that Govindarāja must have preceded Hemādri (who wrote in the latter half of the 13th century) by at least a century or more. The *Smṛtyarthasāra*⁷²³ of Śrīdhara relies on the views of Govindarāja in its section on

718 Vide note 592 above; 'इति गोविन्दराजलिखितबृद्धमतेतत्त्वचिन्ता' *हारलता* p. 166;

तद्गोविन्दराजविम्बरूपकाम्पेनुकारेण लिखितमिति अमूलमेव प्रतीयते । *हारलता* p. 174.

719 तथा गोविन्दराजेन मनुटीकायां-अपुत्रोऽसंताने योत्रा दौहित्रका मनाः-एतद्विष्णुवचन-चलेन ऊढानां भागेव दौहित्रस्याधिक्ये दर्शितः । स चास्मभ्यं न रोचते । *द्वयभाग*.

720 यद्यपि भोजराजविम्बरूपगोविन्दराजैर्ह्येतया न लिखिताणि तथाप्युपन्यस्य व्याख्यायन्ते । *कालविवेक* p. 304.

721 मञ्जरीकारस्यपि विम्बरूपसमानलक्ष्यतया समागमेव दूषणम् । *ज्योतिषरामातुका* p. 347.

722 *पण्डितपरितोषकार*स्येवं गोविन्दराजमतं प्रतिचिक्षेप । ... तस्मादविचारितमनोहरे गोविन्द-
राजस्याख्येने नातीतिद्वयः कार्यः । *चतुर्वर्ग* ० III. 2. p. 481.

723 संन्यासस्य विधिं कृत्स्नं प्रवक्ष्याम्यनुपूर्वशः । गोविन्दराजस्य मतं बीजायनमतं यथा ॥
संन्यासार्थसार । p. 26.

sarṇyāsa. A greater approximation as to the date of Govindarāja can be made if it can be held that a passage of the *Kalpataru*⁷²⁴ refers to Govindarāja by the word 'Vṛttikāra' where he quotes the explanation of the word 'anapasara' occurring in *Manu* 8. 198 given by Bhāguri, Medhātithi and Vṛttikāra. Govindarāja does explain that word in that way. If Govindarāja is mentioned in the *Kalpataru*, the former must be earlier than 1100 A. D. Even if he be not mentioned as Vṛttikāra by the *Kalpataru* still he must have flourished before 1140 A. D. as he is named by the *Hāratalā*. Hence the period of Govindarāja is between 1050 to 1100 or 1140 A. D. Govindarāja will have to be pushed back between 1050-1080 A. D. if Jimūtavāhana flourished between 1090 to 1140 A. D., as is held by many. But as the latter's date is a very controversial subject, no argument is based on his date in the preceding discussion.

77. The *Kalpataru* of Lakṣmidhara

This work exercised great influence over the early writers of Mithilā, Bengal and northern India in general. It was a very extensive work, but unfortunately no complete Ms. of the whole work has yet been found, nor has any portion of it been printed.

The work was divided into several *kaṇḍas*. The Mss. generally point out the position of each *kaṇḍa* in the whole work, i. e. the *rajadharmakaṇḍa* is described as the 11th *kaṇḍa* and *vyavahāra* as the 12th. The whole work is described as *Kṛtyakalpataru* or simply *Kalpataru* and some times it is paraphrased into *Kalpadruma* or *Kalpavṛkṣa* (as in the *Vivadaratnākara*, note 652 above). The most complete Ms. at present known is that in the library of the Maharaja of Udaipur (Peterson's First Report 1883, pp. 108-111) which contains 12 *kaṇḍas* (the first being incomplete) and has 1108 folios. I was able to see three *kaṇḍas*, viz : *Rajadharma*, *Vyavahāra* and *Dāna*.

In the colophons and introductory verses the author is said to be Lakṣmidhara, son of Bhāṭṭa-Hṛdayadhara and to have been the minister for peace and war of king Govindacandra. The intro-

⁷²⁴ अनपसरः अससरत्यनेन स्वामिनः सकाशाद्भनमिति प्रत्ययज्ञादिधनागमेवावोपसरः स न विद्यते यस्य स तथा । एतच्च भागुरिमेधानिधिवृत्सिकाणां मतम् । कल्पतरु folio 332 (of the Benares S. College transcript). This very passage of the कल्पतरु is quoted in the *सि.* २, p. 104, thereby showing that it is a genuine text.

partnership and the other titles of law. In the Rājadharmakāṇḍa, the topics discussed are : eulogy of the institution of king, coronation, councillors, forts, palaces, the government of the country, treasury, punishments, allies, guarding the heir-apparent, settling of policy, the six expedients, marching against an enemy, festivals like Kaumudi and raising the *dhvaja* (banner), *pūja* on Mahānavamī, gifts and letting loose of cows and bulls. In the Dānakāṇḍa the usual subjects are discussed, such as what should be donated and what not, the persons fit to receive gifts, the *mahādānas*, the lesser *dānas* &c. Vide Mitra's Notices vol. VI, p. 247 for the *nitya-kālakriyā-kāṇḍa* (3rd) and vol. VIII, pp. 296-297 for the *Mokṣa-kāṇḍa*.

The Kalpataru generally quotes only the *smṛti* writers, the epics and the purāṇas. It is only in the *vyavahāra-kāṇḍa* that several *nīlāṇḍas* and their authors are quoted. Among these are Medhātīthi, a *bhāṣya-kāra* on Śāṅkha-Likṣita, Prakāśa, Pārijāta, Vijñāneśvara, Halāyudha, Kāmadhenu. Dr. Jolly (R. u. S. p. 35) had noticed that Lakṣmīdhara quotes only Medhātīthi and did not know that he names so many authors.

The date of Lakṣmīdhara can be settled within very narrow limits. He quotes Vijñāneśvara and therefore he must be later than 1100 A. D. The Kalpataru is quoted by the Karmopadeśinī of Aniruddha written about 1160 A. D. (vide I. O. cat. p. 474-75). Hence it must have been written between 1100 and 1150 A. D., and probably in the 2nd quarter of the 12th century. A Ms. of the Kalpataru found in Nepal is dated *samvat* 1233 i. e. 1176-77 A. D. (Vide M. M. Haraprasād Sastri's Cat. of Nepal Mss. p. 106). The same date is arrived at in another way. He was the minister of king Govindacandra. This must be Govindacandra, the Gahadavala or Rathor emperor of Kanoj, whose inscriptions range from 1104 A. D. to 1134 A. D. and who reigned from about 1114 to 1136 ; vide I. A. vol. 14, p. 103 (of *samvat* 1161), E. I. vol. II. p. 559, E. I. vol. IV. pp. 104-109, E. I. vol. V. pp. 16-20, E. I. vol. VIII. p. 149 ff (for five copper-plates the last of which is dated *samvat* 1207, i. e. 1150 A. D.), E. I. vol. IX. p. 319 (for the Sarnath inscription of Kumara-devī), I H Q. vol. V. p. 86 ff.

The influence the Kalpataru exercised on succeeding generations was very great. The most eminent Bengal writers, such as Aniruddha, Ballalāsena, Śulapāṇi and Raghunandana quote him with

respect. In Mithila his influence was felt perhaps even more than in Bengal. The Vivādārāṇakāra⁷²⁶ of Candēśvara quotes the work hundreds of times and practically plagiarises much that was valuable in it. In fact he quotes the Kalpataru oftener than any other *nibandhakāra* and expressly names it as the first of his predecessors on whom he relies (vide note 703 above). The Smṛtisāra⁷²⁷ of Harinātha quotes him frequently and so does the Ācarādarsa of Śrīdata. It made a deep impression even in Western and Southern India. Hemādri refers to it and the Sarasvatī-vilāsa⁷²⁸ quotes the work frequently and applies the highly honorific epithet 'bhagavan' to Lakṣmidhara. As better and more compact digests came to be composed in later times, the Kalpataru fell more and more into obscurity. It is for this reason that Mss. of the work are rare. Yet even the Dattakamīmāṃsa,⁷²⁹ the Viramitrodaya⁷³⁰ and the Tōḍara-nanda⁷³¹ make frequent mention of its views.

78. Jīmūtavāhana

Jīmūtavāhana is the first of the triumvirate of Bengal writers on *dharmāśāstra*, the other two being Śūlapāṇi and Raghunandana. Only three works of his are known and they have all been printed viz: the Kalaviveka (B. I. series, 1905), the Vyavaharamāṭrka (published in the memoirs of the Bengal Asiatic Society, vol. III., No. 5, pp. 277-353, edited by the late Sir Asutosh Mukerji), the Dāyabhāga (published several times). It appears that these works

726 वि. २, p. 150 refers to the गृह्यसूत्राण्ड of the कल्पतरु.

727 Vide L. O. cat. No. 301 where the स्मृतिसार (folio 145 b) sets out कल्पतरौ अप्रुथनाधिकारः.

728 Para 109 (Foulke's edition) 'एतच्च लक्ष्मीधराचार्यमलमालगम्भीरं दिक्षुप्रमुदाहृतम्'; vide para. 628 for 'मलाललक्ष्मीधरः'; vide pp. 346, 421 of the Mysore edition.

729 On the verse of स्मृ 'मिता मिता वा &c.' (9, 168) the दत्तकर्ममासा says 'यस्य शुद्धेति किल पृथो भवतीत्यभिप्राय इति कल्पतरुव्याख्यानं तत्सतानियोज्यं प्रोक्तस्तनयेषु मया विधित्युदाहरणयोग्यत्वात्पञ्चमीशेषात् &c.'

730 Vide श्रौत. pp. 303, 331, 606, 641 &c. for reference to the views of the कल्पतरु.

731 'अप्रीयानो गणितगतचन्द्रसूत्रप्रकाशिनसाम्यकाल इति कल्पतरुः । योगविशेष इति मिता-क्षरः ।' भादुरीकृत्य (D. C. ms. No. 257 of 1884-87).

were intended to form part of a vast treatise on dharmaśāstra called *Dharmaratna*, as stated in the *Kālaviveka*.⁷³² In this work I have used the edition of the *Dayabhāga* printed in 1829.

The *Kālaviveka* as its name implies contains discussions as to the appropriate seasons, months and times for the performance of religious rites and duties, the determination of intercalary months, the question whether the month for certain festivals and rites was to be solar or lunar, the proper time for the cessation and starting of Vedic studies (Utsarjana and Upākarma), the rise of Agastya, the four months during which Viṣṇu was supposed to sleep on the ocean, the times for various festivals including the *Kojagara* and the *Durgotsava*, the eclipses. The work is named *Kālaviveka* not only in the colophon, but also in the body itself.⁷³³ Some of the sections of the work also are styled *viveka* (e. g. *Amāvāsya-viveka* pp. 354-365, *dvirāśadhaviveka* pp. 169-174). The object with which the work was composed is stated in the 2nd verse⁷³⁴ as follows:—‘*Kāla*’ (the topic of proper times for religious duties) has not been understood by some writers; it has been based upon ancient texts and compressed into narrow compass by others; therefore it is dealt with by me in such a way as to be easily understood even by dull-witted persons.’ M. M. Chakravarti (JASB 1913 p. 314) draws from this the conclusion that ‘no previous treatise specially dealing with *Kāla* alone was known to the author’. This is not a sound conclusion. All that *Jimūtavāhana* claims is that he has made the subject of *Kāla* extremely easy. As a matter of fact in one verse he brings together seven predecessors⁷³⁵ who dwelt upon *Kāla* in their works. As long

732 बहुविधविवादनिमिरयस्तं यद्वर्णं रवेः शशाङ्कस्य । ननुमन्तोपादेकात्मकत्वं विलोकयन् ॥
इति पारिभाषीयनहमहोपाध्यायजीवनवादाकृतो धर्मसूत्रे कालविवेकः समाप्तः ॥ 2nd
verse and colophon of *कालविवेक*; similarly the colophon of the *दायभाग*
is ‘इति पारिभाषीय ... धर्मसूत्रे दायभागः समाप्तः’.

733 ‘करनलग्नमलकमिव कालं बालोपि बोधने येन । नीमूनवाङ्मूलतः कालविवेकः परं
नयति ॥’ p. 380.

734 कालः केभिरुद्धः (० पदः?) केभिरसंक्षिप्तश्च वचननिबद्धः । इति मन्दमनोनामसि
सुबोधकरणो मया कियते ॥ 2nd verse of *कालविवेक*. The 2nd *śloka* has 19
mātrās. Should we read वचनपदः?

735 जितेन्द्रिय-शङ्ख-धराभूक-संघम-हस्ति-श-धवल-योग्लोके । कृतमपि कालनिरूपणमधुना निः-
सारतां याति ॥ *कालविवेक* p. 380.

as the works of all these writers are not recovered it is impossible to assert that Jimūtavāhana had before him no previous work dealing specially with *kāla*. Besides the astronomical and astrological works of ancient writers such as those of Varāhamihira and Brahmagupta, the ancient smṛtis and purāṇas, the important works and authors mentioned are enumerated in the note below.⁷³⁶ Most of these *nibandhakāras* are quoted by him in his two other works also. Yogiśvara⁷³⁷ seems to be an author different from Yājñavalkya who also is styled Yogiśvara, since the view ascribed to him is not found in Yāj. In some copies of the Mit. also an author⁷³⁸ Yogiśvara is named who explained the conflicting texts about a widow's right to succeed to her husband. But Yogiśvara in the Mit. is probably a misprint or copyist's error for Dhareśvara as some Mss. read Dhareśvara. In the Kālaviveka Jimūtavāhana makes frequent and effective use of Pūrvamīmāṃsā maxims⁷³⁹ and shows that he had made a profound study of that system. In the Durgotsaviveka⁷⁴⁰ of Śulapaṇi the Kālaviveka is quoted. It is also quoted in the Śrāddhacintāmaṇi of Vācaspati, in the Śrāddhakaumudī (p. 328) and Varāṅkriyā-kaumudī of Govindānanda and in several Tattvas of Raghunandana, e. g. Malamāsa p. 773, vol. I and Ekādaśī pp. 49, 341, vol. II.

736 अन्धक, अमरकोश, उच्छल, (p. 234), गोविन्दराज, जितेन्द्रिय, दीक्षित, (p. 92), धवल, पञ्चिकाकारमिश्र (p. 63), भावदेव (p. 299), भवधन (p. 423), भागुरि (p. 14), योगेश्वर (p. 300), योगलोक, योगिकारणन्द (p. 79), विष्णुरूप (p. 304), शङ्करमीना (p. 477), शङ्कर, पद्मिष्ठान्न, संभ्रमभट्ट, स्मृतिमीमांसा, स्मृतिसमुच्चय (p. 108), हरिवंश.

737 'कृत्वायां श्रावणद्वये प्रथमे शकरोद्धान द्वितीये तु दुर्गाया इति योगेश्वरेण व्याख्यातो द्विषावाक्यस्य स पुनरनुपपन्न इति मन्मथजिह्वे ।' कालविषेक p. 200; vide p. 237 also 'तत्र योगेश्वरगणे श्रुतिके बोधधानप्रकरणे' from which जैमिनिवार्तन differs.

738 एवमादीनां विरुद्धाधोना पात्र्यानां योगेश्वरेण (च. 1. धारेश्वरेण) स्ववर्था दर्शिता । पत्नी गृह्णीयादित्येतद्वचनजालं विभक्तवानृक्षीविषयम् । सा च यदि नियोगार्थिनी भवति । मिता० समयाज्ञ II. 135.

739 e. g. on p. 13 देशभेदेन चान्द्रे सौरि च प्रयोगदर्शनात् विशेषानुवधानात् । न च यव-वराहवत् प्रयोगान्निर्णयः । उभयोरपि तद्विशेषात् । This refers to जैमिनि I. 2. 8-9.

740 कन्वाभारथे ऽथो वसस्युक्तामस्य गन्धिकाम् । सन्धिकाम् । अतिपदिनि अनुत्तपाहना । दुर्गोत्सवविषेक (p. 6 Sanskrit Society's printed ed.); vide कालविषेक p. 513 for this. The अपाङ्गिकाकौमुदी p. 51 quotes a text from कालविषेक which occurs on pp. 443 and 447 of the latter.

The Vyavaharamāṭṛkā as its very name implies deals with the elements of vyavahāra (i. e. judicial procedure). It speaks of the eighteen titles of law, the derivation of the word praḍvivāka (judge), the persons fit to be appointed judges, different grades of courts, duties of *saṁhyas*, four stages of vyavahāra, pūrvaapakṣa (plaint), pratibha (surety), blemishes in a plaint, *uttara* (reply of the defendant), four kinds of *uttara*, blemishes in *uttara*, *kriyā* (proof or burden of proof), *divya* (divine) and human (*manuṣ*) proof (viz: ordeals, inference, witnesses, documents, possession), persons incompetent to be witnesses. Ordeals have not been dealt with by the author. The first verse of the work⁷⁴¹ styles it Vyavaharamāṭṛkā. The last verse⁷⁴² but one suggests the name Nyāyamāṭṛkā which practically is a synonym of Vyavahāra-māṭṛkā and the colophon at the end of a ms. in the Deccan College collection calls it Nyāyaramamālīkā.

About twenty smṛtikāras⁷⁴³ are mentioned in the Vyavahāra-māṭṛkā. Kātyāyana, Bṛhaspati and Nārada are the three smṛtikāras most frequently quoted, nearly two-thirds of the quotations in the entire work being derived from them. Among the *uśbandhakaras* the following are named:—Jitendriya, Dikṣita, (p. 302), Bala (p. 346, the same as Bālaka), Bhojadeva (pp. 284, 305), Mañjarikāra (i. e. Govindarāja), Yogloka, Viśvarūpa, Śrikara (pp. 292, 334 or Śrikaramiśra p. 342). About Viśvarūpa he says⁷⁴⁴ 'I have put forward this conclusion of the ancient writers, I have

741 व्यवहारमातृकेषा सकलविषयेषु धर्मबोधार्थम् । लोकद्वयेषु रक्षति सुतमिव सुभूषया माता ॥

742 परिभृङ्गकुलोद्भूतः श्रीमात्रं जीमूतवाहनः । विदुषां परितोषाय निममे न्यायमातृकाम् ॥

743 They are उद्धानसु, कान्यायन, बृहत्कान्यायन, कौण्डिन्य, गौतम, नागद, पिताम्ह, प्रजापति, बृहस्पति, गनु, यम, याज्ञवल्क्य, लिङ्गि, बृहत्लिङ्ग, विष्णु, व्यास, शङ्ख, बृहत्शतान्तप, संवर्त, हारीत.

744 मया माता विषमद्रुष्टानमिषं वापि (वाणी!) पुरस्कृता । दूषणं विम्वरपादेर्निरास्त्य प्रखिलम् ॥ p. 352. M. M. Chakravarti is not right in taking (JASB 1915 p. 317) 'प्रखिलम्' to mean 'eastern' in this verse, as in the previous verse also जीमूतवाहन refers 'to all munis' and 'former works' 'इति सकलमुनीनां मुक्तिवाक्यं विप्रैश्च स्वरसत इह सोमो गम्यते न्यायतश्च । स पुनस्त्यक्तिकथो (हो!) गृह्यतां बुद्धिमद्विभवंति यदि न जाह्नवं शङ्कया वाक्कलेषु' ॥

refuted the objections of Viśvarūpa and others and dealt with them at length.⁷⁴⁵ Yogloka and Śrikara are generally quoted for being refuted and the former is frequently jeered at as 'tārkikam-manya' or 'nava-tārkikam-manya'. In this work Jimūtavāhana displays great familiarity with the ancient dialectics. In some cases what the printed text exhibits⁷⁴⁶ as prose really constitutes verses. Sir Asutosh Mukerji is not accurate when he says in the preface that 'Jimūtavāhana refers to a number of jurists not mentioned by any other author, e. g. Jitendriya, Yogloka, Balaka, Viśvarūpa, Śrikara and Mañjari-kāra.' It has been shown above that both Viśvarūpa and Śrikara have been mentioned by the Mit. which is certainly earlier than Jimūtavāhana and by a host of other writers who were either earlier than or contemporaries of Jimūtavāhana. The Vyavaharamārkā is quoted in the Vyavahārtattva⁷⁴⁷ (pp. 199, 214, vol. II) and the Dāyātattva of Raghunandana.

The Dāyabhāga is the most famous of Jimūtavāhana's works. In matters of Hindu law such as inheritance, partition, *strīdhana*, re-union, it is of paramount authority in modern British Indian courts in Bengal, except in those cases where the Mitākṣarā is applicable. The names of more than a dozen commentators of it are known and Pandit Bharatacandra Siromani published it with seven commentaries (1863-1866). It was translated into English by Colebrooke. In many editions (such as that of Jivananda) it is divided into sections though there were no divisions in the original work. The contents of the Dāyabhāga are :— Definition of dāya ; father's power over ancestral property ; partition of father's and grand-father's property ; division among brothers after their father's death ; definition, classification and devolution of *strīdhana* ; persons excluded from inheritance and partition on the ground of disabilities ; property which is impartible (in its very nature or because it is self-acquired) ; order of succession to one dying sonless ; re-union, partition of coparcenary property concealed but discovered afterwards, *indicia* of partition.

745 e. g. on p. 348 the words ' तस्मादावधायकुसुमसमल एव प्रमाणमवोदयः । मुक्तो-
द्वेनिरहन् लिखितादिभ्यो बलीयस्त्वम् ॥ ' constitute an Ārya. Similarly on
p. 349 the words ' तस्मादुर्मर्तेष्विषमुक्ता भूतः प्रमाणता धान्यैः । . . स्वयन्मन्त्रा-
धीनस्त्वकलयात्मनो सा ॥ ' make two Āryas.

746 ' मुक्तिव्याजः स च लोकव्यवहारः इति व्यवहारमार्तुका ' व्यवहारतत्त्व p. 199, vol. II.

Some of the peculiar doctrines of the *Dāyabhāga* which are of fundamental importance and which sharply distinguish it from the *Mit.* are : sons have no interest in ancestral property by birth, sons can claim partition only after extinction of their father's ownership (i. e. after his death or on his becoming *patita* or a *satinyāsin*) or partition can take place between father and sons if the father so desires, a widow succeeds to her husband's interest on his death even if he be joint with his brother, the right to take a deceased person's estate is regulated by the spiritual benefit conferred by the person claiming as heir (by means of the offering of *pindas*) and not by the principle of consanguinity (as in the *Mit.*).⁷⁴⁷

Besides the *smṛtikāras*,⁷⁴⁸ the *Mahābhārata* and the *Mārkaṇḍeya-purāṇa* the following authors are referred to by name in the *Dāyabhāga* :—*Udgrāhamalla*, *Govindarāja* (as author of *Manuṭīkā*), *Jiten-driya*, *Dīkṣita*, *Balaka*, *Bhojadeva* or *Dhāreśvara*, *Viśvarūpa* and *Śrīkara*. *Udgrāhamalla* is referred to on the distribution of *strīdhana* and it is said that *Udgrāhamalla* (i. e. his view) is throttled⁷⁴⁹ by the text of *Devala*. It appears therefore that *Udgrāhamalla* was not a *smṛti* writer, but a *viśandhakarā*. *Dīkṣita*⁷⁵⁰ is credited with the view that, among daughters, those who have sons or are likely to have sons are preferred to those who are either barren, widowed or who give birth to daughters alone and the *Dāyabhāga* approves of this view. There is one more writer who is referred to twice with great respect as *Niravadyavidyodyota*.

747 Note the following : तदेवं पितृस्वत्वापगम एकः कालोऽपरभ्यानपगत एव पितुः स्वाम्ये पितुर्विच्छेदोति कालहृषम् ।' दायभाग p. 38 ; अतोऽविशेषितेन विभक्तन्यायनपेक्ष-
येवापुत्रस्य मर्तुः रुन्मन्धने पन्थधिकारो जितेन्द्रियोक आदरणीयः । p. 256 ; उप-
कारकत्वेनैव पनसंबन्धो मन्वादीनामभिमत इति मन्यने इति निरवद्यविद्योद्योतेन द्योतितो-
यमर्थो विद्वद्विरादणीयः । p. 336.

748 The *smṛtikāras* named are : उशनस, कात्यायन, बृहकात्यायन, गौतम, दक्ष, देवल,
नारद, पेडिनीसि, बृहस्पति, मनु, बृहस्पति, यम, याज्ञवल्क्य, विष्णु, श्वारा, शङ्खलक्षित,
बृहशालातप, इति.

749 एतत्प्राप्त्युद्वाहनादस्य देवत्वचने गलहस्तः यथा सामान्यं पुत्रकन्यायां भृत्यां स्त्रीधनं
क्षिपाम् । दायभाग p. 127.

750 अतः पुत्रवती संभावितपुत्रा अधिकारिणी । यन्म्यावविधवात्तदुक्तिप्रसूत्वादिना विपर्यस्त-
पुत्रा पुनतनधिकारिण्येवेति दीक्षितमतमादरणीयम् । दायभाग p. 271.

Whether this is a mere description or title ('the refulgence of whose learning is spotless') or whether the author's name was Uddyota and *niravadyavidya* ('whose learning is spotless') is an epithet, it is difficult to say. For a correct knowledge of the origin and development of the theory of spiritual benefit propounded in the *Dāyabhāga*, it would be extremely desirable to know who this writer was, as *Jimūtavāhana* tells us that that view was brilliantly set forth by *Niravadyavidyodyota*. The same writer is also quoted on the well known verse of *Yājñavalkya* 'bhūrya pitamahopātā &c.,' which is the sheet-anchor of *Vijñaneśvara's* theory about the son's rights by birth in ancestral family property.⁷⁵¹

Jimūtavāhana gives very little information about himself. In the colophons of his works he is described as *Paribhadriya Mahamahopādhyāya* and at the end of the *Vyavahāramatrka* (vide note 742 above) he tells us that he was born of the *Paribhadra* family (*kula*).⁷⁵² It is said that this name of the family still survives in the *Parihal* or *Pari Gai*, a section of *Rāṣṭriya Brāhmaṇas* (*Ghose's Hindu Law*, 3rd edition, pp. xvi-xviii and *JASB* 1915 p. 320). It is also said that *Edumitra* in his *Kulakārikā* tells us that *Jimūtavāhana* was chief judge in the reign of *Viśvak-sena* of Bengal and that he was 9th in descent from *Nārtiyapabbhatta*, one of the five *Brāhmaṇas* brought by *Āditya*. The information supplied by the match-makers of Bengal is, as shown above, not worth reliance, unless corroborated by independent evidence. It is also said that for fourteen generations the *Brāhmaṇas* of *Parigrāma* have been degraded and so *Jimūtavāhana* would not have paraded the fact that he was *Paribhadriya* if at the time when he wrote his subcaste had been degraded (*Intro. to Kālaviveka* p. viii). The fact that *Jimūtavāhana* was a native of *Rāṣṭhā* is testified by his statement in the *Kālaviveka* that *Agastya* (*Canopus*) rose in *Ujjayīni*

751 यत्तु यज्ञवल्कीयवचनं-मुखां... भयोः-तस्य निरवद्यविद्योद्द्योतेन द्योतितस्तत्त्वज्ञो-
मर्धः । यत्र द्वयोर्धात्रोर्जीविपितृकयोरप्राप्तभागशेरेकः पुत्रानुत्पाद्य विनशोन्म्यो जीवति
अनन्तरं पिता मृतस्तत्र पुत्र एव वद्धनं प्राप्नोत्यतिसंनिकषात् । तदर्थं सङ्ग्राहं स्वात्ममिति
वचनम् । p. 50.

752 In some editions of the *दायभाग*, the last verse is परिभद्रकुलोद्भूतः श्रीमान्
जीमूतवह्निः । दायभागं चक्रेमं विदुषां संशयच्छिदे ॥

when four days of the month of Bhādrapada remained, but that in Rādhā Agastya rose when seven days of the month were yet to run.⁷⁵³

Extremely divergent views have been held as to the date of Jimūtavāhana. He has been assigned to various dates from the 11th to the 16th century. In L. R. 41 I. A. at p. 298 it is said by their Lordships of the Privy Council that the *Mit.* was earlier by five centuries than Jimūtavāhana. Dr. Jolly (R. n. S. p. 37) assigns him to the 15th century. For a statement of the various dates and their examination the article of M. M. Chakravarti in JASB. for 1915, pp. 321-327 and Mr. Panchanan Ghosh's learned article in 26 Calcutta Law Journal (journal portion p. 17 ff.) may be consulted. Since Jimūtavāhana mentions Dhāreśvara Bhojadeva and Govindarāja, he cannot be placed earlier than the last quarter of the 11th century. Since he is quoted by Śalapāṇi, Vācaspati-miśra and Rāghunāndana, he cannot be later than the middle of the 15th century. The *Kālaviveka* furnishes important data. On a ms. of the *Kālaviveka* there is a note made about the birth-date of the son of a certain Ghatakasimha with the horoscope of the child. The year specified therein is *śake* 1417, i. e. 1495 A. D. It follows from this that the *Mit.* itself must have been copied sometime before this and the original work must be much earlier still. So the *Kālaviveka* cannot be placed at any rate later than about 1400 A. D.

In the *Kālaviveka* Jimūtavāhana tells us that his predecessor Andhuka⁷⁵⁴ exhibited a certain astronomical matter in *śake* 952 (i. e. 1030 A. D.) and that he declared an intercalary month in *śake* 955.

Similarly Jimūtavāhana expatiates upon several⁷⁵⁵ minute astro-

753 तथाहि राधादिषु सप्तदिनावशिष्टे माद्रे तस्योदयः । उज्जयिन्यां च दिनचतुष्टयवशिष्टे ।
कालविवेक p. 290 ; vide p. 291 also.

754 एभिषि एव कार्तिके द्वयथाशुद्धधिकनवशतसंख्यात् शकाब्दे अन्धुकादिर्दक्षितवान् ।
कालविवेक p. 51 ; तथाहि पञ्चपञ्चाशदधिकनवशतसंख्यको शकाब्दे तुलासंक्रान्तिमा-
सस्यायां मृता . . . अन्धुकेन लिखितः । कालविवेक p. 119.

755 तन् शुचानन्दमसोर्मिन्नराशिस्थलेषु अनावार्या दृश्यते । तथा च चतुर्दशोत्तमसहस्र-
शकनसरे सिंहस्थे रवौ द्वित्रिदण्डान् चतुर्दशी परतोऽष्टलेखानक्षत्र सप्तदण्डान् पश्चो मघा

nomical and astrological details which were observed in the *lake* years 1013 and 1014 (i. e. 1091 and 1092 A. D.). It is impossible to suppose that an author would enter into such minute details about a time which was anterior to his own by centuries. Generally astronomical works take for their calculations starting points or years which were within their own experience or very nearly so. Therefore it appears to be a sound conclusion to hold that the *Kālaviveka* was composed soon after *lake* 1013 or 1014 (i. e. 1091 and 1092 A. D.). Hence it follows that the literary activity of Jimūtavāhana lay between 1090 and 1130 A. D. The *Kālaviveka* seems to be his first work. The *Vyavaharamātrka* would naturally come before the *Dayabhāga*. He seems to have contemplated writing¹⁵ on *ṛgāda* also, as he says in the *Dayabhāga* that a certain matter would be expounded by him in *ṛgāda*.

The most cogent argument that can be advanced against the above early date assigned to Jimūtavāhana is that neither Jimūtavāhana nor any of his compositions is mentioned by Bengal writers and works on Dharmasāstra belonging to the 12th, 13th and 14th centuries such as the *Hārata*, the commentary of Kullūka etc. No satisfactory explanation can be offered of this silence. But it is a very precarious thing to conclude from this silence that Jimūtavāhana's works did not exist during those centuries. It is safer to base conclusions about his date on the positive evidence contained in his works rather than rely upon the negative argument from silence in later works. When some of his commentators say that he criticises the views of Caṇḍeśvara, Miśra and others we should not take them seriously. The commentators had no idea of the exact chronological position of writers long anterior to them. All they mean is that Jimūtavāhana criticises views that were shared also by Caṇḍeśvara and others. Another important question is whether Jimūtavāhana who is certainly a little later than the Mit.

तेनभेदसमयेऽमावास्यायां कर्कटे चन्द्रः सिंहोपादित्यः । कालविवेक P. 21: तथा
 त्रयोदशोत्तरशकाब्दोत्तरे मीनस्थे सूर्ये पूर्वोत्तरकालानुनीष्वाहा पूर्णिमा तदनन्तरं मेघसूर्ये
 हस्तचित्राभ्यां युक्ता पूर्णिमा हस्तयोगाकालानुतोष्यसौ त्रयोदशोत्तरसहस्राब्दीयकुम्भादि-
 त्वायभूतिं तनुदशोत्तरसहस्राब्दान्तमानभोग्ययन्तेन मासद्वयलोपः । कालविवेक P. 45.

Vide also pp. 41, 46-49.

736 एतच्च निस्सरेण (कणा-) दाने वस्यते । दायभाग P. 45.

criticizes it. The *Vivāda-tāṇḍava* of⁷⁵⁷ Kamalakara says that *Jimūta-vāhana* held that the view about the equal ownership of father and son in ancestral property was put forward for precluding the possibility of the uncle taking the whole estate of a man dying (in union) leaving a son or a predeceased son's son or for precluding the possibility of an unequal distribution of ancestral property by a father among his sons and that *Jimūtavāhana* took up this position, being blinded by his hatred of the *Mit.* The *Vīramitrodaya*⁷⁵⁸ also says that *Jimūtavāhana* criticizes the *Mitākṣara* definition of *vibhaga* and the view of the *Mit.* about the times for partition. The *Vyavahāra-māṭrka*⁷⁵⁹ also appears to criticize several times views which were held by the *Mit.* and the correspondence is very striking. On this point this much may be said that the points selected for attack by *Jimūtavāhana* do occur almost in the same words in the *Mit.* but, since the *Mit.* is not expressly mentioned and since it is likely that other writers like *Asahāya* and *Bhārucci* whose works have not yet been discovered might have contained the very same words that are found in the *Mit.*, it is somewhat hazardous to assert that *Jimūta-vāhana* criticizes the *Mit.* alone and no other work. All that one can advance is that it is quite within the bounds of possibility that *Jimūtavāhana* criticizes the *Mit.*

For *Raghunandana* one of the famous commentators of the *Dayabhāga*, vide sec. 102 below.

757 यत्तु जीमूतवाहनः—नृनपितृके पौत्रे पुत्रे च सति संनिकर्षान् पितृव्यस्यैव सर्वधनप्राप्ति-
निराकारं समस्याप्योक्तिः पुत्राणां विषयविभागनिवृत्त्यर्थं वा न तु पितुः सन्मार्गार्था
पुत्रस्यातन्वार्था वा तेन येनामहेति वितुमंगद्वयमिति। तस्मिन्मिताक्षरापक्षेपतान्त्र्यरुतम् ।
folio 109 of the Mandlik collection ms. in the Fergusson College, Poona.

758 'यच्च जीमूतवाहनेनैव मिताक्षराक्तं विभागो नम द्रव्यसमुद्भायिष्यणान्निकायान्तरा
तदेकदेशेषु व्यवस्थापनमिति विभागशब्दार्थः इति दूषयित्वेत्थने' धीः p. 547 ;
'अत्र पित्र्यपरम एकः कलौ निवृत्ते चापि रजसति द्वेनयो जलनि चेच्छतीति नृतीय
इति मिताक्षरायां जीमूतवाहनेनोक्तं दूषणम् ।' धीः p. 548.

759 व्यवहारमार्तृका p. 296 'तदेव (व 1) स्वयमेव अप्रसिद्धादेव्यद्भुतमात्रं यदन्यैः कल्पितं
अप्रसिद्धमिति मदीयं शशविषालमनेन नृतीतं निरावाधमस्मदोयनृहविशमो दीपः प्रकाश-
मेतद्वृत्ते करोति ... तन्मन्त्रां दुष्फलान्तरं किं तु शास्त्रायन्यथाकल्पनमशास्त्रद्वितीयेमेव
तेषां कल्पयति । ;' compare मिताक्षरा on याज्ञ. II. 6 'अप्रसिद्धं मदीयं शश-
विषालं नृतीता न प्रपच्छतीत्यादि निरावाधमस्मदुहे द्विधकक्षेनायं स्वगृहे व्यवहारम-
त्यादि.' It is to be noted that these examples occur in अपराहं also.

79. Aparārka

On the smṛti of Yājñavalkya Aparāditya wrote a voluminous commentary styled Aparārka-Yājñavalkya-dharmasāstra-nibandha (published in two volumes by the Ānandaśrama Press, Poona, 1903 and 1904). In a verse⁷⁶⁰ at the end and in the colophons the author is called Aparāditya, a Śilāhara king, born in the family of Jimūta-vāhana of the Vidyādbara race. In the introductory⁷⁶¹ fifth verse also the author is styled 'an ornament of the family of Jimūta' and is highly eulogised for his devotion to Śiva and his brilliant intellect.

Aparārka's work, like the *Mitākṣara*, though professedly a commentary on Yāj., is really in the nature of a digest. It is far more voluminous than the *Mit.* It quotes profusely from the *Gṛhya* and *Dharma sūtras* and the metrical smṛtis. Several features distinguish it from the *Mit.* The *Mit.* is generally very chary of quoting from the purāṇas, while *Aparārka* contains long extracts sometimes extending over pages from several purāṇas, viz, the *Ādipurāṇa*, the *Ādityapurāṇa*, the *Kūrma*, the *Kalikāpurāṇa*, *Devī*, *Nandī*, *Nṛsiṃha*, *Padma*, *Brahma*, *Brahmaṇḍa*, *Bhaviṣyat*, *Bhaviṣyottara*, *Matsya*, *Mārkaṇḍeya*, *Līṅga*, *Varāha*, *Vāmana*, *Vāyu*, *Viṣṇu*, *Viṣṇudharmottara*, *Śivadharmottara*, *Skanda*. The index at the end of the printed *Aparārka* gives the names of the various smṛtikāras quoted in the work. Another feature not found in the *Mit.* is that *Aparārka* quotes long passages of the dharmasūtras and explains them at length, e. g. on Yāj. III 294 (p. 1205) he quotes Gautama (Dh. S. 20. 2-9) and then offers a lengthy explanation; on Yāj. III. 294-295, he quotes long passages of Vasistha (Dh. S. 15. 11-14 and 17-21) and gives detailed explanations of them. It is probable he had not before him commentaries on these dharmasūtras. On p. 11, he

760 राष्ट्रं यस्य निरुद्धा वसुमती कोशः समृद्धः सुदृच्छको दुर्गमनागमं क्षतपरा सेना हिता मन्त्रिणः । शास्त्रार्थमृतचरणातिमतिर्विश्वैकनाथोत्पत्तौ शौर्योदाययशोचनोमुत्तमपरादिष्वो विषम्ये व्यधात् ॥ इति श्रीविद्याधरवंशममथश्रीशालाहारनरेन्द्रजीमूतबाहनाम्यप्रसूत-
श्रीमदपरादिप्रदेशविरचिते बाह्मवल्कीयधर्मशास्त्रमिश्रन्येऽपराज्ये प्रायश्चित्तप्रकरणम् ।

761 भक्त्या यस्य सविस्मयः स्मरतिपुनर्दृष्ट्या च वाचस्पतिर्विक्रान्त्या द्विषतां गणः शुचिलया मास्वाम्भुमिमेन भूः । जीमूतान्वयमुत्पन्नं स विपुला योगीश्वरेणोदिते शास्त्रे वाक्य-
मथानुयां चितनुते स्वाक्षयां सतां संमताम् ॥

gives brief summaries in the style of the Śāṅkarabhāṣya of the tenets of the Śaiva, Pāṣupata, Pāñcarātra, Sāṅkhyā and Yoga systems. He does not appear to have been an ardent admirer of the Advaita Vedānta though he refers to the Śāturakamīmāṃsā.⁷⁶² In one place he sets out the arguments of those who hold that correct knowledge alone leads to *mokṣa* and of those who hold that a combination of correct knowledge and works is essential for *mokṣa* and leaves his readers to choose for themselves whatever view they take.⁷⁶³ It is remarkable that, while even the Mit. names at least six *nibandhakāras* on dharmasāstra viz. Asahāya, Viśvarūpa, Bhāruci, Śrīkara, Medhatīthi and Dhāreśvara, Aparārka observes a studied silence in the matter of citing the names of his predecessors. He employs such vague expressions as *kecit*, *anye*, *apare*, though he cites views that were ascribed by the Mit. and others to Dhāreśvara and others, e. g. on pp. 741-42 he says⁷⁶⁴ that the text of Yāj. 'patnī duhitarah' according to some refers to the widow who submits to *nijoga* (this is the view of Dhāreśvara); on p. 744 he refers to the view of some that the word *dubhī* in Yāj. means only the appointed daughter (*putrika*). This last was the view of Viśvarūpa and Śrīkara. On p. 761 he refers to the reading of some in Yāj. II. 150 as 'sāmāntāsthavirāgaṇāḥ' which is found in Viśvarūpa (II. 154) and not in the Mit. Aparārka names (p. 926) a Vāgbhāṭa-smṛtisāṅgraha and a Smṛtimīmāṃsā of Jaimini (p. 206) from which two verses are quoted, variant readings therein are noticed and detailed explanations thereof are offered. He refers to several works and authors on astronomy and astrology such as Garga, Kṛtyāstraya (p. 872), Śāravali. On pp. 570 and 572 of the printed text occur two references to a *pustaka* of rājanaka Śitikantha.⁷⁶⁵ That was probably a marginal

762 शास्त्रं च तस्माद्वा एतस्यादात्मन आकाशः संयुतः-इत्यादिकमेकाकिन एव परमात्मनः सकलकार्यकारितामाचष्टे । तस्य च तर्कविरोधः शास्त्रैरकस्मात्साध्यस्तथाज्ञानमपरिहर एव । p. 575 on याज्ञ. III. 68.

763 Vide pp. 1029-1034 on याज्ञ. III. 205. On p. 1034 he says : तदनयोर्मतयोर्धन्यार्यं तदुपाह्वम्'.

764 अथ केचिदाहुः-न्या देवरादन्यस्माद्वापि सपिण्डाद्गुरुभ्यश्चुरादिवचनात्प्रमिच्छति तद्विषयं परनी दुहितर इत्यादि वचनमिति । . . . एतेन यदुक्तं केनचित् पत्नी दुहितर इत्यत्र दुहिताभ्येन पुत्रिकोच्यत इति तन्निस्तं वदितव्यम् ।

765 इति राजानकशिलिकण्डपुस्तके विशेषः । p. 573.

note in a ms., the copyist or owner of which found on comparison with another ms. belonging to rājānaka Śītilaṅṭha additional matter. Aparārka quotes from Bhaṭṭa (i. e. Kumārilabhaṭṭa).⁷⁶⁶ Aparārka does not appeal as frequently to the doctrines of the *Pūrvamīmāṃsā* as the Mit. does and he does not generally enter into acute discussions of *Pūrvamīmāṃsā* in its application to *Dharmaśāstra* as the Mit. does. It must be said that Aparārka is much inferior to the Mit. in lucid exposition, in dialectic skill, in subtlety of argument and in the ordered presentation of heterogenous material.

Some of the views that are usually associated with *Jimūtavāhana* were propounded by Aparārka also. Aparārka bases the right to take a deceased person's property on the superior spiritual benefit conferred by the claimant on the person deceased.⁷⁶⁷ In several other respects also Aparārka differs from the Mit., though in general the two closely agree. For example, Aparārka prefers the father over the mother as an heir (p. 743); Aparārka explains the word 'apraṭiṣṭhita' in Gautama's text (18.22) as 'one who is issueless or is indigent or a widow,' while the Mit. explains it to mean only 'indigent.'

Whether Aparārka knew the Mit. is a vexed question. Some scholars while holding that Aparārka does criticize the Mit. explain away the non-mention of the Mit. by saying that Indian etiquette required a royal author not to mention the name of the servant of another king, while the existence of the master himself was ignored (Dr. Jolly in *Journal of Indian History* vol. III p. 17). It is doubtful whether any such etiquette ever existed and further Aparārka studiously avoids the express mention of every ancient commentator. Works of royal authors, such as the *Madanpārijāta* or the *Sarasvativilāsa*, do not appear to have followed the etiquette. In

⁷⁶⁶ तत्तत्त्वं यदुक्तं भट्टेन-तस्माद्भूगृहे तिष्ठन् मधुमंसादि वर्जयेत् । जिज्ञासेताविद्वत्त्वाद्दर्म-
मित्यवगम्यते ॥ इति तदनेन विरुध्यते p. 76.

⁷⁶⁷ तत्र पत्यासन्नः पूर्वं धनभाक् । यदाह मनुः । अनन्तरः सपिण्डाद्यस्तस्य तस्य धनं
भवोदिति । . . . संप्रदानकारकीभूतानां पित्रादीनां ज्ञापणां बोद्धकादिदाता यश्च
तत्संततिज्येष्ठोपि तेषामेवोद्धकादिदाता स तस्य पत्यासन्नः सपिण्डः । तदत्र तु सोद्गरो
प्राप्तातिशयेन प्रत्यासन्नः समानमेप्रदानोद्धकादिदातृत्वात् । तस्यैवस्तु ततोपि व्यवहितः
विनुषितान्नपिपृच्छोर्विन्नसंप्रदानकत्वात् । तस्यैवस्तन्वत्सन्वयवहितः पिण्डज्येष्ठे संप्र-
दानोद्धकात् । pp. 744-45.

my opinion the Mit. was known to Aparārka. Aparārka reads Yaj. III. 17 as 'vāitānopāsanaḥ kāryaḥ kriyāśca śruticoditāḥ,' explains the first word as a karmadhāraya compound, gives the explanation of this verse offered by others, disapproves of it and then says that others read 'śruticodanāt' for 'śruticoditāḥ'.⁷⁶⁸ Viśvarūpa reads 'vāitānikāśrayaḥ... śrutidārśanāt' and offers no comment on this verse beyond the word 'spṛṣṭārthametāt' (it is III. 15. in the Trivandrum ed.). The Mit. does contain the reading referred to by Aparārka and the śruti passage 'yāvaj-jīvam' etc. Aparārka refers on Yaj. III. 254 to the reading 'samam'⁷⁶⁹ adopted by some, says that the latter explain the verse as prescribing the penance for three years and observes that the verse of Manu (IX. 92) does not apply, as the latter say, to him alone whose palate has merely come in contact with liquor (without his having actually swallowed it). Viśvarūpa (III. 248) does not explain the verse as prescribing a three

768 अथ केचिद् व्याचक्षते-विताने भेदे भवाः वितानाः तथा उपासने गृहे भवा औपासनाः । वितानाः औपासनाश्च वितानोपासनाः क्रिया इति । तदेन्द्रस्यास्मानमनुष्णन्नम् । वितानोपासन्म इति हि तदा शब्दः स्वात्त पुनर्वितानोपासना इति । ... यच्च तैः श्रुतिचोदनादिति वादं कृत्वा हेतुपरत्वेन व्याख्यातं तदपि न युक्तम् । एवं हि ते मन्यन्ते । यस्माच्छ्रुत्या यावज्जीवमग्निहोत्रं जुहुयात्, यावज्जीवं दर्शपूर्णमासान्वा यजेत, इत्यादिकषावश्यकृतया विहितत्वात् स्मृत्या वक्ष्यमाणोपेयं तन्निर्वर्तनं विधातुमिति । अपराकं p. 591: compare the मितक्षरा 'वितानोपासनां विस्तारस्तत्र भवा वितानाः वितानोपासनाः अग्निहोत्रदर्शपूर्णमासायाः क्रिया उच्यन्ते । ... उपासनो गृह्यामिन्नत्र भवा औपासनाः सांप्रदायिकविद्या उच्यन्ते न च वितानोपासना वैदिष्यः क्रियाः कार्याः । कथं वैदिकत्वमिति चेत् । श्रुतिचोदनात् । तथाहि यावज्जीवमग्निहोत्रं जुहुयादित्यादिभिरग्निहोत्रादीनां चोदना स्पष्टेव ॥'.

769 'केचित्तत्र समाशब्दं बहुवचनान्तं वर्षत्रयपरत्येन व्याचक्षते । ... अस्मादेव च सुरापानानुत्थर्धमिति वचनात् रु. 1 सुरापानस्येतद् वतमिति मन्यते न पुनस्तालुमात्रसंयुक्तसुरस्येति ।' अपराकं p. 1072; compare the मितक्षरा 'अथवा पिण्याकं विविधं त्रिसमा वर्षत्रयपर्यन्तं राशौ भक्षयेत् । ... यत्तु मनुवचनं कणान्वा ... सन्नन्निशि । सुरापानानुत्थर्धं बालवासा जटी म्वजी ॥ इति तत्तालुमात्रसंयोगे सुराया अबुद्धिपूर्वं द्रष्टव्यम्'. The printed text of याज्ञ. in the मितक्षरा reads पिण्याकं ... भक्षयेत्त्रिसमा निशि'; the printed अपराकं reads भक्षयेत्तु समा निशि, while विश्वहृष reads भक्षयेत् समा निशि. The remarks of अपराकं show that he had a ms. of a com. where the reading was भक्षयेत्तु समा निशि.

years' penance nor does he refer to the contact of wine with the palate. The *Mit.* however contains both these particulars. On p. 1084 also⁷⁷⁰ Aparārka seems to be referring to the view of the *Mit.*

The date of Aparārka can be settled within very narrow limits. The *Smṛticandrikā*⁷⁷¹ in several places quotes the views of Aparārka and sometimes contrasts them with those of the *Mit.* The *Smṛticandrikā* refutes the view of Aparārka that the words of Yāj. 'jyēsthān vā śreṣṭhabhāgena' are meant to comprehend all various modes of giving an additional share (*uddhāravibhāga*) to the eldest son on partition mentioned by Manu and others and it follows Aparārka's explanation of 'apratisthita' in Gautama's text. It will be shown later on that the *Smṛticandrikā* must have been composed about 1200 A. D. If the above conclusion that Aparārka knew the *Mit.* and criticizes it be correct, Aparārka must have flourished after 1100 A. D. and before 1200 A. D. Here epigraphical research comes to our help. We know from the commentary that the author Aparāditya was a Śilāhāra prince of Jimūtavāhana's family. Inscriptions of the Śilāhāras show that there were three branches of that family, one ruling in the northern Konkan at Thana, the second in the southern Konkan and the third at Kolhapur (vide *JBBRAS*, vol. XIII p. 10-17 for the three branches). All the branches traced their descent from Jimūtavāhana. There is only a single inscription of the second branch which had ten kings reigning from about 808 to 1008 A. D. (*JBBRAS* vol. I, p. 209, E. I. vol. III, p. 392). There is no Aparāditya in this line. Vide E. I. III p. 207, 211 and 213 for several grants of the Kolhapur branch. Inscriptions

770 'तत्रापि ब्राह्मणपुत्रस्य क्षत्रियायां पितृभार्या गच्छतो नववार्धिकं पेश्यां षड्वार्धिकं शूद्रां त्रैवार्धिकं गुरुतल्पघनं भवन्तीत्येकं मन्वन्ते । अपरार्कः p. 1084: the *मिताक्षरा* on याज्ञ. III. 260 has 'ब्राह्मणपुत्रस्य क्षत्रियायां मातुः सप्तवर्षा मनन्ते &c.

771 यन्मुन्यपरार्केण ज्येष्ठं भृष्टभागेनेत्येतद्द्वारप्रदर्शनार्थं तेन ज्येष्ठस्य विश उद्धार इत्यादि-भिर्मत्यादिशास्त्रेषां न्त उद्धारप्रकारा विहितास्ते सर्वे चोपलक्षिता भवन्तीति तद्व्य-पस्तम् । स्मृतिच. II. p. 251: compare अपरार्कः p. 717 'ज्येष्ठस्य विश... यथार्षः इत्यादिभिश्चद्वारशास्त्रेषां न्त उद्धारप्रकारा विहितास्ते सर्वेचोपलक्षिता भवन्ति'. 'अथविहिता अनपत्या निर्धना दुर्भगा विधवा वा । एवमपराकांनुसारद्भूतमवचनं व्याख्यातम् । अस्य विज्ञानेन्यरुना व्याख्या हेय । स्वबुद्धिमायेणाप्याहारादिकरणात् ।' स्मृतिच. II. 5. 285: vide स्मृतिच. II. 218, 367, 377, 428 for other refer-ences to अपरार्कः. Vide चतुर्वर्गः III. 2, p. 495 for mention of अपरार्कः.

of the northern Śilāhāras speak of two kings who are named Aparādityadeva. In JBBRAS vol. XXI, pp. 505-516 there is a grant dated *śake* 1049 (expired) of Aparādityadeva who donated a village named Vaḍavali in the Thana District to a brāhmaṇa studying the Madhyandina recension of the Vājasaneyasaṁhitā. The king is there styled once as Aparājita and several times as Aparādityadeva. He was son of Anantadeva and grand-son of Nāgārjuna and traced his descent to Jimūtavāhana, son of Jimūtakeṭu, far famed in legend and literature as an exemplar of self-sacrifice⁷⁷², e. g. in the drama Nāginanda. In this inscription Aparādityadeva is styled *Śilāhārānendra* and *Jimūtavāhanāvayaprasūta* as in the colophon of the commentary on Yāj. (vide note 760 above) and also *Mahamaṇḍaleśvara* and *Tagarapuraparamēśvara*. In the Annals of the Bhandarkar Institute, vol. V, part 2, p. 169 there is a grant made at Somnath-Pāṭan in Kathiawar of Vikramsatiṁvat 1176 (1119-20 A. D.) while Aparādityadeva of the Śilāhāra family was reigning, almost in the same words as in the grant in JBBRAS vol. XXI p. 505. In I. A. vol. IX, p. 33 there is a grant of Anantadeva father of Aparādityadeva dated in *śake* 1016 (i. e. 1094-5 A. D.). Vide Bombay Gazetteer vol. I, part 2, p. 15 for a list of 20 kings of the northern Konkan branch from 810 to 1260 A. D. Vide also an inscription of Aparādityadeva dated *śake* 1051 (i. e. 1129 A. D.) in Festgabe Dr. Jacobi pp. 189-193 (1926). Therefore it appears that the dates of Aparādityadeva I referred to in these grants fall between 1115 and 1130 A. D. It was most probably this king who composed the commentary on Yāj. We know from the Śrikanthacarita of Maṅkha that king Aparāditya⁷⁷³ of Konkan sent Tejakantha on an embassy to an assembly of learned men in Kashmir during the reign of Jayasinha of Kashmir (1129 to 1150 A. D.). Aparārka's commentary continues to be the standard law-book used by the *pandits* of Kashmir (Jolly's Tagore Law lectures p. 24). Aparārka's work

⁷⁷² जीमूतकेतुजनयो नियतं दयालुर्जसितवाहन इति विजयलक्ष्मिसिद्धः । देहे निजे तृणमिश्रकलपन् परार्थं यो रक्षति सन् गुरुवात् सलु शङ्खचूडय ॥ तस्यान्वये . . कपर्दी शिलाखण्डातिलको मृषतिबन्धूय ॥ p. 507.

⁷⁷³ यच्चोभिर्नुन्दे दन्तयुतिर्धूम्रवर्णपण्डुभिः । वादिनां वाददर्पोष्मा येन धृष्टार्काश्वसु ॥ यः श्रीमद्वरादित्य इति द्वायमसिद्धये । प्रजिपाय घनश्लाघः काश्मीरान् कुङ्कुमेनाः ॥ तेन श्रीनेत्रकण्ठेन सोत्कण्ठमनुवध्मता । इति सोधिकवैजयनिरवधमरायत ॥ श्रीकण्ठचरित 25. 109-111.

betrays familiarity with Kashmir. I have already noticed the reference to *rājanaka Śitikanṭha* above. On a passage from *Brahmapurāṇa* speaking of a *śrāddha* at *Mārtandapādamūla*, *Aparārka* notes (p. 903) that⁷⁷⁴ the latter is well known in Kashmir. It is therefore most probable that the work was composed about 1125 and was introduced into Kashmir when an embassy was sent from the Konkani king to Kashmir in the reign of *Jayasimha*. The dates of the second *Aparāditya* range from 1184 to 1187 A. D. (*Vide* *Bombay Gazetteer* vol. XIII, part 2, p. 427; *JBERAS* vol. XII, pp. 333-335 for an inscription of *Aparāditya* dated 1109 *śaka* i. e. 1187 A. D. (wherein he is styled *Koṅkaṇa-cakravartī*). It is difficult to hold that this was the author of the commentary on *Yaj.* The *Smṛticandrikā* is mentioned by *Hemādri* and hence could not be later than the first quarter of the thirteenth century. Therefore if *Aparārka* who is frequently cited by the *Smṛticandrikā* were to be regarded as having flourished about 1187 A. D., very little distance is left between him and the *Smṛticandrikā* in order that the former should come to be looked upon as an authority by the latter. Therefore it appears probable that *Aparārka* wrote the commentary on *Yaj.* in the first half of the 12th century (about 1125 A. D.). *Vide* *Tri. cat. Mad. Govt. Mss.* for 1919-22, pp. 4853-54, for the *Nyāyamuktāvalī* of *Aparādityadeva*, which is a com. on the *Nyāyasāra* of *Bhaṣarvajña*.

80. Pradīpa

The *Smṛtyarthasāra* of *Śrīdhara* enumerates the *Pradīpa* among its authorities after the *Kamadhenu*.⁷⁷⁵ The *Smṛticandrikā* in a highly paronomastic verse appears to refer to a work called *Pradīpa*.⁷⁷⁶ The *Sarasvatīvilāsa*⁷⁷⁷ quotes the view of the *Pradīpa*

774 मातण्डपादमूलं कामरेषु प्रसिद्धम् । अपरार्कं p. 903.

775 *Vide* note 651 above.

776 पदे पदे प्रसङ्गता प्रदीपदिस्थितापि । दृष्ट्वा दृष्टिष्वे चन्द्रिका प्रवितन्यते ॥ प्रदीप (lamp and a work) and चन्द्रिका (moonlight and the स्मृतिचन्द्रिका) are paronomastic.

777 प्रालिख्यमानतमसि योषेणमि दालव्यमिति प्रदीपः । स. वि. p. 253; *vide* p. 361 for another reference to *प्रदीप*.

that even the suretyship debt of a person must be paid by his grandson. The *Jivatpitṛkanirṇaya*⁷⁷⁸ of Rāmakṛṣṇa (about 1600 A. D.) quotes the *Pradīpa* on the question that when brothers are separated they should perform separately the annual śrāddha of their father and other ancestors. Nandapaṇḍita in his commentary on the⁷⁷⁹ *Ṣaḍaṣṭi* cites the view of the *Pradīpa* that the sūtra of *Paithinasi* (a woman delivered of a son bathing after twenty nights from delivery is entitled to perform all religious rites, while one who is delivered of a female child is so entitled after a month) applies to the wife of one who is not a *dīkṣita* (one who has consecrated the Vedic fires). It has been shown above (note 689) how the *Pradīpa* criticizes Bhavadeva, according to the *Vīramitrodaya*, which in several places cites the views of the *Pradīpa* (vide pp. 78, 89, 215 & etc.).

The foregoing discussion shows that the *Pradīpa* was probably an independent work on *vyāvahāra*, *śrāddha*, *suddhi* and other topics. Being mentioned by the *Smṛtyarthasāra* and *Smṛticandrikā*, it cannot be later than about 1150 A. D. As it criticizes Bhavadeva it cannot be earlier than 1100 A. D.

Hemādri⁷⁸⁰ refers to the explanation of the word *kula* occurring in a text of Gargya offered by a *Smṛtipradīpa*. It is not unlikely that he means the same work as is referred to by others as *Pradīpa*.

81. The *Smṛtyarthasāra* of Śrīdhara

This well-known work was published by the Anandāśrama Press, Poona, in 1912 A. D. The principal topics discussed by it are: the acts allowed in former ages but forbidden in the *kali* age; the number of *saṁskāras*, the detailed treatment of *Upanayana*, the

778 *प्रदीपेपि । विभक्तास्तु पृथक् कुपुं: प्रतिसंयत्तरादिकम् । एकैर्नैवाविभक्तेषु कृते स्वर्वैतु तत्तन्मम् ॥* folio 20 b of जीवपितृकनिर्णय । (in Bhadkamkar collection).

779 *पैथीनासि: । स्मृतिका पुत्रवतीं विशतिरात्रेण स्नता सर्वकर्मणि कारयेन्मासेन स्त्रीजननीमिति । इदमपि सर्ववर्णसाधारणमिति यावत्: । अदीक्षितस्त्रीविषयमिति ६६: ॥* *षडशीतिटीका* folio 8a (in the Bhadkamkar collection); vide folio 38 b for another reference to *प्रदीप*.

780 *यदाह गार्ग्य: । यज्ञकालस्तिथिद्वये षट्कलो यदि लक्ष्यते । तत्र तत्रोक्तं कार्यं इति पूर्वमुपक्रमेत् । कलात्र मुहूर्तं न तु घटिका । . . . स्मृतिषट्पञ्चकताएवत्र कलाशब्दस्य मुहूर्तार्थतोका । अनुवर्गः (काल) p. 335.*

duties of Brahmacārin, holidays, marriage, its various forms, prohibitions on the ground of *sapīṇḍa* relation, discussion about *gotra* and *pravara*, daily duties such as *lauca*, *ācamana*, brushing the teeth, bathing, the five *yajñas*, daily *sandhya*, daily worship; detailed treatment of *śraddha*, proper time, articles, and *brāhmaṇas* to be invited at it, various kinds of *śraddha*, discussion about various *tithis*; intercalary month; forbidden and allowed food; purification of various substances and of one's own body; impurity on birth and death; rites after death; rules about *sannyāsa*; *prāyaścittas* for various grades of sins and lapses.

From the colophon it appears that Śrīdhara was himself a performer of Vedic sacrifices and was the son of Nāgabhaṭṭr Viṣṇubhaṭṭa of the Viśvāmītra *gotra*. This colophon does not however occur in the ancient ms. of the work in the Deccan College collection (No. 44 of 1870-71) dated *samvat* 1495 (1438-39 A. D.). In the 2nd introductory verse (vide note 564 above) the author tells us that Śrīkanṭha and Śrīkarācārya filled the gaps in the *smṛtis* that were scattered about (i. e. they composed digests thereof with their own remarks). He also says (vide note 651 above) that he relies on the *Kāmadhenu*, the *Pradīpa*, the *Abdhi*, the *Kalpa-vṛkṣa* (i. e. *Kalpataru*), *Kalpalatā*, *Śambhu*, *Dravida*, *Kedāra* and *Lollāta* and the various commentators of *Manu* and other *smṛti-kāras*. In dealing with *sannyāsa* he says that he would treat of the procedure of *sannyāsa* following the opinion of Govindarāja and of Baudhayana.⁷⁸¹ At the beginning of some sections (p. 48 and p. 49 on *śraddha* and *prāyaścitta* respectively) he again repeats the verse about *Kāmadhenu* and the other authorities. The *Abdhi* named therein seems to be the *smṛtimahārṇava* quoted in Hemādri, in the *Vivādaratnākara* and other works. He refers to *Mitākṣarā* also (p. 56). For *Lollāta* see above (under *Medhātithi*). It appears that Śrīdhara also composed another and a larger work on *dharmaśāstra*. For example, Hemādri who⁷⁸² knew

781 Vide note 723 above.

782 On the words of ज्योतिर्गर्भे 'सौरमासो विवाहादौ वज्रादी साधनः स्मृतः' चतुर्वर्गः (काल) p. 26 says आदिशब्दार्थः श्रीधरेण दर्शितः । विवाहोपनयनपुत्रा-
ग्रजनि यमनतिष्ठानुकरणसौरव । आमहा वष्टिम्ह । सप्तमीविजयदशमीदशहराधुनादिमहाज्ये-
ष्ठामृत्यादिशब्देनोपादीयते । वज्रादादिषादिशब्देन वागदाहोममन्थानसमन्तो-
न्मथनजातकर्म-कृष्ण-कयविक्रयव्यवहारपट्टणम् ।

the *Smṛtyarthasāra* quotes certain views as Śrīdhara's which do not occur in the *Smṛtyarthasāra*.—The *Prayogapārijāta*, the *Nirṇaya-sindhu*, and the *Śaṅkārakaustubha* quote the views of a work called *Śrīdhariya* which are not found in the *Smṛtyarthasāra*. Śrīdhara seems to have been a writer from southern India.

The date of the *Smṛtyarthasāra* can be fixed within approximate limits. As it names the *Mit.*, the *Kāmadhenu*, the *Kalpataru* and *Govindarāja*, it is later than 1150 A. D. The *Smṛticandrikā* and *Hemādri*⁷⁸³ both quote it as an authority. For example, the *Smṛticandrikā* says that the *Smṛtyarthasāra* holds that the *Tulasī* is among the things the use of which is to be avoided in *śraddha*. Therefore the *Smṛtyarthasāra* must have been composed between 1150 and 1200 A. D.

82. *Aniruddha*

Aniruddhabhatta is one of the early and eminent Bengal writers on *Dharmaśāstra*. His *Hāratalā* was published in the *Bibliotheca Indica* series (1909) and his *Pitṛdayitā* alias *Karmopadeśinipuddhatī* was recently published by the *Sanskrit Sahitya Parishad* at Calcutta (No 6).

The *Hāratalā* deals with impurity on birth and death, with the acts allowed to be done or forbidden during impurity, with periods of impurity on death in a distant land or on the deaths of infants and women, with rules when two periods of impurity overlap each other, with impurity on the death of *śapīṇḍas*, the meaning of

783 स्मृत्यर्थसारे तुलसीविषयं वर्णयितुं तत्र मूलं चिन्त्यं प्रसिद्धमस्तिस्मृत्यर्थसारे तुलसीनिषेध-
स्वादशेनात् । स्मृतिच० II. p. 435 ; compare स्मृत्यर्थसार p. 32 ; 'यच्च स्मृत्यर्थसारे-
निहितं पाणिद्रोमे त्विधमेक्षणविधानज्ञा न संततिः (सन्ति ?) तत्र विधानुशासना-
क्षिरेतद्वचनादर्शननिबन्धनेत्युत्प्रेक्षणीया । ... यच्च तत्रैवामिहितं परिसमूहनपर्यु-
क्षणे स्त इति तदपि चिन्त्यम् ।' स्मृतिच० II. p. 463 ; vide for the very words
quoted स्मृत्यर्थसार p. 52. स्मृतिच० II. 366 quotes some passages from
स्मृत्यर्थसार pp. 57 and 60.

यत्पूर्वम्. vol. IV. p. 962 (पावञ्जित). स्मृत्यर्थसारे कलियुगे संसर्गदोषो नास्ती-
त्युक्तम् ; compare स्मृत्यर्थसार p. 2. ' संसर्गदोषः पापेषु मधुपर्के परोपधः । ...
कलौ युगे विमान् धर्मान् वज्रानाहुर्मनीषिणः ॥' नन्दनारिजान (p. 329) quotes the
words संसर्गदोषः &c. expressly from स्मृत्यर्थसार.

sapinda, persons who have not to observe periods of impurity, cremation and burial, offering of water to the deceased, observances during mourning, persons entitled to perform rites after death, observances after the period of mourning, persons to whom no water should be offered.

The *Pitṛdayitā* is a work intended for the followers of the *Sāmaveda*. Its contents are :—the duties on rising from bed, brushing the teeth, bath, *sandhya*, *tarpana*, *vaiśvadeva*, *parvāṇa*, *śrāddha*, eulogy of gifts, *sapindikarāṇa* and other *śrāddhas*, *antyeṣṭi* and rites during the days of mourning after death, the letting loose of a bull. The printed work appears to be the same that is described in the I. O. cat. at p. 474 as *Karmopadeśinī*. But the India Office Ms. appears to have certain various readings e. g. a reference to *Kamadhenu* and *Kalpataru* at the end of the section on *antyeṣṭi* does not occur in the printed text.⁷⁸⁴

The first verse of the *Hāratalā* states that the author consulted the commentaries on *Manu* and other *smṛtis*.⁷⁸⁵ Besides the well-known *smṛtikāras* such as *Manu*, *Yājñavalkya*, *Nārada* etc., the authors and works named in the *Hāratalā* are :—*Asahāya* as the *Bhāṣyakāra* of *Gautama*, *Kamadhenu*, *Govindarāja*, *Bhojadeva*, *Viśvarūpa* and *Śaṅkhaadhara*. The *Pitṛdayitā*⁷⁸⁶ says that it was composed after consulting the *Gobhilaśrīyasūtra*, the *Chandogya-pariśiṣṭa*, the *smṛtis*, *purāṇas*, the *śāstras* of *Gautama* and *Vasiṣṭha* and various *samgraha* works. In the work itself, besides the above, *Kātyāyana*, *Varāhapurāṇa* and the smaller (*svalpa*) *Matsyapurāṇa* are quoted.

From the last verse⁷⁸⁷ of the *Hāratalā* we know that *Aniruddha* was a resident of *Vihārapāṭaka* on the bank of the *Ganges* and was

784 कल्पवृक्षमन्त्रादिस्तथाहोतृ महीपाश्यायेन विरचितं शुद्धिष्करजेभ्योऽपि विधिः ।
folio 114b

785 अथान्य पुण्डरीकाक्षं पूर्वाचार्यप्रवर्तितः । न्यायस्य मन्त्रादिशास्त्राणां समालोच्य विविचक्षते ॥

786 गोभिलगृह्यसूत्रं दृष्ट्वा छन्दोगपरिशिष्टम् । दृष्ट्वा स्मृतिं च बहुशः परिसंख्यानं पुराण-
वाक्यानि ॥ गौतमवसिष्ठशास्त्रे नानासंश्लेषाणि चालोक्य । पुस्तका स्वयं निदृश्य
ज्ञात्वा सर्वं मतं च बृहदानाम् । राक्षिता पद्धतिं च सम्यक् कर्मोपदेशिनीं शचिरा ।

787 क्षुरापगातीरविहारपाटके निवासिता महन्यार्धवेदिना । रुतानिदमेन सतानुरक्तले
पितृभर्ता हरलोचयमर्विता ॥

a student of the doctrines of Bhaṭṭa (Kumārila). From the colophons⁷⁸⁸ at the end of the *Hāratala* and the *Pitrdayitā* it appears that he was a Dharmādhyakṣa and a Campābhattīya (a section among Varendras) Brāhmaṇa of Bengal. The ms. in the India Office has a colophon in which Aniruddha is styled Dharmādhikarāṇika (Judge). From the *Dānasāgara* of Ballālasena we learn (verses 6 and 7) that Aniruddha was a *guru* of that king of Bengal and rendered assistance in the composition of that work. The *Dānasāgara*⁷⁸⁹ was composed in *śaka* 1091 (i. e. 1169 A. D.). From this it appears that Aniruddha was at the height of his fame in 1168, i. e. his literary activity may be placed in the third quarter of the 12th century A. D. This conclusion is corroborated by the fact that the *Hāratala* names Bhojadeva, Govindarāja, and the Kāmadhenu as authorities and is therefore later than 1100 A. D. The *Hāratala* is named as an authority in the *Śuddhiviveka* of Rudradhara⁷⁹⁰. The *Śrāddhakriyakaumudī* of Govindananda (about 1510-1545 A. D.) frequently quotes Aniruddha and includes him among ancient authors.⁷⁹¹ The *Pitrdayitā* is named in the *Śrāddhakriyakaumudī* (p. 303). In the *Ahnikatattva* (vol. I, p. 421) and *Śuddhātattva* (vol. II, p. 314) of Raghunandana the views of *Pitrdayitā* are quoted. There is a commentary on the *Hāratala* called *Sandarbhāsucikā* composed by Acyuta Cakravartin, son of Haridāsa Tarkācārya (vide I. O. cat. p. 567, No. 1753).

788 इति चाभ्याहरीयमहोपाध्यायधर्माव्यहस्यमदनिरुद्धमहविरचिताशौचध्वयवस्था इतरलता समाप्ता, इति चाभ्याहरीयमहोपाध्यायधर्माव्यहस्यमदनिरुद्धमहविरचिता उपदीगानां पद्धतिः पितृदयिता समाप्ता ।

789 निखिलभूपचक्रतिलकधर्मद्वचलालसेनदेवेन । पूर्णे शशिनवदशमितशकवर्षे दानसागरे रचितः ॥ at the end of the *दानसागर*, vide I. O. cat. p. 542 and Mitra's Notices I. p. 151. This very verse is quoted by श्रीनाथ आचार्यचूडामणि, Vide JASB 1915, p. 347 n. 1.

790 सत्येव रत्नावरपारिजालमिताक्षराइतरलताद्योन्ये । तथापि नवालसमानसानां भवेत्पमोदाय मम प्रयासः ॥ I. O. cat. p. 363, No. 1742; Mitra's Notices vol. V, p. 25, No. 1756.

791 किं तु अनिरुद्धादीनां प्राचामनुसारात् &c. आद्वक्तृशकौमुदी p. 388; vide p. 188 अतो गोभिलगृह्यसूत्रविच्छेदमनाकलत्पाधुनिकेन गोहर्मैधिलसंग्रहकारानिरुद्धादीनां विरुद्धं महभाष्यादीनामसंमतं चोक्तं हेयमेव ।

In the proceedings of the ASB (for 1869 p. 137) a *Cāturmāsya-paddhati* of Aniruddha is noted. Mitra notices a work called *Bhagavattattvamañjarī* on Vaiṣṇava philosophy written by Aniruddha (Mitra's Notices vol. III. p. 155, No. 2700).

83. Ballālasena

This famous king of Bengal compiled at least four works. His *Ācārasāgara* is mentioned in the *Smṛtiratnākara* of Vedācārya and in the *Madanapārijāta* (p. 58). He also wrote the *Pratiṣṭhāsāgara*. Both these works are referred to as already composed in the *Dānasāgara*.⁷⁹² The *Dānasāgara* deals with the sixteen great *dānas* and other lesser gifts. The subjects dealt with by the *Dānasāgara* are as follows : eulogy of brahmanas, eulogy of the merit arising from gifts, proper objects of gifts, exceptions, the nature of gift, the donor, faith as to the utility of gifts, proper times and places for gifts, things proper to be donated, what cannot be gifted away, bad donations, religious rites and procedure followed in making gifts and in accepting them, the technical terms of the subject of gifts, the sixteen *mahādānas*, lesser *dānas* of various kinds (the author himself says at the end that he has described 1375 kinds of gifts), the names of various *purāṇas* and their extent. The *Dānasāgara* contains extremely valuable information about the *Mahābhārata* and the *purāṇas*. As it quotes extensively from the *purāṇas*, it serves as an excellent check for the textual restoration of *purāṇas*. For example it says that the *Bhāgavata*, *Brahmaṇḍa* and *Naradiya* *purāṇas* do not contain *dānaviddhis* and hence they are not drawn upon in the work. In another verse he says that it is well-known that the *Viṣṇurahasya* and *Śivarahasya* are of the nature of mere compilations and so have not been relied on in the work. The *Devipurāṇa*, he says, is approved of by the heterodox systems and is not included in various lists of *purāṇas* and *upapurāṇas* and hence it is not included in the *Dānasāgara*. He says that the subject of the dedication of reservoirs of water and of temples has been dealt with at length in the *Pratiṣṭhāsāgara*, so it is omitted in the *Dānasāgara* and that the gifts made in accordance with the divisions of the year (into *ayana*, season, month, *pakṣa* &c.) are not spoken of in their entirety in the *Dānasāgara*, as they are described in the *Ācārasāgara*. The work is mentioned in the *Dānaratnākara*

⁷⁹² Verses 55 and 56 of his *दाणसागर* (L. O. cat. 542, No. 1704-5).

of Candēśvara and in the Nirṇayasindhu. His Adbhutasāgara has been printed by Messrs. Prabhakari and Co. (1905). The authorities on which he relies therein are noted below.⁷⁹³ The Adbhutasāgara is mentioned in Tōdarānandasārihitī-saṅkhyā and Nirṇaya-sindhu. This was his last work which he left unfinished and which was completed by his son Lakṣmanasena. It deals with the rites and observances appropriate on certain celestial and terrestrial portents for removing the evil foreboded by them.

Ballālasena began the work in 1090 *śaka* and the Dānasāgara was composed in 1091 *śaka*. Therefore Ballālasena's literary activity must be placed in the third quarter of the 12th century (vide notes 674, 676 above). Vide also IHQ vol. V, p. 133 for the date of Ballālasena.

It appears that Raghunandana believed that the Dānasāgara was really the work of Aniruddhahāṭṭa though published in the name of Ballālasena.⁷⁹⁴ In the Dānasāgara itself it is distinctly stated that Ballālasena composed it under the directions of his *guru* (Aniruddha).⁷⁹⁵ In the colophon he is styled maharājadhīraja and and nīḥṣaṅka-saṅkara.

84. Harihara

From quotations in the Vivādaratnākara it appears that Harihara wrote on vyavahāra. For example, the Vivādaratnākara first quotes (on p. 220) the definition of 'saṁśaraya' given by Brhaspati and then cites three verses of Kātyāyana defining a *cattapatha* and a *rajamārga* and prescribing punishments for causing obstruction and

793 आधर्षणाद्भुत, उशनस, कठश्रुति, कालाबाल, काश्यप, गर्ग, वृद्धगर्ग, चरक, देवल, नाद, पराशर, बालकाय्य, वादरायण, बाहस्पत्य, सुहस्पति, ब्रह्मसिद्धान्त, भार्गवीय, मयूराचित्र, यशनेश्वर, राजयज्ञ, बराहमिहिरप्रस्थ, वसन्तराज, वसिष्ठ, विन्ध्यवसि, विष्णुगुप्त, वैजयाप, शालिहोत्र, पट्टविश्वामाह्वण, सुश्रुत, सूर्यसिद्धान्त.

794 Vide एकादशीनिरु (vol. II, p. 44) 'विष्णुसिद्धस्यानार्यत्वस्य दानसागरो अनिरुद्धमद्वैताभिहितत्वाच्च'. The words of the दानसागर are: 'लोके असिद्धमेतद्विष्णुराहस्यं च शिवसिद्धस्य च । द्वयमिह न परिगृहीतं संप्रहृष्टत्वमवधार्य ॥

795 अधिगतसकलपुराणरमृतिसारः श्रद्धया गुरोरेवमात् । कलिकल्मषावसाद् दाननिबन्धं विधत्ते नु ॥ ... श्रीपट्टालनरेश्वरो विरचयत्येतं गुरोः शिक्षया स्वपद्मावधि दानसागरमर्थं श्रद्धावता श्रेयसे ॥ verses 7 and 9 of दानसागर I. O. cat. p. 542.

committing nuisance thereon. Then it notices that the verse 'yas-tatra' cited by it from Kātyāyana is cited by Harihara as from Prajāpati when the topic immediately preceding is 'saṁsāraṇa'.⁷⁹⁶ The Vivādaratnākara quotes a sūtra of Śaṅkha-Likhita prescribing the punishment for sexual intercourse with a virgin against her will and Harihara's explanation of the word 'dvyāṅgulaccheda'.⁷⁹⁷ From these it is clear that Harihara wrote some work on vyāvahāra, which has not yet been recovered. He must have flourished earlier than 1300 A. D.

There is a commentary on the Pāraskarghyasūtra composed by Harihara who is styled *agnibotrin* in the colophons. In one ms. copied in śake 1707 (1785-86 A. D.) he is described as the pupil of Viṣṇaneśvara. In the introductory second verse he says he relies on Vasudeva. In the body of the work he refers (Gujarati Press edition) to Karkopadhyāya (p. 200), Kalpatarukāra, Renudikṣita, and Viṣṇaneśvarācārya (p. 370). Therefore he is later than 1150 A. D. Harihara's views are mentioned by Hemādri,⁷⁹⁸ the Samaya-pradipa and Ācārādarsa of Śrīdatta and in the Smṛtisāra of Harinātha. Therefore this Harihara must be earlier than 1250 A. D. Whether he was really the pupil of Viṣṇaneśvara is doubtful. In his bhāṣya Harihara refers to words current in Kanoj.⁸⁰⁰ Hemādri mentions Harihara's explanation of *nepālākambala* wherein the latter says that it is well known among the northerners.⁸⁰¹ Harihara-

⁷⁹⁶ हरिहरादिभिः संसरणानुवृत्तो पञ्चपतिरिति मस्तके दृष्ट्वा वस्तुमेति वाक्यमवतारितमिह न फलतो विशेष इति । वि. र. p. 221.

⁷⁹⁷ शङ्खलिसितो - कन्यायामसकामार्था द्व्यङ्गुलच्छेदो दण्डः । ... हरिहरस्तु द्व्यङ्गुलपरिमाणलिङ्गच्छेद इत्याह । वि. र. p. 402.

⁷⁹⁸ तस्मात् प्रयोदशे आर्धं न कुर्यान्नेवेतिष्ठते इत्येव बहुधन्यवत्तः काश्मीरलिसितम् पाठो ज्यायाद् । तथा च हरिहरादिग्रन्थेष्वेवमेव पाठो गृह्यते । चतुर्वर्गः (काल) vol. III. 2. p. 52 ; vide pp. 447, 483 of the same vol. for other references so हरिहर and also vol. III. 1. pp. 159, 1131, 1139, 1177, 1280.

⁷⁹⁹ तत्र हरिहरो मेघादिच्छन्नस्यापि निर्मितत्वमाह पासावच्छिन्नकालस्य गणिद्वयमित्यन्तम् । समयपदीप (D. C. ms. No. 371 of 1875-76 folio 52a).

⁸⁰⁰ तत्राविश्वामर्षि काशवापापविन्यसविशेषः पट्टकः । पट्टहर इति कामकुञ्जने प्रसिद्धः । p. 376 of हरिहर's पारस्करभाष्य (Gujarati press ed.).

⁸⁰¹ हरिहरेण तु पार्वतीयजलोमरुचेर्निर्मितः कम्बलाकारः पर उदीच्येषु प्रसिद्ध इत्येवं व्याख्यातः । चतुर्वर्गः III. 1. p. 1177.

paddhati is mentioned in the *Śraddhatattva* (vol. I, p. 281) and *Harihara* in the *Yajurvediśraddhatattva* (vol. II, p. 488). We have seen above that a *Harihara* commented upon the *Āśaucadaśaka* of *Vijñāneśvara*. This fact together with his being not far from *Vijñāneśvara*'s time may have led to the belief that he was a pupil of *Vijñāneśvara*. It appears probable that the jurist *Harihara* who flourished before 1300 and *Harihara* the *bhāṣyakāra* of *Pāraskara* who flourished between 1150 and 1250 A. D. are identical. The views ascribed to *Harihara* by *Hemādri* in his section on *śraddha* are not found in the *bhāṣya* on *Pāraskara*. Therefore *Hemādri* is referring to some other work of *Harihara*. From a passage of *Hemādri* it appears that *Harihara* wrote after the *Mahānava*⁸⁰² (*Prakāśa*). *Hemādri* also tells us that *Harihara* refuted the views of *Jayantasvāmī* on a certain verse.⁸⁰³ The same *Harihara* who commented on *Pāraskara* also wrote a commentary on *Kātyāyana*'s *Sūnavidhisūtra* wherein he mentions the *Kalpatarukāra* (vide D. C. ms. No. 101 of 1891-95). Several *Hariharas* are known. There is *Hariharabhaṭṭācārya*, the father of the great Bengal writer *Raghunandana*. A *Hariharācārya* composed an astrological work *Samayapradīpa* in *śaṅkha* 1481 (1559-1560 A. D.).

85. The *Smṛticandrikā* of *Devanābhatta*

This is a well-known digest on *Dharmaśāstra*. An English translation of the portion of it which is concerned with *dāyabhāga* was published in 1867 by T. Kristnasvami Iyer at Madras. The text has been published by Mr. J. R. Gharpure (up to *śraddha*) in Bombay and also in the Mysore Government Oriental series (up to *āśauca*). In the following Mr. Gharpure's edition has been used and the Mysore edition for *āśauca* section. The *Smṛticandrikā* is a very extensive digest. It is almost the earliest (except the *Kalpataru*) among digests on *dharmaśāstra* of which mss. have yet been discovered. The printed text deals with the topics (*kaṇḍas*) of *Saṁskāra*, *Abhika*, *Vyavahāra*, *Śraddha*, *Āśauca*. It appears that

802 अध्यात्म्यस्य हि हिरेण कुहूयहणपरिण्येयानिर्णीतकर्तृत्वेन महार्णवलिखितत्वेन चोपलभ्य केनानुक्तानीत्युक्तोपन्यस्तानि । यतुर्वर्गः III. 1. 183.

803 इह जयन्तस्वामिमतं हिरेणोपन्यस्तम् । अन्यभावे तु विप्रस्यति श्लेष्कस्य कदाचित्कचिदुत्तर्निर्णीतानिः सान्निधेय विषयः । ... तदेतज्जयन्तस्वामिसेमतं त्रैलोक्यमात्रविषयत्वमस्य तेनैव दूषितम् । यतुर्वर्गः III. 1. 1339.

he wrote on *prāyaścitta* also. In the colophons of mss. of the work the name of the author is variously written as Devaṇṇa, Devaṇa, Devananda or Devagaṇa (vide I. O. cat. pp. 405-406). He is also described therein as the son of Keśavādityabhaṭṭa and as a *Somayajī*.

The *Smṛticandrikā* quotes most profusely from numerous *smṛti-kāras* and affords valuable assistance in reconstructing some of the *smṛtis* and checking mss. and editions thereof. For example, it quotes about 600 verses from Kātyāyana on *vyāhāra* and about the same number from Brhaspati. Among works, commentators and authors of digests named by it the following may be noted : Aparārka, Trikaṇḍī, Devarāta, Devaśvāmī, Āpastanibakalpabhāṣyārthakāra (Āśauca p. 84), Dhāreśvara, Dharmabhāṣya, Dhūrtasvāmī, Pradīpa, Bhavanātha, Bhāṣya on Āpastamba Dharmasūtra, Dharmadīpa or Pradīpa (Āśauca p. 63), Bhāṣyārthasamgrahakāra, Manuvrtti, Medhatithi, Mitākṣarā, Vajrayāntī (a lexicon), Viśvarūpa, Viśvadarśa (Āśauca p. 164), Śambhu, Śrikara, Śivasvāmī, Smṛtibhāskara, Smṛtyarthasāra. He mentions a Bhāṭṭacārya on Āśauca (p. 1, 2), probably Śrinivāsa, the author of *Śuddhidīpikā* who wrote about 1159-60 A. D. (JASB 1915 p. 334). He quotes a passage from the work of an author, whom he styles Guru (probably his own teacher or father).⁸⁰⁵ The *Smṛticandrikā* often criticizes these works and authors and advances its own views after considering the positions of others. Devaṇṇabhaṭṭa was a southern writer and his work is according to judicial decisions of great authority in southern India.⁸⁰⁶ But it has been held that in spite of its high authority it cannot override the *Mitākṣarā* even in the Madras Presidency.⁸⁰⁶

The contents of the *Smṛticandrikā* are : various Dharmas, such as those of *varṇas*, *āśramas*; usages of countries; *saṁskāras*, *garbhā-*

804 तत्रैव द्वादशरात्रादिष्वप्येतत्सूचितमिति गुरुणा व्याख्यातं तत्रैव दशमेद्वनि यदि द्विषाशौचोत्पत्तिस्तदापि द्वाभ्यामित्येतद्वेदितव्यमित्येतदन्तेन मन्थेन । स्मृतिच० (आशौच प. 63).

805 Vide 11 Moo. I. A. p. 487, 2 Mad. H. C. R. p. 206 at p. 209, I. L. R. 3 Mad. 390 (P. C.) at p. 302, I. L. R. 35 Mad. 439 and I. L. R. 44 Mad. 753 (P. C.) for the high authority of the *स्मृतिचन्द्रिका* in southern India.

806 Vide I. L. R. 3 Mad. 265, 269 (barren daughter not excluded by a daughter having sons), I. L. R. 35 Mad. 152 at p. 160 for this proposition.

dhāna, puṁsavana, jātakarma, nāmakaraṇa, cūḍākaraṇa, upanayana, marriage, etc., duties of student-hood and holidays; daily duties such as *lauca*, ācamana, brushing the teeth, bathing, *sandhya*, *śrauta* and *smṛta* rites; duties of householder; the five daily *yajñas*; rules about taking food, forbidden food; procedure of law courts, means of proof, ordeals, the various rules of law such as deposit, partnership, *dayabhāga*; detailed rules about śrāddha, its various kinds, persons entitled to perform śrāddhas, the brāhmanas proper to be invited at śrāddha etc.

The *Smṛticandrikā* refers to *Vijñāneśvara* with great respect.⁸⁰⁷ Yet there are several interesting points on which the *Smṛticandrikā* differs from the *Mitākṣara*. The *Smṛticandrikā* questions (vide note 638 above) the statement of the *Mit.* that unequal distribution by the father of ancestral property among his sons should not be resorted to, as it has come to be abhorred by the people. The *Smṛticandrikā* does not approve of the definition of *dāya* given by the *Mit.*⁸⁰⁸ The *Smṛticandrikā* does not accept *Vijñāneśvara's* explanation of the word 'apratīṣṭhita' occurring in the *sūtra* of *Gautama*, but upholds *Aparārka's* explanation of it (vide note 771 above). The *Smṛticandrikā* favours the theory of spiritual benefit in matters of succession and therefore among daughters prefers one that has sons over another daughter who is sonless.⁸⁰⁹ It criticizes the reasons advanced by the *Mit.* for preferring the mother over the father as an heir to their deceased son and says that both parents succeed together.⁸¹⁰ Though the *Smṛticandrikā* in this way in some

807 व्याख्यातं चान्यथा विज्ञानेश्वरपादेः । मातरि पूर्वं प्रमीनार्त्ता ... पक्षिणी क्षिपेदिति ।
स्मृतिच० (आशीच p. 64). This is a quotation from *मिताक्षरा* ०० वाक्. III. 20.

808 न च दायशब्देन यद्वत् स्वामिसंबन्धादेव निमित्तादन्वयस्य स्वं भवति तदुच्यत इति दायविशब्दनिरूपणार्थं मिताक्षरायामुक्तं युक्तम् । एवं हि पत्युः स्वं परासंबन्धादेव निमित्तात्पत्नीत्वं भवतीति तस्यापि दायत्वापत्तिः । न तस्य अदायाः स्त्रिय इति श्रुति-विरोधो दुर्भारः स्यात् । अस्मन्मने तु विभागार्हं स्वं स्वामिसंबन्धादेव निमित्तादप्यस्य स्वं पुनः दायशब्दार्थे इति विभागार्हं परीक्ष्य न दायः । स्मृतिच० II. pp. 267-268.

809 एवं च बुद्धिपूर्वं संतानमुत्तेनादृष्टोपकारसंबन्धासम्भवा । स्मृतिच० II. p. 285.

810 नशब्देन सूचितस्य दोहित्रस्यान्तरमेव मानापितरौ समसम्ये धनभाजौ तयोऽप्यनर-कमन्यायाभावादित्यवगन्तव्योन्निप्रायः । अन्येः पुनरन्यथोत्प्रेक्षितम् । पिता सपत्नी-पुत्रेणपि साधारणः &c. स्मृतिच० II. p. 297; vide note 638 above for the full quotation.

cases criticizes the Mit., it generally follows its lead. It holds, just as the Mit. does, that sons acquire by birth ownership in ancestral property. The author asserts that he puts forward no imaginary views but only such views as are based on (authoritative) texts.⁸¹¹

As the *Smṛticandrikā* names the Mit., Aparārka and *Smṛtyarthasāra*, its upper limit cannot be placed earlier than 1150 A.D. Their Lordships of the Privy Council say in *Buddhasingh vs Lallu-singh*⁸¹² that Devanandabhatta is supposed to have been a contemporary of Aparārka. But this supposition is not quite correct. Since Aparārka is quoted several times as an authority to be preferred even to the Mit., it looks more probable that there is some distance of time between Aparārka and Devanandabhatta. Hemādri quotes the views of the *Smṛticandrikā* probably oftener than those of any other *nibandhakāra*. In one place⁸¹³ he does not approve of the explanation given by the *Smṛticandrikā* of a verse occurring in the Mahābhārata about a man with male issue performing śrāddha on the thirteenth tithi. In another⁸¹⁴ place Hemādri refers to the view of the *Smṛticandrikā* on the question whether the śrāddha on amāvāsya is optional with śrāddha in dark half. Therefore it follows that the *Smṛticandrikā* must have been composed at least a generation earlier than Hemādri, i. e. before 1225 A.D. The *Smṛticandrikā* is frequently quoted by the *Sarasvativilāsa*, the *Vīramitrodaya* and other digests.

811 सर्वसंकाहितायां कियते स्मृतिचान्द्रिका ॥ स्वामिश्रायेण हि मया न किंचिदिह लिख्यते ।
किं तु वाचनिकं सर्वमतो प्राज्ञैव निभंभैः ॥ Intro. verses.

812 L. R. 42. I. A. 308 at p. 293.

813 वस्तु महाभारते दानधर्मेषु-हानीनां तु भवेच्छ्रेष्ठः कुर्वन् आहं अथोदशीम् । नावश्यं तु
युवानोऽस्य पत्नीयन्ते नरा गृहे ॥ -इति पुत्रमरणकथस्य दोषस्यापस्तम्बायुक्तस्य निरा-
करणं कृतं तद्विंशत्यनुक्तम् । ... अवश्यं न श्रियन्त एवेति स्मृतिचन्द्रिका-
कारस्य व्याख्यानं तदयुक्तम् । वस्तुर्गो (काल) vol. III. 2. p. 462 ; the *Smṛticandrikā*
does quote the text of the Mahābhārata and remarks 'अवश्यं श्रियन्तं न
श्रियन्त इत्यर्थः' p. 369.

814 यज्ञिगमस्मरणं-अपरपक्षं बद्धः संपद्यताममावास्यायां चित्तवेगेति तत् पृथक्त्वेऽपि
उभयपक्षाविशेषीति न विकल्पे प्रमाणमिति स्मृतिचन्द्रिकाकारः । वस्तुर्गो. III. 2.
461 ; the *Smṛticandrikā* does contain the text quoted and remarks, अतो
यत्कश्चिदुक्तमावास्याभादमपरपक्षिकेण धाद्वेन विकल्प्यत इति तद्व्याख्यानम् ।
II. p. 299.

Several authors composed works styled *Smṛticandrikā*, e. g. there is a *Smṛticandrikā* of Śukadeva-miśra (I. O. cat. p. 471 No. 1549), another by Āpadeva (Mitra's Notices, vol. VI, p. 301), another by Vāmadevabhāṭṭācārya (Mitra's Notices, vol. IX, p. 137).

86. Haradatta

Haradatta's fame stands very high as a commentator. He wrote a commentary called *Anakūla* on the *Āpastamba-grhya-sūtra* (D. C. Ms. No. 2 of 1866-68), a commentary on the *Āpastambīya-mantra-pāṭha* (vide Dr. Winternitz's ed. of 1897, p. XIII), a commentary called *Anāvila* on the *Āśvālayana-grhya-sūtra* (published in the Trivandrum series), a commentary called *Mitākṣarā* on the *Gautamadharmasūtra* and a commentary named *Ujvalā* on the *dharmasūtra* of *Āpastamba*. His commentaries are very good models of ideal commentaries. His commentary on the *dharmasūtra* of *Gautama* (printed by the Anandaśrama Press, Poona) is more concise than that on the *Dharmasūtra* of *Āpastamba* (large extracts of which were published by Bühler in his edition in the B. S. series, the whole being printed by Halasyanath Sastri at Kumbhakonam and in the Mysore Government Oriental Library series). In his commentary on the *Dharmasūtras* he quotes verses from numerous *smṛtis* and from the *purāṇas* but hardly ever mentions by name any commentator or *nibandhakāra*. In his *Anāvila* (page 9) he quotes the views of a *Bhāṣyakāra* who is probably *Devasvāmin* and mentions also a *Caṇḍogagryabhāṣyakāra* (on I. 2. 3). In his commentaries on both the *Dharmasūtras* he frequently quotes the opinions of previous commentators with the words ' anye, ' ' aparāḥ, ' ' kecit ; ' vide G. Dh. S. II. 28, VII. 4 and 14, IX. 52, XI. 17, XII. 32 and 33, XXIV. 5, XXVI. 9, XXVIII. 7 and 44 ; Āp. Dh. S. I. 1. 4. 24, I. 2. 5. 2 and 18, I. 3. 10. 4, I. 3. 11. 20, I. 5. 15. 20. etc. From the fact that he mentions two interpretations on Āp. Dh. S. I. 2. 5. 2. with the words ' aparā āha ' and ' ityanye ' and several interpretations on II. 7. 17-22 it follows that he had before him two or three commentaries on Āp. Dh. S. In Bühler's edition Haradatta on Āp. Dh. S. I. 1. 2. 38 appears to refer to a *grhya-vṛtti*, but in the Kumbhakonam edition the reading is different (viz. *grhye gataṃ*). He is very careful to

point out the un-Pāṇinian forms in the sūtras of Gautama⁸¹⁴ and Āpastamba, explains at great length all grammatical matters and generally prefers readings that are in consonance with the rules of Pāṇini. He very often says that the text of the sūtras, particularly of Āpastamba, as handed down by oral tradition was either wrong or followed Vedic usage as regards grammar.⁸¹⁵

From various references Haradatta seems to have been an inhabitant of Southern India or was at least very familiar with its usages. On Gautama XI. 20 he instances several usages of the Colas. On Gautama XV. 18 he gives a synonym in the Draviḍa language for⁸¹⁶ a skin disease called 'Kilāsa.' On Āp. Gr. S. VI. 6 (the sūtra 'nadinirdeśaśca etc.') he gives Kāveri and Vegavati as instances. On Āp. Dh. S. II. 11. 29. 15 (last sūtra) he refers to certain practices of the Draviḍas observed when the Sun is in Aries or Virgo.⁸¹⁷ The Vīramitrodaya classes Haradatta and the Smṛticandrikākara among southern *nibandhakāras*.⁸¹⁸ From his remark on Āp. Dh. S. II. 7. 17. 25 (the sūtra 'anyatra rāhudaśanāt') that the northerners do not recite that sūtra it appears that he affirms that he was a southerner.

Haradatta seems to have been a great devotee of Śiva. He begins his commentary on Gautama, on Āśvalāyana-gṛhya and Āp. Gr. with an obeisance to Rudra and his commentaries on Āp. Dh. S. and on the Āpastambīya-mantra-pāṭha (otherwise called Ekāgni-

815 e. g. on गो. ध. सू. XXV. 8 he says 'वाच्यमसोरिति पाठोऽस्मभ्यं न रोषते । अचतुरेति समासान्धविधिस्तद्गतः ।

816 e. g. on आप. ध. सू. I. 11. 31. 21 'प्रायत्यमल्लचर्यकाले चर्यया च' he says 'प्रायत्यमल्लचर्योभ्यां काले चर्यया च । अयं तावदर्धानुरूपः पाठः । अधीयमानस्तु पमादभ्युदयो वा ।'. Vide remarks on आप. ध. सू. II. 2. 5. 2 and II. 3. 7. 7 also.

817 किलासाः त्वन्दोषो बललीति द्विविधानां प्रसिद्धः ।

818 तत्र द्विविधाः कम्पावेश्वर्ये सवितर्यादिभ्यः पूजाभावरन्ति भूमौ मण्डलमालिस्तेत्यादीन्पुष्पाहरणानि ।

819 Vide *Śīro* p. 705 शृङ्ग्याहिकया यत्र कण्ठोक्तः पत्नी इक्षित इत्यादौ यासां स्त्रीणां धनाधिकारस्तात्त्वेष । अन्धतां तु भुक्तिमनुक्चनान्धां दायपङ्कणनिषेध एवेति स्मृतिचन्द्रिकाकारहरदादीनां दाक्षिणात्यनिबन्धूनां जीमूतवाहनादिशोरम्यसर्वनिबन्धूनां सिद्धान्ताच्च ।

kāṇḍa, 25th and 26th *prāśnas* of Āpastamba-kalpa) with an obeisance to Mahādeva. Burnell (Tanjore mss. cat. p. 170) tells us that according to tradition in Southern India, Rudradatta, the commentator of the Āp. Śrauta-sūtra, is the same as Haradatta. In his commentary on Āp. Gr. S. I. 13. 3 (*ghoṣavad caturakṣaraṁ vā*) he gives as instances of the names of males Hara, Rudra, Deva, Haradatta and Bhavanāga. In the colophons the Anāvīlā is described as the work of Haradattācārya-miśra.

Ghose in his Hindu Law (3rd ed. Intro. p. XV) says that, like Medhātithi, Haradatta denies the heritable rights of widows and must have come before Vijñāneśvara and not after. But Ghose appears to be wrong. Haradatta first says that according to the *ācārya* (i. e. Āpastamba) the *sapinda*s of the deceased who took the property were obliged to maintain the widow of the deceased, while the view of Gautama was that the widow took, on failure of male issue, an equal share along with the *sapinda*s, and then Haradatta says that he himself liked the latter view.⁸²⁰ He often gives interesting information. On Gautama XVII. 33 he tells us that *asafoetida* is eaten by all, even though it is a matter for consideration whether being the exudation of a tree, it is to be regarded as due to cutting (and so forbidden).⁸²¹ On Āp. Dh. S. II. 2. 5. 14 he cites as an example of reviling (*a-kroṣa*) the following : ' the Taitūriya is a Śakhā that is *ucchista* (the leavings of food eaten), the Yājñavalkya and other Brāhmaṇa works are modern'.⁸²² On Gautama IV. 5. he says that what distinguishes the Prajāpatya form of marriage from the Brāhma and others is that there is in the former a stipulation that the husband is not to enter into another order of life (*āśrama*) nor is he to marry another woman.⁸²³ On Āp. Dh. S. I. 4. 12. 15 he says that whereas in the case of marriage with a paternal aunt's or maternal uncle's daughter, the act springs

820 On आप. ध. सू. II. 6. 14. 2 ' पुत्राभावे यः प्रत्यासन्नः सपिण्डः ' he says ' भार्या तु निष्कथपाहिणः सपिण्डाया रक्षेयुर्न तु दायग्रहणमित्याचार्यस्य पक्षः । ... गौतमस्तु पुत्राभावे पत्न्याः सपिण्डादिभिः समाश्रमाह । ... ययमप्येतमेव पक्षं रोचयामहे । '.

821 हिङ्गुस्तु निर्वोक्तो ब्रह्मण्यमवो न वेति चिन्त्यम् । सर्वथा हिष्टा अपि भक्षयन्ति ।

822 तैत्तिरीयमुचिष्टशास्त्रा पाद्मवल्कादिति ब्राह्मणानीदानीन्तनानीत्यादय आक्षोभाः ।

823 नाश्वमान्तरं प्रवेष्टव्यं नापि स्व्यन्तरमुपयन्तव्यमिति मन्त्रेण समयः कियते । एष शास्त्रादेः प्राजापत्यस्य विशेषः ।

from the fact that one is pleased thereby, there is no necessity to infer a *tastra* (a Vedic passage) once existing but now lost (in support of such usage).⁸²⁴

The date of Haradatta is a rather difficult problem. Bühler (S. B. E. vol. II. p. XLIII) at first thought that Haradatta probably wrote in the 16th century, but in his 2nd edition of the *Āp. Dh. S.* he says (p. viii) that the Munich ms of the *Ujvalā* written in Poona about 1600 A. D. shows the interpolated text found in all Devanāgarī copies and that therefore Haradatta is older than at least 1450-1500 A. D. The *Vīramitrodaya*⁸²⁵ frequently cites the *Mitākṣarā* of Haradatta on Gautama. Nārāyaṇabhaṭṭa (born in 1513 A. D.) in his *Prayoga-ratna* quotes Haradatta's comment on Gautama VIII. 14-22 about *saṁskāras* and his son Śaṅkarabhaṭṭa names both the *Mitākṣarā* and the *Ujvalā* of Haradatta in his *Dvaitanirṇaya*. The *Prayogapārijāta* of Nṛsiṁha, which is quoted in the *Prayogaratna* of Nārāyaṇabhaṭṭa and is therefore not later than the first quarter of the 16th century, cites Haradatta's explanation of *Āp. Gr. S.* (on *pravāsād-etya putrasya śiraḥ paṇigṛhya jāpati* ' etc.) and contrasts it with Nārāyaṇa's view. The *Subodhīnī* of Viśveśvarabhaṭṭa (about 1375 A. D.) on *Mit.* (Yaj II. 132) quotes certain *smṛti* passages as found in the *vṛtti* of Āpastamba which are found in Haradatta's gloss.⁸²⁶ Hence it follows that Haradatta cannot be later than about 1300 A. D. The fact that Haradatta hardly ever names any commentator except perhaps Devaśvāmin, the *Bhāṣyakāra* of Āpastambe-grhya, and that he holds antiquated views about the widow's right to succeed to her deceased husband's estate are strong arguments in favour of the view that Haradatta is comparatively an early writer. Hardly any writer after Viṇṇāśeśvara assigns the same position to the widow as Hara-

824 यत्र विगृह्यसूमातुलमुतापरिजयनदो मरिचुपलब्धितः प्रवृत्तानं तत्रोत्सन्नपादं शास्त्र-
मनुमीयते यतिरेव प्रवृत्तिहेताः संभवन् ।

825 *Vide* *Śrīr.* pp. 169, 635.

826 पूर्वोच्यते परः पर इति रिक्त्यवहणकमपि दर्शितो वाक्यशेषे स्मृत्यन्तरव्यवधा दर्शितः ।
तथाहि आपस्तम्बवृत्तौ स्मृत्यन्तरसंघट्टः । आगसः पृथिकापीजह्वचङ्गी पृथिकासुतः ।
पानमेव कान्तिनः सहोदो गृहसंभवः । दत्तः कौतः स्वयंदत्तः रुचिमन्त्रापिद्विकः ।
यत्र कं चोत्पादितश्च स्वपुत्रा इव पञ्च येन । सुबोधिनी. This occurs in *Haradatta's*
comment on *Āp. Gr. S.* II. 6. 14. 1 (Bühler's ed. of 1894, p. 81).

datta does. Hence it appears that Haradatta could not have flourished much later than 1100 A. D. So he must be placed between 1100-1300 A. D., very probably near the earlier limit than the later one.

One important question is as to the identity of Haradatta, the commentator of the Dharma and Grhya sūtras and Haradatta, the author of the Padamañjarī, a commentary on the Kāśikā of Vāmana and Jayāditya. Bühler felt uncertain about the identity. Śaṅkara-bhaṭṭa in his Dvaita-nirnaya speaks of Haradatta as expounding⁸²⁷ a *karika* of Hari (Vākyapadīya III. p. 260, Benares ed.) and also speaks of Haradatta as the author of the Ujvalā and the Mīśākṣarā without making any distinction between the two. This shows that he regarded the two as identical. Haradatta in his commentaries on the Dharmasūtras gives far more attention to grammar than almost any other commentator of Dharmaśāstra.⁸²⁸ His grammatical disquisition on Āp. Dh. S. I. 2. 5. 18 (‘*playanam ca nāmno*’ etc.) is almost identical with the Padamañjarī on Pāṇini VIII. 2. 83 (‘*pratyabhivadeśūdre*’). On Āp. Dh. S. II. 7. 17. 17 he quotes a verse as from the grammarians for defining the location of the *udīyas*.⁸²⁹ The Mādhavīya Dhātu-vṛtti mentions the Padamañjarī. From this it follows that the Padamañjarī was composed before 1300 A. D. Dr. Belvalkar places Haradatta, the author of the Padamañjarī, about 1100 A. D.⁸³⁰ The learned editor of the Anavilā in the Trivandrum series points out that, as Haradatta is

827 तद्वक्तुं हरिणा—गुणक्रियायां स्वातन्त्र्यात् प्रेक्षणे कर्मता गतः । नियमाकर्मसंज्ञायाः स्वधर्मेणाभिधीयते ॥ अस्वार्थो हरदत्तेन विवृतः । हेननिर्णयः.

828 Vide comment on आप. ध. सू. I. 2. 5. 1 (तद्वक्तिकमे विद्याकर्म निःस्रयति) where हरदत्त ३४७४ ‘स्वयतेः सकर्मण्ययोगे भाष्ये दृष्टः स्वयत्पुदकं कुण्डिकेति’ where he refers to the महाभाष्य of पतञ्जलि (Vide Keilhorn, vol. II, p. 69).

829 ‘प्रागुद्धो विभजते ईसः क्षीरिदकं यथा । विदुषां शब्दस्तिद्वयर्थे सा नः पातु शरावती । इति वैयाकरणः । तस्याः शरावत्या उदक्तीरनिवर्तिन उदीच्याः ।’ हेमाद्रि quotes on the same sūtra of आप. the same verse with the reading सरस्वती for शरावती and styles it the saying of the ancients (चतुर्वर्ग, III. 1. p. 1350). The अमरकोश makes शरावती the boundary of भागवर्ष. Is Śarāvati the modern Rapti, a tributary of the Śaravati, or is it the modern Shikavati near Honavar in North Canara?

830 ‘Systems of Sanskrit Grammar’ pp. 39-40.

quoted in the *Puruṣakāra* which in its turn is mentioned in the *Dhātu-vṛtti* of Madhava and as Śaraṇadeva, the author of the *Durghaṭa-vṛtti*, who wrote in *śake* 1095, cites the Jainendra and Kaiyata but not Haradatta nor the Padamañjari, Haradatta wrote about the close of the 12th century A. D. These circumstances render it highly probable (if not certain) that Haradatta the commentator of the *Dharmasūtras* is the same as the author of the *Padamañjari* and that he flourished between 1100 and 1300 A. D. and probably about 1200 A. D. The *Smṛticandrikā* twice refers to the *bhāṣya* of the *Āpastamba-dharma-sūtra*.⁸³¹ Haradatta's commentary is styled *vṛtti* and not *bhāṣya* and the citations do not occur in his work. Hence it appears that the *Smṛticandrikā* did not know Haradatta's works and the latter could not have flourished much earlier than the *Smṛti-candrikā*.

In the *Padamañjari* Haradatta is said to have been the son of Padma (Rudra)-kumāra, younger brother of Agnikumāra and a pupil of Aparājita.⁸³² In his *Padamañjari* Haradatta employs the word 'kucimañci' which is a Telugu word.⁸³³ The *Bhaviṣyottara-purāṇa* printed in Grantha characters contains 12 chapters (54 to 65th) and the *Śivarahasya* printed in the said characters has one chapter (17th) which set out the life (*varīta*) of a Haradattācārya. It is there stated that Haradattācārya's original name was Sudarśana, that he was the son of Vāsudeva and that he died 3979 years after Kaliyuga began⁸³⁴ (i. e. 878 A. D.). This Haradattācārya, being the son of Vāsudeva, was not the same as the author

831 अत्र हि अधिकारत इति हेतुबलात् अन्येत्यादिपक्षत्रयं पूर्वपक्षान्वेनेत्यस्तमित्युक्तं तद्भाष्ये । स्मृतिच० I. p. 25 (on आप. ध. सू. II. 6. 15. 19-23) ; अत एव जीवन्मुच्यन्ती दास्यं विभजेदित्यापस्तम्बसूत्रं स्याचक्षणेन तद्भाष्यकारेण पुत्रेभ्य एव दास्यं विभजेत्त स्त्रीभ्यो दुहितृभ्य इत्युक्तम् । स्मृतिच० II. p. 300.

832 Vide Report on the search of Sanskrit and Tamil mss. for 1893-94 by S. Seshagiri Sastri pp. pp 13-20 and pp. 171-178 (extract).

833 या पुनर्वैद्यभाषाभिः संज्ञाः कूचिमञ्चीत्यादयो न तासां साधुत्वम् । p. 16 of the Report on Sanskrit and Tamil mss. for 1893-94 by S. Seshagiri Sastri.

834 कल्याणो यः चतुःसहस्रसहितं यत्रैकविंशतिकं पुष्ट्यै मांसं विलम्बितानि समगादष्ट-प्रजो मोक्षतः । पञ्चम्यां सितपक्षके भृगुर्दिवे सहास्रमजोदकटे कंसमाम्निवासिभिः सुदर्शनाः सार्यं विमानोज्ज्वलः ॥ कंसग्रामः is in the Tanjore District.

of the Padamañjarī, who was the son of Padmakumāra. This earlier Haradatta may probably be the same as the Haradattācārya cited as an authority in the Sarvadarśana-saṁgraha on the Nakulīśa-pāsupatadarśana.⁸³⁵ Dr. Jolly (R. n. S. p. 33) identifies without sufficient foundation the Haradattācārya of the Sarvadarśana-saṁgraha with Haradatta, the commentator of Apastamba and Gautama.

A work called Hari-hara-tāratamya and another called Caturveda-tātparyā-saṁgraha are ascribed to a Haradatta. Of the latter there is a ms. in the Deccan College collection (No. 109 of 1871-72), which contains 154 verses of fine penmanship. The first and last are given below.⁸³⁶ Whether these two works were composed by Haradatta, the commentator of the Dharmasūtras, it is difficult to say. In the latter work the author sings a hymn of praise to Śiva as the supreme deity, points out how the Vedic mantras refer to him, how the various rites are meant for him, refers to the mythological representations of Śiva as *Kirāta*, or as wearing skin etc. All the verses upto 143 are in the Vasantatilakā metre, while towards the end there are a few verses in other metres such as Śikharinī and Rathoddhara. He was a staunch Śaivite,⁸³⁷ though the hymn breathes a spirit of tolerance and sympathy for different religious and philosophical systems. He refers to the Maitrāyaṇa Śruti, Talavakīra Brahmana, Kātyāyana-grhya, Bhagavadgītā, the Purāṇas as supplementing the Vedas (vedopabṛnhaka), the Sāṅkhya and Yoga.

835 तत्र विधीयमानगुणायकलं लाभः । ज्ञानतपोनित्यवस्थितिमुद्दिमेदन् पञ्चविधः ।
तदाह हरदत्ताचार्यः । ज्ञानं तपोध नित्यत्वं त्रिधातिः शुद्धिश्च पञ्चमम् । &c. सर्वदर्शन-
संग्रह Pp. 162-63 (Govt. Oriental Series, Poona).

836 वस्त्रे नमो भवति यस्य गुणाः समग्रा नारायणोपनिषदा यदुपासनोक्तं । यो नः प्रबो-
दयति बुद्धिमधिकृतो यस्तं त्वामन्यमतिरिच्य संश्रयामि ॥ first verse: अघटित-
पटभापटवे प्रकटितकरुणाय सिन्धुभूते । वटतकमूलस्थितये विघटिततमसे मन्देधराय
नमः ॥ last verse.

837 Verses 144-145 are विघाततं कश्चिद्भजति भजते कश्चन ह्रीं सुरान्म्यान्ये जगति
सफलः सर्वविधयः । तथापि त्वदके शिव ननु यदा चर्मषडिति श्रुतो मन्त्रो देवान्तर-
भजनदेयं न सहते ॥ इक्षो शङ्खं पुष्पं नमसि मृगतृष्णासु सलिलं प्रसूतिर्विषयाया-
मन्यधिकमायुस्तनुभूताम् । विमुक्तिर्वा देवान्तरभजनलब्ध्या पशुपते न शक्यं नः
संभावयितुमपि सर्वं विमृशताम् ॥

87. Hemādri

Hemādri and Madhava are the Castor and Pollux in the galaxy of *śaṅkṣatya* writers on Dharmaśāstra. Hemādri is a very voluminous writer. He is the author of the Caturvarga-cintāmaṇi, an encyclopædia of ancient religious rites and observances. According to the statements contained in the work itself the author intended to treat Dharmaśāstra in five sections, called vrata, dāna, tīrtha, mokṣa and pariśeṣa.⁸³⁸ The Pariśeṣa-khaṇḍa was divided into four parts, viz., Devatā, Kalanirṇaya, Karmavipāka, Lakṣaṇasamuccaya.⁸³⁹ The Caturvarga-cintāmaṇi has been published in the Bibliotheca Indica series. Four volumes containing 6 parts and covering about 6000 pages have been so far printed. The second and third volumes have two parts each. The fourth volume which deals with *prāyaścitta* does not appear to be the work of Hemādri.⁸⁴⁰ The work so far published is concerned with *vrata*, *dāna*, *śraddha* and *kāla* (the latter two being parts of the pariśeṣa-khaṇḍa). That portion of the Caturvarga-cintāmaṇi which was intended to treat of *tīrtha* and *mokṣa* has not yet come to light. It is extremely doubtful whether the author was able to carry out his gigantic scheme. Mss. of portions of the great work are described in the catalogues under various names, e. g. I. O. cat. No. 1379, p. 407 on *śāntika-paustikāni* is the same subject that is treated in *vrata-khaṇḍa* pp. 1003ff., though there are considerable variations between the Ms. and the printed text.

Hemādri's is a standard work on the subjects with which he deals. He quotes most profusely from smṛtis and purāṇas and names a host of writers. He appears to have been a profound student of the Pūrvamīmāṃsā. The discussions in his work, particularly on śraddha and kāla, cannot be well understood without thorough acquaintance with the numerous *śāyās* of the mīmāṃsā

838 *सुण्डानि चारिभन्वतदानतीर्थमोक्षाभिधानि क्रमशो भवन्ति । यत्पश्चमं तत्परिशेषसुण्ड-
मसुण्डितो यत्र विभानि धर्मः ॥ चतुर्वर्गः ॥* vol. II, part I verso 16; *सुण्डेभ्यस्तुर्भि-
न्वतदानतीर्थमोक्षाभिधेर्वर्गचतुष्कमुक्त्वा । विरच्यते तत्परिशिष्टवस्तुव्यावर्णनार्थं परिशेष-
सुण्डम् ॥* vol. III, part 1 verso 25.

839 *तत्रादौ देवताकाण्डं ततः कालविनिर्णयः । विषाकः कर्मणः पञ्चाङ्गसुण्डानां समुच्चयः ॥
महाप्रकरणानीह चत्वार्येतान्यनुक्रमान् ॥ चतुर्वर्गः ॥* III, 3, verso 26.

840 It begins 'अथेदानीं हेमाद्रिकारेण लोकोपकारार्थं &c. '.

which he employs at every step. To illustrate this a few instances may be cited at random. On pp. 137, 143, 156, 159, of his *kāla-nirṇaya* (vol. III part 2) he makes use of four different *nyāyas* of the *mīmāṃsā*.⁸⁴¹ The eminent commentators and *nibandhakāras* on *dharmaśāstra* and other works named by him are given below.⁸⁴² It is somewhat remarkable that though he quotes *Aparārka* and the *Smṛti-candrikā* scores of times he hardly ever mentions by name the *Mitākṣarā* of *Vijñāneśvara*. Though he does not promise a treatment of *vyavahāra*, here and there he makes sallies into the domain of *vyavahāra*. For example, he quotes the well-known *sūtra* of *Gautama* (10. 39) on the sources of ownership and holds a lengthy discussion thereon.⁸⁴³ In another place he digresses into the question of the various kinds of *śrīdhana* and their devolution (vol. III, part 1, pp. 530-531). He was of opinion that everyone, to whatever *śakha* he may belong, should perform *śrāddha* in accordance with the directions thereon in all *śakhās*, *kalpa* and *gṛhya sūtras*, *smṛtis*, *purāṇas* and usages.⁸⁴⁴ He makes the important

841 तेन ज्योतिषोमादिवद्-युक्तस्य तुभ्यन्ते संयोगपृथक्त्वमिति न्यायेन नित्यत्वमपि स्वीक्रियते । p. 137 ; this refers to जैमिनि IV. 3. 5-7 : भोजनप्रतिषेधस्य नित्यजन्माहर्मीजनस्तुत्यर्था वेदितव्या (applying the *nyāya* based on न पृथग्व्यामसिधेनस्य) p. 143 ; this refers to जैमिनि I. 2. 5 and 18 and आपरमास्य thereon ; 'पुरोडाशं चतुर्धा करोति आग्नेये चतुर्धा करोति ' p. 156 (this is उपसंहारन्याय is जै. III. 1. 26-27) ; याणि पुनर्वक्तव्यानि व्रतशब्दवन्ति दृश्यन्ते तानि न निषेधपराणि नोद्यन्तमादित्यं वीक्षतेतिवत् । p. 159 (this is पर्युदास) .

842 अपरार्क (very frequently), आपस्तम्बधर्मसूत्रभारव, कर्कोणभट्टाय (frequently quoted), गोविन्दराज, गोविन्दोपाध्याय, त्रिकाण्डमन्दन, देवभामी (frequently), निर्णयामृत, न्यायमञ्जरी, पण्डितपरितोष, पृथ्वीचन्द्रोदय, सुहृत्कथा, सुहृद्गार्तिक, भण्डव, मदननिर्णय, मधुसूता, मेधातिथि, वामदेव, विशिल, विनयकाश, विनयक, विनयद्वार, शङ्कर (very frequently), शम्भु, बुद्धशालापद्माव्यकार, शिवदत्त, श्रीधर, सोमदत्त, स्मृतिचन्द्रिका (very frequently), स्मृतिप्रदीप, स्मृतिमहापर्वप्रकाश (or स्मृतिमहापर्व or महापर्व very often), स्मृत्यर्थसार, हरिहर (very frequently).

843 चतुर्वर्गः vol. III, part 1, p. 525 where he says 'स्वामित्वेनैव निमित्तेन वदन्त्यदीयं द्रव्यमन्यस्य संभवति (स्वं भवति !) स दापः । ' ; here evidently he has in view the *मिताक्षरा*.

844 सर्वशास्त्राण्यसकल्यसुप्रस्मृतिपुराणैतिहासाचारवगतधर्ममाप्रयुक्तमेव सर्वैः श्राद्धं कर्तव्यमिति स्थितम् । चतुर्वर्गः III. 1. p. 753. The discussion is started on p. 748.

statement⁸⁴⁵ that a person following any particular Vedic śākha may enter into alliance by marriage with any other person of the same country following another Vedic śākha.

Hemādri gives some account of himself in his work. The Mss. present great variations from the printed text. He belonged to the Vatsagotra.⁸⁴⁶ He was the grandson of Vasudeva and the son of Kāmadeva. The introductions to the *khaṇḍas* contains fulsome praise of Hemādri. One verse says that Hemādri scored out by showering wealth on poor people the lines that Brahmā had drawn on their forehead at the time of their birth (foredooming them to eternal poverty) and that Brahmā acquiesces in such conduct of Hemādri.⁸⁴⁷ Another verse says that none existed, exists or will exist surpassing Hemādri.⁸⁴⁸ He describes himself as in charge of the imperial records of Mahādeva, the Yādava king of Devagiri (modern Daulatabad).⁸⁴⁹ In the colophons and the body of the work also he is described as the *karayadhivara* of Mahādeva, as highly honoured by the king and as a minister (*mantrin*) of the king.⁸⁵⁰ He gives in the introduction to the *Vratakhanda* a detailed pedigree of the Yādavas of Devagiri. In the section on *kāla* (vol. III, part 2) he starts with Saṅghaṇa (i. e. Singhaṇa

845 आयावर्तेषु च समानदेशास्ति तावाशास्त्राभ्यापिनामधुपलभ्यन्त एव परस्परमनवर्गीय-
मानाः सर्वतो विवाहसंयन्थाः । ... अतो न कन्यादानं नापि हविर्दानं स्वशास्त्रीयद्विज-
निवम इति सिद्धम् । vol. III, 1, p. 381.

846 तेचामेव शिरोमणिर्विजयते विन्वाभिधानो मुनिः ॥ गोत्रे तस्य वभूव निर्गलगुणश्रेणीभूता-
मयणीर्विद्याचारविषेकपिरुमनिभिः श्रीवास्तुदेवः कृत् । verses 1 and 2 of vol. III, 1.
The D. C. ms. No. 312 of 1884-87 reads वत्सभिधानो मुनिः and it
appears that विन्वाभिधानो of the printed text is a mistake.

847 लिपिं विधात्रा लिखितां जनस्य भाले विभूत्या परिभूय दुष्टम् । कस्याग्निनीमेष लिख-
त्यधेनां चित्रं प्रमाणिकुलो विधिश्च ॥ vol. I, verse 15 ; vol. III, 1, verse 17.

848 नैवास्तीन्न च वर्तते न भविता हेमाद्रिसूरः परः । vol. I, verse 20, vol. III, 1, verse 22.

849 अस्ति शस्तगुणस्तोमः सोमवेशविषमम् । महादेव इति ख्यातो राजराजेश भूतले ॥
... सख्यास्ति नाम हेमाद्रिः सर्वश्रीकरणप्रभुः । निजोद्वारतया यश्च सर्वश्रीकरणप्रभुः ॥
vol. I, verses 6 and 13. करण means a document. श्रीकरण may also mean
' writing the word श्री ' (on official documents).

850 The colophon is श्रीमहाराजाधिराजश्रीमहादेवस्य समस्तकरणाधीश्वरः ॐ महादेव-
महीपालमान्यो हेमाद्रिरादरात् । करोति निपुणं पुण्यमनोकरणनिर्णयम् ॥ vol. III, 1,
p. 131A.

of the inscriptions), then speaks of his son Jaitrapāla (i. e. Jaitugi), his son Kṛṣṇa (or Kanhara) and lastly of Mahādeva, son of the younger brother of Kṛṣṇa. This is not the place to go into the genealogy of the Yādavas. There are some discrepancies between the genealogy as presented by Hemādri and as gathered from the inscriptions and numerous copperplate grants of the Yādavas. *Vide* Bombay Gazetteer, vol. I, part 2, pp. 248-249 for Hemādri and pp. 268-275 for extracts from the Vratakhṇḍa, pp. 252 and 519 for two pedigrees of the Devagiri Yādavas and pp. 511-534 for history. The following may be consulted for the principal grants of the Yādavas:— Ind. Ant. vol. 17, p. 117 (Kalasbudruk plate of Bhīllama dated *śaka* 948 or 1025 A. D.), E. I. vol. III p. 110 (Bahal inscription of Siṅghana dated *śaka* 1144), E. I. vol. III p. 217-18 (Gadag inscription of Bhīllama dated *śaka* 1113 i. e. 1191 A. D.), Ind. Ant. vol. 14, p. 68 (grant of Kṛṣṇa or Kanhara dated 1249-50 A. D.), Ind. Ant. vol. 14, p. 314 (Paithan plate of Rāmacandra dated *śaka* 1193), E. I. vol. XIII, p. 198 (Thana plate of Rāmacandra dated *śaka* 1194 i. e. 1272 A. D.), E. I. vol. XIX, p. 20 (Mamdapur inscription of Kanhara dated *śaka* 1172 i. e. 1250 A. D. wherein his younger brother Mahādeva is described as *yuvārāja*). Mahādeva reigned from 1260 to 1271 and Rāmacandra, the son of Kṛṣṇa, from 1271 to 1309 A. D. Since in the *Caturvarga-cintāmaṇi* Hemādri is said to be the keeper of the state records of Mahādeva, that work must have been composed at some time between 1260 and 1270 A. D. There are contemporary records available showing that Hemādri was in high favour not only with Mahādeva but also with his successor Rāmacandra. The Thana plate of Rāmacandra (dated *śaka* 1194, i. e. 1272 A. D.) records the grant of a village called Vaul in Sāsati (modern Sāsī in the Thana District) to thirty-two brāhmanas by Acyuta Nāyaka of the Gautama gotra and descendant of Jalhana, who was the governor of Konkan, and describes⁸⁵¹ Hemādri as one who had attained a pre-eminent position in the government through the favour of Rāmacandra and as one who was in charge of all (state) records and was the foremost minister.

851 इत्यादिसमस्तविरुदावलिविराजमाने सकलभूवलपमनुशासति यदकुलकुमुदचन्द्रे श्रीराम-
चन्द्रनेन्द्रे नयेतमसादावार्जितसिलाज्यधुरीणता यद्वति समस्तहस्तिपकाव्यक्षे ...
समस्तकरणाधिपत्यमकुर्वन्नि च निर्वितस्त्रादिमण्डले मन्त्रिचहामणो गुणान्तोद्गमाद्गो
देमादौ &c. E. I. vol. XIII at p. 392.

Hemādri is credited with a commentary on Śaunaka's *Pragva-kalpa*.⁸⁵² He appears to have written a *śrāddha-kalpa* according to the rules of Kātyāyana which is distinct from his *Śrāddhakhaṇḍa* (vide Calcutta Sanskrit College mss. cat., vol. II, p. 163, No. 217 and Stein's cat. p. 105). Hemādri also wrote a commentary⁸⁵³ called *Kaivalyadīpikā* on the *Muktāphala* of Vopadeva, the famous author of the *Mugdhabodha* grammar. The *Muktāphala* embodies the philosophy of the *Bhāgavata* purāṇa in 19 adhyāyas and 784 verses (and a few lines in prose in 5th and 6th chapters). Vopadeva was a friend and protegee of Hemādri, who wrote several works at the encouragement of the latter. He says that he wrote the *Hari-līlā* (published in the Calcutta Oriental Series No. 3), an index of the *Bhāgavata* for pleasing the minister Hemādri.⁸⁵⁴ There is a commentary on this work called *Viveka* with which both Hemādri and Madhusūdana-Sarasvatī had something to do.⁸⁵⁵ Hemādri also wrote a commentary called *Ayurvedarasayana* on the *Aṣṭāṅghrdaya* of Vāgbhaṭa.

852 I. O. cat. p. 594 No. 1808.

853 टीका मुक्ताफलस्यैव नाम्ना केवलदीपिकाम् । हेमाद्रिः कटके पद्ये कामराजस्य (रामराजस्य) वेश्मनि ॥ इति श्रीमद्वैद्यनाथकवचमहाराजाधिराजसोमवरोद्धारामराजमन्त्रिपर्यहेमाद्रिदीपिकायां मुक्ताफलटीका समाप्ता । *Mitra's Notices*, vol. IV, pp. 67-68 No. 1406. The *मुक्ताफल* with the com. of हेमाद्रि has been published in the Calcutta Oriental Series No. 5 (1920). This edition reads रामराजस्य.

854 श्रीमद्भागवतस्कन्धाख्यावार्धादि निरूपणे । विदुषा वीरदेवेन मन्त्रिहेमाद्रिगुह्ये ॥ ms. in Bhadkamkar collection; the last verse is यस्य व्यकरणे कोपपक्षताः स्कीताः पयन्ना दश प्रसवता नव वैयकोप निधनिर्धाराधमेकोद्भूतः । सहित्ये अप एव भागवत-तत्त्वोक्तो व्यपस्तस्य च भूमीर्वाणशिरोमणेर्हि गुणः के के न लोकोत्तराः ॥ This verse occurs at the end of the *मुक्ताफल* also.

855 The ms. in the Bhadkamkar collection folio 5 has 'इति श्री हरिलीलार्ण मधुसूदनसरस्वतीनिर्मिते प्रथमस्कन्धविवरणम्'. A ms. in the Bombay Asiatic Society Library ascribes the com. to हेमाद्रि and says मधुसूदनसरस्वती saw it through 'हरिलीलविवेकोयं रामराजस्य वेश्मनि । कटके रचयामके तुष्टये हेमाद्रिणा समाप्तम् ॥ सरस्वतीश्रीमधुसूदनेन निर्व्यूमेतद्वृत्तमोदनेन । जनः समस्तोपि रसायनं ब्रजेशभक्तिं ब्रजतद्वनेन ॥' (BBRAS. cat. p. 329 No. 1157).

Altogether Hemādri was a towering personality. His name is associated throughout the Maratha Country with the construction of numerous temples having a peculiar style of architecture. He is also credited with having invented the Modī script. Within a few decades his *Caturvarga-cintamani*, particularly its *dāna* and *vrata* sections, came to be looked upon as the standard work in the whole of the Deccan and southern India. Madhava in his *Kalanirnaya* (p. 67) expressly mentions the *Vratakhanda* of Hemādri as an authority. This work was composed about 1340 A. D. In an inscription of Bhaskara *alias* Bhavadūra, son of Bukka I, dated *śaka* 1291 (i. e. 1369 A. D.) the king is described as making various gifts following the composition of Hemādri.⁸⁵⁶ This is obviously a reference to his *danakhanda* and establishes that long before 1369 A. D. Hemādri had become a standard author in the Telugu country. The Vanapalli plate of Anna-Vema dated *śaka* 1300 (about 1380 A. D.) describes Vema as giving the various gifts in Hemādri and his son as one who observed the *vratas* and *danas*⁸⁵⁷ described by Hemādri. Pedda-Komati-Vema is described in a grant of *śaka* 1344 as eager in bestowing gifts described in the rules of Hemādri.⁸⁵⁸ Hemādri is quoted in the *Madanaparijata*,⁸⁵⁹ the *Dvaitanirnaya* of Śankarabhaṭṭa, the *Nirṇayasindhu* and other works.

88. Kullūkabhaṭṭa

Kullūka's commentary on the *Manusmṛti* styled the *Manvarthamuktāvali* is the most famous of all commentaries on *Manu*. It has been printed several times. In the following the *Nirṇayasāgara* edition of 1909 has been relied upon. Kullūka's commentary is concise and lucid and his remarks are always to the point. He avoids all unnecessary discussions and is never prolix. He was not however original. He drew upon the commentaries of Medhātithi and Govindarāja and incorporated a great deal from them

856 हेमाद्रिकृतिसंगेण कुर्वन्दानान्यनेकराः । E. I. vol. XIV p. 102.

857 हेमाद्रिदानान्यकरोदशेषाण्यमुञ्च भूमि द्विजमुकशेषाम् । and हेमाद्रिदानवती. Vide E. I. vol. III. pp. 59 and 61.

858 हेमाद्रिकस्तोदितदानद्वयः । E. I. vol. XI. p. 125.

859 ये तु षट्त्रिंशत्समेपि विचिकित्सन्ते तेषामपराकर्षितानेस्वरचन्द्रिकाकारहेमाद्रिप्रभृतयः प्रति-
भटीकतन्त्र्याः । मद्रूपारिजात p. 536.

into his own work without acknowledgment. For example, on Manu XI. 93 he simply summarises the remarks⁸⁶⁰ of Govindarāja and cites only one out of the several quotations that are found in Govindarāja's *Manu-tīkā*. He severely criticizes both Medhātithi and Govindarāja, particularly the latter. He frequently pours ridicule on the latter (vide note 713 above). At the end of his commentary he says⁸⁶¹ that Medhātithi's skill lay in expounding what texts were authoritative and of substance and what were not so, Govindarāja in concise words explained the hidden meaning of the brief text (of Manu), while Dharaṇidhara had his own method of explanation which was independent of previous tradition; and therefore he undertook to write a commentary that would clearly set forth the real meaning of Manu. He was very proud of his achievement and says that neither Medhātithi nor Govindarāja nor other commentators explained in the way he did and that explanatory material like his would be difficult to find elsewhere.⁸⁶² He notices the explanations of Medhātithi and Govindarāja hundreds of times, discusses various readings and his commentary deserves to a considerable extent the eulogy pronounced by Sir William Jones⁸⁶³ "At length appeared Cullūca Bhaṭṭa, who, after a painful course of

860 'पुंस एव ब्राह्मणस्य मयाप्रतिषेधो न क्षिया इत्याहुस्तदस्य । सुराहशुन ... अमस्याधि स्युः ब्राह्मणी सुराधी भवति नैनां देवाः पतिलोकं नवन्ति इवैव सा दुर्मतिः स्तुत्यपुण्या अप्सु जलोद्भवति शुक्तिका वा पतिलोकं न सा याति ... इति शङ्खवसिष्ठयाज्ञवल्क्यै- ब्राह्मण्या अवि निषेधस्मरणम् । गोविन्दराज ०० मनु XI. ९३ : 'अत्र केचित् ... ब्राह्मणस्य पुंस एव मयाप्रतिषेधो न क्षिया इत्याहुस्तदस्य पतिलोकं न सा याति ... धृक्करी चोपजायते इति याज्ञवल्क्यादिस्मृतिविरोधात् ।' कुल्लुक.

861 सारसारपचत्पञ्चनविधौ मेधातिथेऽप्यधुनी स्तोकं वस्तु निगूढमस्यपचनाद्गोविन्दराजो जगौ । ग्रन्थेऽस्मिन्धरणीधरस्य बहुशः स्वातन्त्र्यमेतावता स्पष्टं मानवमर्थतत्त्वमखिलं वक्तुं कृतोद्य भवः ॥. Vide his remarks about धरणीधर ०० मनु II. ४९ and IV. ५० 'धरणीधरेण तु एकाक्षरपरं ब्रह्म प्राणायामपरं तपः इति पठितं ... मेधातिथिपमृति- निर्वद्वेरास्तिन्नं यतः स्मिन्नायादान्तरं तत्र स्वतन्त्रो धरणीधरः' and वरपरियमान्तरं द्वित्वा विद्वद्विरादृतम् । पाठान्तरं व्यरचयन्मुद्देह धरणीधरः ॥.'

862 ज्ञायन्तिसे बहुमुनिमतालोचनायन्मयोक्तं सवृष्याह्वयानं सलु मुनिविरां तद्गजम्बं गुणज्ञाः । नैतन्नेर्धातधिरभिद्धे नापि गोविन्दराजो व्याख्यातारो न जगुपरैष्वन्यतो दुर्लभं वः ॥ last verse of chap. XI.

863 Vide *Pedda Ramappa v Bangari Seshamma* I. L. R. ३ Mad. 286 at p. 291.

study and the collation of numerous manuscripts, produced a work of which it may perhaps be said very truly that it is the shortest yet the most luminous, the least ostentatious yet the most learned, the deepest yet the most agreeable, commentary ever composed on any author, ancient or modern."

Among the authors and works quoted by him (besides the usual *smṛtis*) are the following :—Garga (on II. 6), Govindarāja, Dharaṇidhara, Bhāskara (bhāṣyakāra of the Vedāntasūtras, on I. 8 and 15), Bhojadeva (on VIII. 184), Medhatithi, Vāmana (author of the *Kaśikā*), Bhaṭṭavārtika-kṛt (on XII. 106), Viśvarūpa (the commentator of Yājñavalkya, on II. 189 and V. 68). The Viśvarūpa that he quotes on Manu V. 215 is the lexicographer and not the jurist as Aufrecht (in his great catalogue) appears to hold.

He gives us a little information about himself in the introductory verse.⁸⁶⁴ He came of a Varendra Brāhmaṇa family of Bengal (Gauḍa) residing in Nandana and was the son of Bhaṭṭa Divakara. He wrote his commentary in Kaśi in the company of *Pandīts*. On Manu VI. 14 he mentions the names of certain vegetables that were current in Malwa and among the Vāhikas.⁸⁶⁵

It appears that Kullūka also composed a digest called *Smṛti-sāgara*. A Ms. of a portion of it called *Śrāddhasāgara* exists in the Calcutta Sanskrit College (cat. vol. II. p. 405, No. 446). In this his *Āśaucasāgara* and *Vivādasāgara* are referred to.

I secured a transcript of the ms. of the *Śrāddhasāgara* in the Calcutta Sanskrit College through the kindness of the Principal. The *Śrāddhasāgara* deals with the following subjects :—definition of *śrāddha*; whether it is of the nature of *yāga*, *dāna* and *homa*; various kinds of *śrāddhas* such as *nitya*, *naimittika* &c.; the proper and improper places for *śrāddha*; the proper times for *śrāddha*; *Aṣṭaka-śrāddha*; *sūdras* can perform *aṣṭakā* and other *śrāddhas*; intercalary month; who are *pañkti-pāvana brāhmaṇas*; meaning of

864 लोके नन्दनवासिनामिन् सुजनैर्वन्द्ये वरेन्द्यां कुले श्रीमद्ब्रह्मविवाकरस्य तनयः कुल्लुकभट्टो-
भवत् । काश्यामुत्तरवाहिजलुत्तनयातीरे समं प्रवृद्धतैस्तेनेष्वं क्रियते दिनाय विदुषां मनर्थ-
मुकावली ॥

865 नृस्तूर्णं मालवदेशे प्रसिद्धं शाकं शिपुकं वाहीकेषु प्रसिद्धं शाकम् ।
B. D. 46.

nimantraṇa and āmantraṇa; the number of brāhmaṇas to be invited; the *darbhās*; śrāddhadevatās; the sacred thread etc.

The Śraddhasāgara is full of Pūrvamīmāṃsā discussions. The author says that he wrote it and the other two works (Vivādasāgara and Aśaucasāgara) at the order of his father. He quotes profusely from the Mahābhārata, the Mahāpurāṇas and Upapurāṇas and from the dharmaśāstras and metrical smṛtis. He names the Kalpataru oftener than any other *nibandhakāra*. The other authors and works named are: Bhojadeva, Halāyudha (probably the author of Prakāśa on the Śraddhakalpasūtra of Kātyāyana), Jikana, Kāmadhenu, Medhātithi, Śaṅkhaadhara. In one place we have a reference to Prabhākara and Kamalākara-bhaṭṭa (on Kāla and Kāma being devatās) and in another place to Gauḍa-Maithila-Mayōkhabhaṭṭaḥ (which are probably marginal notes creeping into the ms. or refer to authors other than the well-known ones). He refers to the opinion of his own *guru* in opposition to that of the Kalpataru.

The date of Kullūka cannot be settled with certainty. Bühler held that he lived probably in the 15th century (S. B. E. vol. xxv. p. cxxx). Ghose (Hindu Law, 3rd edition p. XVI) and M. M. Chakravarti (JASB 1915, p. 345) are of the same opinion. In I. L. R. 48 Cal. 643 Sir Asutosh Mukerji places Kullūka in the 15th century (at p. 688). As Kullūka mentions Bhojadeva, Govindarāja, Kalpataru and Halāyudha he is certainly later than 1150 A. D. Raghunandana⁸⁶⁶ in his Dayatattva and Vyavaharatattva, and Vardhamāna in his Daṇḍaviveka frequently mention his views. Śrinātha's com. on the Dayabhaga refutes the view of Kullūka. The Śraddha-kriya-kaumudī of Govindananda refers to Kullūka's explanation of the word ' ākāṅkṣan ' as ' Vikṣamāṇaḥ ' in Manu III. 258. The Rājaniiti-ratnākara of Caṇḍeśvara quotes the explanation of Kullūka.⁸⁶⁷ Therefore Kullūka must have flourished before 1300

866 एको लुब्धस्तु साक्षी स्यादिति कुल्लूकमहभूतपाठः, एको लुब्धस्तुसाक्षी स्यादिति जीमूतपादनभूतपाठस्तु न युक्तः । व्यवहारतत्त्व (vol. II, p. 213) ; समन्विताः समभावा एव भवेयुर्नोद्दिष्टाः कस्यचिद् देय इति कुल्लूकभट्टः । दायतत्त्व (vol. II, p. 193).

867 अत एव कुल्लूकमहः-राजनीतिरपि नाम क्षत्रियजातिपरः किं तन्मित्रिकजनपदपाठमिदं-पुस्तकपरः । राजनीतिरत्नाकर (ed. by Mr. Jayswal, 1924) p. 2. These are the words of कुल्लूक on मनु 7. 1.

A. D. Kullūka in his by no means small work nowhere refers to the *Dayabhāga*, though he himself came of a Bengal family. This silence is explicable in two ways. As we have seen, Kullūka wrote in Kāśī and not in Bengal. Therefore if he flourished not long after Jīmūtavāhana, it is quite natural that writing in Benares he had not heard of the *Dayabhāga* or read it. It has been shown above that Jīmūtavāhana probably wrote about 1100-1150 A. D. Therefore Kullūka flourished between 1150 and 1300 A. D. and probably wrote about 1250 A. D. M. M. Chakravarti is not sure as to how early Kullūka flourished but opines that he could not have flourished later than the first quarter of the 15th century (JASB 1915, p. 345 n. 1).

89. Śrīdatta Upādhyāya

Mithilā has made extremely valuable and substantial contributions to Dharmaśāstra Literature. From the days of the Yājñavalkya smṛti down to modern times the land of Mithilā has produced writers whose names are illustrious. Śrīdatta Upādhyāya is one of the earliest among the mediaeval Maithilā *nibandhakaras*. He is the author of several works which will be briefly noticed.

The *Ācārādarsa* of Śrīdatta was printed in Benaras at the Divakara Press and by the Venkatesvara Press in Bombay in *samvat* 1961. It is a manual of the daily religious duties of the followers of the white Yajurveda (Vājasaneyins),⁸⁶⁸ such as *ācamana*, brushing the teeth, morning bath, *sandhya*, *japa*, *brahmayajña*, *tarpaṇa*, daily worship of gods, *vaikātadana*, feeding guests etc. Among the works and writers named are the following⁸⁶⁹:—*Ācāra-cintāmaṇi*, *Kalpataru*, *Kāmadhenu*, *Kālikapurāṇa*, *Gaṇeśamītra*, *Rāja* (probably Bhojadeva), *Smṛtimahārṇava*, *Harihara* and *Halāyudha-nibandha*. There is a commentary on this work called *Ācārādarsābodhini*

868 अहोरात्राश्रितो धर्म इह वाजसनेयिनाम् । निवस्यते निवद्वो यो धर्मशास्त्रनिबन्धुभिः ॥

2nd intro. verse in D. C. Ms. No. 342 of 1875-76: समूलवचनाभोगो मीमांसान्यायनिर्मलः । श्रीदत्तेन सत्तामेष आचारे दर्पणः कृतः ॥

869 Vide for गणेशमित्र and राजा 'अशिरस्कं मार्जवर्मितं गणेशमित्राः' folio 15 b of आचारादर्श (D. C. Ms. No. 342 of 1875-76); 'इति राजादलिखितं मैत्रायणीयसूत्र-परिशिष्टवचनं न यमगमित्याहुः' folio 26 a; 'इदं च बोधायनवक्तव्यं राजादलिखितमपि बहुजनसंमतत्वाद्धिखितम्' folio 29 a.

composed by Gauripati or Gauriśa, son of Dāmodara Maithilā, at Benaras in 1610 A. D (Dr. Bhandarkar's report, 1883-84, p. 347). In this work he uses several vernacular words; e. g. he says that 'Sala' tree is known as Sagavana⁸⁷⁰ (in the vernacular).

Another work of his is the Chandogāhnika on the daily duties for Samavedins. He refers to it in his Samayapradīpa⁸⁷¹ and Pitr̥bhakti. A supplement to it named Chandogāhnikoddhāra was written by Śaṅkaramiśra, son of Bhavanāthamiśra (Mitra's Notices, vol. VI p. 10, No. 1989).

The Pitr̥bhakti is a manual on the śrāddha rites for students of the Yajurveda. It was based⁸⁷² on the Kātyākalka with Karka's bhāṣya thereon and on the works of Gopāla and Bhūpāla (i. e. Bhojadeva). It is frequently quoted in the Śrāddhahiveka of Rudradhara. Among the writers named are (besides those that occur in the Ācārādārśa also) : Pitr̥hūtakaraṇikāra, Nārāyaṇavṛtti (on Āśvalāyana Gr. S.), Mitākṣarā, Ratnakaraṇḍīka, Vidhipuṣpamālā (26 a), Śubhakarā, Smṛtīmāñjarī, Smṛtīmāñjūṣā, Halāyudha's Śrāddhādhyāya. This work first treats of the details of the *Parvāṇaśrāddha*, then of *ekoddiṣṭa*, of the monthly śrāddhas, the śrāddha on the 11th day after death, of *Sapindikarāya*, of *abhyudayika śrāddha*. It then proceeds to consider the definition of śrāddha.

The Śrāddhakalpa was composed by him for the Samavedins. It is referred to in his Samayapradīpa⁸⁷³ and Pitr̥bhakti (folio 33b).

The Samayapradīpa treats of the proper times for various *vrata*s.⁸⁷⁴ It is divided into three chapters (*pariccheda*s). The

870 'शालवृक्षः सगवन इति प्रसिद्धः' folio 8 b of the आचारदश. Compare Marathi 'सागवान्.'

871 'उक्तमस्मानिहिके' folio 53a of समयप्रदीप D. C. Ms. No. 371 of 1875-76 ; 'न च सपत्नीकानामिति एषश्चित्तमस्मानिहिकेऽन्तर्दोषश्चाद्वक्ये' पितृभक्ति folio 24 a.

872 कालीयकल्पे सहस्रकर्षभाष्ये गोपालभूपालमतादि दृष्ट्वा । सता च वाच्यानि विशाम्य सन्ध-
न्यनुविद्धा अद्विविधिं विधास्ये ॥ First verse of पितृभक्ति (D. C. Ms. No 152 of 1892-95).

873 'निर्वाणमस्मानिः आद्वक्ये' समयप्रदीप folio 49 a (D. C. Ms. No. 371 of 1875-76).

874 अक्षिप्तेन व्रतादीनां साधनारूप्य लिख्यते । verse 2 of समयप्रदीप.

first is called *Samayaparicheda* and dilates upon the definition of *vrata*, on the procedure about fasts, *nakṣa* and the *vrata*s of Gaṇeśa and other deities, the second is called *Saṁvatsara-kṛtya-pariccheda* and treats of *vrata*s from the *pratipadā* to the *anūrāṣya* in the several months and the third is called *prakīrṇaka* (miscellaneous) dealing with the *vrata*s on *saṁkrānti* (the Sun's passage into another Zodiacal sign) etc. In this work Śrīdatta often refers to the views of the Gauḍas and contrasts them with his own. He also refers to Gauḍanibandha. No other writers or works except those that are already enumerated under *Ācārādarśa* and *Pitr̥bhakti* are named in this work. On folio 7a there is a name which is somewhat indistinct and appears to be 'Mītamitrādibhiḥ'. The *Samayapradīpa* is mentioned in the *Kṛtya-ratnākara* (pp. 400, 479, 505) of Caṇḍeśvara and in Śalapāṇi's *Durgotsava-viveka*.⁸⁷⁵ Śrīdatta is more frequently quoted in the *Śrāddhakriyakaumudī* of Govindānanda than almost any other author or work.

As Śrīdatta names the *Kalpataru*, *Harīhara* and *Halāyudha*'s work on *Śrāddha* he must have flourished later than 1200 A. D. As Caṇḍeśvara mentions his *Samayapradīpa*, Śrīdatta must have flourished before the first quarter of the 14th century. If Gaṇeśamiśra mentioned in the *Ācārādarśa* be the same as Gaṇeśvaramiśra, the author of *Sugatīśopāna* and uncle of Caṇḍeśvara (which appears extremely probable), then Śrīdatta flourished a short time before Caṇḍeśvara and must have composed his works between 1275 and 1310 A. D.

It appears that there was another Maithilī writer called Śrīdattamiśra, son of Nāgeśvaramiśra, who composed the *Ekāgnidāna-paddhati* and one or two other works (Hp. Nepal cat. p. 129). The Nepal Ms. of the *Ekāgnidāna-paddhati* was copied in La-Sam 299 (Lakṣmanasena era 299, i. e. 1418 A. D.). Vide Hp. Nepal cat. XII, 45 and 129. So this Śrīdatta flourished towards the end of the 14th century in the reign of Devasiṃha son of Bhavēśa. Vide JASB for 1915 pp. 379-381 and 388-390 for Śrīdatta.

875 समीपहृदिदानमाह श्रीदत्तोपाध्यायकृतसमयप्रदीपे भविष्यपुराणम् । दुर्गासप्तविवेक
p. 21 (Calcutta Sanskrit Sahitya Parishad ed.).

90. Candēśvara

Candēśvara is the most prominent figure among Maithilā *nibandhakaras* on Dharmaśāstra. He compiled an extensive digest called *Smṛtiratnākara* or simply *Ratnākara*. This digest was divided into seven sections viz., on *kṛtya*, *dāna*, *vyavahāra*, *śuddhi*, *pūjā*, *vivāda* and *grhastha*.⁸⁷⁶ Out of these the *Vivādaratnākara* dealing with *dāyabhāga* and the other titles of law (*vyavahārapadas*) has been printed in the B. I. series and has been translated into English by Mr. G. C. Sarkar and by Mr. Justice Digambara Chatterjee. The *Vivādaratnākara* of Candēśvara and the *Vivādacintāmaṇi* of Vācaspati are of paramount authority in matters of Hindu Law in Mithilā (modern Tirhut) so far as British Indian Courts are concerned.⁸⁷⁷

The *Kṛtya-ratnākara* deals in 22 *tarangas* with the discussion of *Dharma* (its real nature, its rewards, means of knowing it and the occasions for it), the various *vratas* and observances in the several months from *Caitra*, the observances in the intercalary month, various *vratis* on the several days of the week, the Sun's passage into a new sign, eclipse on the new-moon day etc. This work is referred to in his *Dānaratnākara*, which in its turn is quoted in the *Grhastharatnākara*.⁸⁷⁸ The work has recently been printed in the B. I. series (1925).

The *Grhastharatnākara* is a very extensive work in 68 *tarangas* on the duties of householders. The Deccan College Ms. that I could consult is incomplete, has only folios 30, 72-133 and contains the last 23 *tarangas* only. Some of the subjects dealt with are :— from whom gifts were to be accepted by *grhasthas*; duties and

876 श्रीकृत्यदानव्यवहारसुद्धिपूजाशिवश्रेष्ठे गृहधरुत्वे । एताकरा धर्मसुते निबन्धाः कृतास्तुला-
पुरुषदेन सम ॥ verse towards the end of the *विवातरत्नाकर*, last verse of *दान-
रत्नाकर* (D. C. Ms. No. 114 of 1884-85, where we have धर्मसु दे निबद्धाः
कृताः श्रीचण्डीश्वरमन्त्रिणा ते)

877 *Vide* 11 Moo. I. A. 139 at p. 174; I. L. R. 20 All. 367 (P. C.) at p. 390;
I. L. R. 10 Cal 392 at p. 399; I. L. R. 12 Cal. 348 at p. 351.

878 अथोक्तमपि यद्दानं कृत्यरत्नाकरे पुनः । मासादिख्यसामस्यं गौरवाच्चतुर्दितम् ॥
Intro. verse in *दानरत्नाकर* (D. C. Ms. No. 114 of 1884-86) : असमन्वितमस्य-
आत्मस्त्वभिर्ज्ञानत्वाकरे देयदेवतरङ्गे श्रद्धाविताः । गृहधरत्नाकर folio 76 a.

actions proper for Kṣatriyas, Vaiśyas and Śūdras; the observances of a *śnātaka*; *yama* and *niyama*; *śauca*; the observances of *brāhma-carya*; what ruins families; proper abode for a *gṛhastha*; what a *gṛhastha* should or should not speak or should or should not see; things not to be given to *tadras*; the avoidance of anger, adultery and intermixture of castes (*saṁkara*); requiring of debts etc.

The *Dānaratnākara* contains 29 *araṅgas* and deals with the following subjects:—meaning of *dāna*; what may or may not be gifted; fit objects of charity; the gifts called *mahādānas*; gifts of a thousand cows and heaps of corn; various gifts, such as those of food, books; gifts appropriate to certain months, *nakṣatras* and *tithis*; miscellaneous gifts; dedication of wells and tanks for public use; planting of trees.

The *Vivādaratnākara* is an extensive work (671 pages in print) in 100 *araṅgas* on civil and criminal law and deals with the 18 titles of law such as *dāyabhāga* (on partition and inheritance), *ṛnādāna* (recovery of debts) and others. It formed the basis of the *Vivādacandra* of Miśra, the *Vivāda-cintāmaṇi* of Vācaspati and the *Daṇḍaviveka* of Vardhamāna. It is mentioned in his own *Gṛhastharatnākara*.⁸⁷⁹

The *Vyavahāraratnākara* deals with judicial procedure, such as the plaint, the reply, the burden of proof, means of proof, judgment etc. Vide Mitra's notices, vol. VI, p. 66, No. 2036.

The *Śudhīratnākara* is in 34 *araṅgas* and deals with impurity on birth and death, persons who have to observe no *śauca*, meaning of *sapinda*, rites on death up to the end of the period of mourning, purifications of food and various substances. Vide Mitra's Notices, vol. VII, p. 149, No. 2384 and I. O. cat. p. 412, No. 1389.

For the *Pūjāratnākara*, vide Mitra's Notices, vol. III, p. 162, No. 2398. That work is mentioned by Raghunandana in the *Suddhi-tattva* (vol. II, p. 299 on Śālagrāma stone).

Besides this digest Caṇḍeśvara compiled several other works.

Kṛtyacintāmaṇi is one of such works. It is a question when it was composed. In his *Gṛhastharatnākara* he says that certain

⁸⁷⁹ इत्यादीनि चान्यानि पुत्रदेशे विवाहः, नाकर एवास्माभिवर्जितानिति । गृहधरन्नाकर
fol. 133 b.

architectural and decorative constructions called Śrīveṅka, Vardhamāna and Nandīvavarta have been spoken of by him in the Kṛtyacintāmaṇi⁸⁸⁰. But the Kṛtyacintāmaṇi says that he has already composed the seven ratnākara.⁸⁸¹

The Kṛtyacintāmaṇi is divided into sections called prakāśas. It deals with astronomical matters in relation to the performance of several religious ceremonies and saṁskāras, such as *taraluddhi*, the intercalary month, garbhādhāna, simantonṇayana, birth of a child on the Mūla nakṣatra, the rites on the 6th day after birth, nāmakaranā, the movements of Saturn, Sun's passage from one sign into another, the results of eclipses etc.

Another work of Candēśvara, the Rājānītiratnākara, has been recently edited at Patna (1924) by Mr. K. P. Jayasval with a learned introduction dealing with the personal history of Candēśvara, his relations with the Maithilā kings and the mediaeval Indian literature on politics. It appears that Candēśvara did not complete the writing of a work on politics when he compiled his great digest. He wrote the work at the command of the king Bhavēśa (or Bhavēśvara) of Mithilā.⁸⁸² The work contains 16 *tarāṅgas* (waves, i. e. chapters) on the following subjects :—definition of a king, different grades of kings, the eighteen vices or calamities for kings, duties of kings; the characteristics and duties of amātyas (councillors); the characteristics of *parohita*; the characteristics and duties of a *prādvivāka* (judge); the members of the hall of justice (*sabhyas*), their number and qualifications; concerning forts; the time and place and accessories of the settlement of royal policy; concerning the state treasury; the army; the commander-in-chief and the discipline of the army; ambassadors, allies, and spies; the general obligations of kings, conflict of Dharmasāstra and Arthasāstra, the six *guṇas*—*samdhī* etc., the maṇḍala of kings; the king's power of punishment; abdication by king, the heir-apparent, impartibility of the kingdom; the eldest son's right to succeed, the

880 श्रीवृक्षवर्धमानवार्ताः प्रसादविशेषाः सुवर्णद्वारदिनिर्मिताः कृत्यचिन्तामणवस्मा-
विहक्ताः । folio 113a of D. C. Ms. No. 44 of 1883-84.

881 अज्ञानयन्मूर्तिनिर्णयस्य कृतवाग्नितात्मप्रलाकरात् । Intro. verse 12 of कृत्यचिन्तामणि
(I. O. cat. p. 511, No. 1261).

882 राज्ञा नरोद्योनात्मनो राजनीतिनिबन्धकम् । ततोति मन्त्रिणामाचार्यः श्रीमात् चण्डेश्वरः
कृत्वा ॥ 3rd intro. verse राजनीतिरम् ।

seven constituent elements of the state; the state's obligation towards the poor, the helpless etc.; the coronation of the heir-apparent or his investiture.

There are two more works composed by Candēśvara viz., the Dānavākyāvali and the Śivavākyāvali (vide I. O. cat. p. 1409, No. 3724 for the latter).

Candēśvara names in his works, particularly in the Kṛtyaratnākara and the Vivādaratnākara, a host of writers and works. In his great digest he drew largely upon five predecessors and incorporated often without acknowledgment much or almost all that was valuable in them. These five predecessors were the Kāmadhenu, the Kalpataru, the Pārijāta, the Prakāśa (i. e. Smṛtimahārṇava) and Halāyudha, all of which he quotes scores of times. At the end of the Vivādaratnākara he boasts that whatever is of the essence in the above five works and even more is comprehended in his single work the Ratnākara.⁸⁸³ Among the authors and works mentioned in his seven ratnākaras, those mentioned below deserve to be noted.⁸⁸⁴ In I. L. R. 12 Cal. 348 (at p. 356) the learned judges appear to hold that the Pārijāta mentioned in the Vivādacintāmani is the Madanapārijāta. But this is obviously a mistake (vide p. 309 above on Pārijāta). Besides these in his Rajanītiratnākara he names Kāmandaka, Kullūkabhaṭṭa, Pallava and Pallavakāra, Śrīkara. What

883 कल्पद्रुमे वाप्यथ पारिजाते हलायुधे वाप्यथवा प्रकाशे । यन्सारमस्मादधिकं च यत्त-
द्भूषाति रत्नाकर एक एव ॥ यं कामधेनुरनुयाति सकल्पवृक्षो (क्षा !) यं सेवते निज-
कलाय स पारिजातः । ते वैशिगोप्रभिदुस्त्वमहमदिति चण्डेश्वरं तुल्यवितुं कृतमे-
वयन्तु ॥ (vide notes 652 and 703 for these two verses).

884 असङ्काय, उदयकर (commentator of मनु, vide विवादरत्नाकर pp. 453, 560, 590), कल्पतरु, कामधेनु, कृत्यसमुच्चय, गोपाल, चण्डेश्वरमिश्र (वि. र. p. 46), निज-
नीयनिबन्ध, दानसागर (folio 15a दानरत्न), देवेश्वरधर्माधिकारनिक, पारिजात,
प्रकाश, प्रतिभासंग्रह, मर्त्ययज्ञ (गृह्यधरः folio 78a, on गौतमधर्मसूत्र), भाष्यकार
(of शङ्खलिलित), भागुरि (वि. र. p. 104), भूपाल, भूपालकृत्यसमुच्चय, भूपाल-
पद्धति, माधवस्वामी (गृह्यधरः 116 a), मिश्र (वि. र. p. 595), मिताक्षरा,
नुराशिराज, मेधातिथि, राजमार्तण्ड, लक्ष्मीधर, वर्षदीप्तिका, वसन्तराज, विश्वरूपाचार्य,
ब्रतसागर, श्रीदत्त, समयमदीप, सागर (दानरत्नाकर 10 b), स्मृतिरत्नचिन्ता,
स्मृतिभङ्गार्णवप्रकाश, हरिहर, हलायुधनिबन्ध. The कृत्यसमुच्चय, भूपालपद्धति and
भूपालकृत्यसमुच्चय seem to be the same work.

is printed as *Nāṭasūtra* in the *Vivādaratnākara* (p. 477) is really *Lāṭa* (i. e. *Lāṭyāyana Śrautasūtra*). *Caṇḍeśvara* mentions many vernacular words (c. g. *Kṛtyaratnākara* pp. 109, 111, 306, 338, 443).

We learn a great deal about the family and personal history of *Caṇḍeśvara* from his works. The *Vivādaratnākara* in the introduction and in the colophon tells us that *Caṇḍeśvara* was a *mantrin* (a minister), was entrusted with the office of minister for peace and war, that he conquered Nepal and weighed himself against gold on the banks of the *Vāgvatī* in *śake* 1236 (1314 A. D.).³⁶⁵ There are more or less similar colophons at the end of the *Rājanītiratnākara* and the other *ratnākara*s. The grand-father of *Caṇḍeśvara* was *Devāditya*,³⁶⁶ who was minister of *Harasinhadeva* of *Tirhut* and who belonged to the *Kārnāṭa* family. One of the sons of *Devāditya* was *Vireśvara* who was also a minister for peace and war of the same king and is said to have made grants to learned *Brāhmaṇa*s in *Rāmapura* (i. e. *Simraon* in *Champaran District*) and other cities (verse 10 of *Kṛtyaratnākara*). Mr. *Jayasval* points out in his introduction to the *Rājanīti-ratnākara* (j) that the correct name of the king was *Harisinhadeva*. Another son of *Devāditya* was *Ganeśvara* who was younger than *Vireśvara* and who was also a great minister and author of *Sugatisopāna*. A copy of this work bears the date *La-sam* (*Lakṣmanasena* era) 224 (i. e. 1343-44 A. D.).³⁶⁷ In the colophon of this work *Devāditya* is called 'mahāmāta' (*mahāmātra*) and *Ganeśvara* is styled *maharājadhiraja*. In the

³⁶⁵ श्रीचण्डेश्वरमन्त्रिणा मतिमतानेन प्रसन्नात्मना नेपालासिलमुनिपालजपिना धर्मेन्दुदुन्ध्या-
किधना । वाचस्पत्याः सरितस्तटे सुरधुनीसाम्पं दधत्वाः शुचौ मार्गे मासि यथोक्तपुण्य-
समये दत्तस्तुलापूजया ॥ 3rd Intro. verse; at the end we have रत्नमुणमुनचन्द्रेः
संमिटे शाक्यैर्षे सदासि चपलपथे वाग्धतीसिन्धुतीरे । अदित नुलितमुचैवात्मना स्वर्ण-
राशिं निधिरञ्जितगुणायामुत्तमः सोमनाथः ॥ इति समकियमहासाम्भिविधिकठकु-
मन्त्रिप्राचीवीरेन्द्रात्मजसमकियमहासाम्भिविधिकठकुमन्त्रिचण्डेश्वरविरचिते विषादरत्ना-
करः संपूर्णः ।

³⁶⁶ आसीन्मेधिलीरमुक्तिविषये मन्त्रप्रभावाद्भूतः ... देवादित्य इति प्रिलोकमहितो मन्त्रीन्द्र-
बुद्धामणिः ॥ 2nd intro. verse to हृत्यधित्तामणि (I. O. cat p. 511, No. 1621) ;
अस्ति धीद्वारसिद्धदेवद्वयनिर्मिशेषविदेपिणा निमांधी मिथिला प्रशास्यसिला कार्णाट-
संश्लेषः । verse 4 of सत्परात्माकर.

³⁶⁷ Vide cat. of Nepal palm-leaf and paper mss. p. 132 (Haraprasad Sastri).

Śraddhāvivēka of Rudradhara the Sugatisopāna is said to be the work of one who was *pratihastaka* (deputy) of Bhavaśarma.⁸⁸⁸ Candēśvara was the son of Vireśvara and like his father and grandfather became minister of Harisinhadeva. This must have happened about 1310 A. D., as he weighed himself in 1314 A. D. The *Kṛtyaratnākara* (verse 15) says that he touched the very idol of Paśupati in Nepal and worshipped it after conquering the country.

From the *Vyavahāraratnākara* it appears that Candēśvara was Chief Judge as well as Minister for peace and war.⁸⁸⁹ Candēśvara and his ancestors are highly praised for their liberality.⁸⁹⁰ In the *Dānaratnākara* (verse 2 at the end) he is said to have rescued the earth submerged in the flood of Mlecchas.⁸⁹¹ This probably refers to the defeat of some Mahomedan generals. Harisinhadeva was routed by Ghiasuddin Tughlak in 1324 and retired from Tirhut

888 आदुविषेक p. 4 (Benares ed. of 1920 संस्कृत) ' इति सुगतिसोपानादौ भवशर्मप्रति-
हस्तकचयन्धे कमः । '

889 निर्णीय व्यवहारसागमदृशा यः मादुविषाकः स्फुरन्
विचारबाह्यपिपणो धर्मं नयन्नुन्नतिम् ।
तेनायं गुरुसन्धिविघ्नहृष्टा धीरेयसनीतिना
श्रीचण्डेश्वरमन्त्रिणा विरचितः माझे रत्नाकरः ॥

Mitra's Notices, vol VI, p. 67. The second pāda has four syllables less.
The genealogy of चण्डेश्वर's family is



890 परवृत्तान्तिकेण लोके निर्मितशौरवः । कल्पद्रुमः पारिजातः कामधेनुः कचित् कश्चित् ॥
8th verse at end of दानरत्नाकर, Mitra's Notices, vol. VI, p. 135 ; verse 21
of रत्नारत्नाकर says that चण्डेश्वर dug a large lake in अमिराजपुर.

891 प्रम्मा म्लेच्छमहाजने वसुमती येनोद्धता लीलया.

into Nepāl.⁸⁹¹ Hence it follows that the seven Ratnākaraś some of which (like vivāda and dāna) refer to his weighing himself against gold in 1314 A. D. and his high position at the court of Harisinhadeva were composed between 1314 and 1324 A. D. His Rājanītiratnākara was composed at the command of Bhavēśa. This last belonged to the line of the Kāmeśvara dynasty which began to rule Tirhut in the third quarter of the 13th century, in 1370 A. D. according to Mr. Jayasval (introduction to Rājanītiratnākara, 1). Therefore the literary activities of Candēśvara extended over about 50 years from 1314 and the Rājanīti-ratnākara was probably his last work composed at a very advanced age. For the somewhat controversial and confused chronology of the Tirhut kings of the Kārnāṭa and Kāmeśvara dynasties, vide Hp. cat. (Introduction p. 31); Grierson in Ind. Ant. vol. 14, p. 182-196 and Ind. Ant. vol. 28, p. 57; JASB 1915 pp. 407-433 (M. M. Chakravarti); JBORS vol. IX, p. 300 and X, p. 37 (Jayasval).

Candēśvara exercised very great influence over Maithila and Bengal writers. Misarumiśra, Vardhamāna, Vācaspati-miśra and Raghunandana⁸⁹² very frequently quote him. The Viramītrodaya (p. 181) calls the Ratnākara 'Paurastya-nibandha' (eastern digest).

91. Harinātha

Harinātha is the author of a digest called Smṛtisāra on several topics of dharmasāstra. No part of this work has been yet printed. In the India Office there are two mss. of the Smṛtisāra (I. O. cat. p. 448, No. 1488 and p. 449, No. 1489). The first cites 67 authorities (*pramāṇpakāṣ*) on Dharmasāstra, out of which the Karma-pradīpa, the Kalpataru, the Kāmadhenu, Kumāra, Gaṇeśvaramiśra, Vijñāneśvara, Vilamba (?), Śmṛtimañjūśa and Harihara deserve special mention. This ms. contains the portion of the Smṛtisāra on the saṁskāras, rites on death, śrāddha and prāyaścitta. The other ms. deals with the principal topics of vivāda (various titles of law) and vyavahāra (judicial procedure), viz. partition, father's share

891 The Pañji historian of Mithilā thus describes the departure of हरसिंहदेव

'बाणाक्षियुग्मशशिसंमितश्राकवर्षे घोषस्य शुक्लनवमीरविस्तुवारे । न्यक्तदा मुपहनपूर्ति हरसिंहदेवो दुर्देवदेशितयथोप गिरिं क्लेश ॥'.

892 The वृत्तरत्नाकर, वृत्तरत्नाकर and शुद्धिरत्नाकर are quoted in the शुद्धितत्त्व of रघुनन्द (o. s. pp. 284, 299, 301, vol. 1).

on partition, larger share to eldest son, persons excluded from partition and inheritance, impartible property; *stridhana*; the several kinds of sons; succession to the property of the sonless; re-union; gambling and prize-fighting and other titles of law; various methods of *daṇḍa* (punishment); the various units of measure etc.; judicial procedure i. e. the plaint, the reply, the means of proof, viz. documents, witnesses, possession, reasoning, oaths, and ordeals; review of judgment; minority and dependence; rules about succession according to various authors. This last portion appears to be a sort of supplement, wherein the views of Balarūpa, Parijata, Halāyudha, Kalpataru and of the *Smṛtisāra* itself on the order of succession to a man dying sonless are set forth. Viśvarūpa and Śrīkara are named in the summary of Balarūpa's views and the *Prakāśa* at a later stage (folio 148 b). Bhavadēva-nibandha is also expressly named on possession.

No information is given in the mss. about Harinātha himself. He is styled in the colophons 'mahamahopādhyāya.' In several places he refers to the views of the Gauḍas on *dāra*; e. g. he cites the view of the Gauḍas that on a fasting day or śrāddha day one should not employ the twig used in dantadhavana and that when there is Ekadāśī on two days a house-holder should observe a fast on the first and a *yati* on the second. It appears that he was not a Gauḍa but rather a Māithila.

The India Office ms. of the *vivāda* portion of the *Smṛtisāra* is dated *śaṁvat* 1614 (i. e. 1558 A. D.). Another ms. of the same portion (vide Mitra's Notices, vol. V, p. 232, No. 1913) was copied in Lakṣmaṇa *śaṁvat* 363 i. e. 1469-1470 A. D. Śalapāṇi quotes the *Smṛtisāra* in his *Durgotsavaviveka*. Misarumīśra in his *Vivāda-candra* several times refers to the opinions of the *Smṛtisāra*.⁸⁹⁴ Hence it follows that the *Smṛtisāra* was composed before the last quarter of the 14th century. Candēśvara in his voluminous work

894 * ३- न शब्देः कालसंबोधान्निर्गच्छति न विक्रय इति वचनात् कालसंबोधः काल-
वस्थानं निर्गच्छन् अधिकरणम् । भोग्याधिविषयमिति स्मृतिसारः । folio 5a of
विवादचन्द्र (D. C. ms. No. 57 of 1883-84) : अत एव स्मृतिसारो यदा पितृषु
केनचित्पुत्रेण संसर्गो (संसृष्टो ?) तदा तदनं संतृप्तपुत्रो गुह्यीयात्प्रासंतृप्तपुत्रः संसृष्टि-
नस्तु संसृष्टीत्यविशेषणमिधानादिन्युक्तम् । folio 57 b ; vide also 57 b for another
reference to स्मृतिसार.

nowhere refers to Harinātha nor does the latter refer to him. Hence they were probably contemporaries or not separated by any appreciable interval of time. As Harinātha mentions the Kalpataru and Harihara, he must be later than about 1250 A. D. If Gaṇeś-varamiśra⁸⁰⁵ mentioned by Harinātha be the author of the Sugati-sopāna (which is extremely probable) who was an uncle of Candēśvara, then Harinātha cannot be earlier than about 1300 A. D. and flourished at about the same time as Candēśvara, viz, the first half of the 14th century A. D. Harinātha is quoted by Vācaspati-miśra in his Dvaitanirṇaya, by Raghunandana (in Udvāhatattva vol. I, pp. 108, 119, Ahnikatattva vol. I, p. 240, Śuddhitattva vol. II, p. 240), Kamalākara, Nilakaṇṭha and a host of other later writers. In the Ekādaśitattva p. 45 Harinātha is spoken of as *upajītya* by Vardhamāna and Vācaspati.

There are several works styled Smṛtisāra e. g. of Kesavaśarma (Mitra's Notices, vol. II. p. 76), of Yādavabhūṣaṇa-bhaṭṭācārya (Mitra's Notices, vol. IV p. 213 No. 1642), of Devayājñika (D. C. Ms. No. 266 of 1884-87 and 344 of 1886-92, the latter being called Smṛtisārasaṅgraha). Hence it often becomes difficult to say in the case of later works, what particular Smṛtisāra is being quoted.

92. Mādhavācārya

Mādhavācārya is the brightest star in the galaxy of *dakṣiṇatyā* authors on dharmasāstra. His fame stands only second to that of the great Śaṅkarācārya. He had a most versatile genius and either himself wrote or inspired his brother Sayana and others to write voluminous works on almost all branches of Sanskrit literature. As an erudite scholar, as a far-sighted statesman, as the bulwark of the Vijayanagara kingdom in the first days of its foundation, as a *śaṅkya* given to peaceful contemplation and renunciation in old age, he led such a varied and useful life that even to this day his is a name to conjure with. Among his numerous works two deserve special mention here, viz : the Parāśara-mādhaviya, his commentary on the Parāśarasmiṭi and the Kālanirṇaya.

⁸⁰⁵ स्वः कर्तास्मिति मिमित्य इत्यादिभिर्वाग्मिभ्यश्चेत्येतत् । निरामिषं सल्लङ्घ्यत्वा सर्वभुक्जनैर्गृहे । असंभवे परेषु वा माहृणास्तान्निषेद्येत ॥ अत्र गणेश्वरमिश्राः । इदं वाक्यं निरामिषसल्लङ्घनविशिष्टे निमन्त्रणविधायकमर्थे निमन्त्रणाङ्गानि निरामिषसल्लङ्घनार्थानि धुतिबलात् । स्मृतिसार (I. D. ms. No. 1488).

The Parāśara-mādhaviya has been published several times, the edition in the B. I. series and in the Bombay Sanskrit series being the best known. In the following the Bombay edition has been used. This work is very extensive and occupies about 2300 printed pages in the Bombay edition. It is not a mere commentary on Parāśara's text, but is in the nature of a digest of civil and religious law. The original smṛti of Parāśara contains no verses on *vyavahāra*, but Mādhavācārya hangs, on the slender peg of a single verse of Parāśara calling upon the king to rule his subjects with righteousness, his treatise on *vyavahāra* that covers a little over a fourth part of the whole commentary (vide note 341 above on Parāśara). The Parāśara-mādhaviya is a work of authority on modern Hindu Law in southern India.⁸⁹⁶ His style is lucid and he generally avoids lengthy and abstruse discussions. Besides numerous smṛti-kāras and purāṇas he names the following authors and works—Aparārka, Devaśvāmin, Purāṇasāra, Prapañcasāra, Medhātithi, Vivasakāra (on the Vedāntasūtra), Viśvarūpācārya, Śambhu, Śivasvāmin, Smṛticandrikā. The Parāśara-mādhaviya was amongst his earliest works. He tells us that there was no commentary on Parāśara before him.⁸⁹⁷

The Kālanirnaya of Mādhavācārya has been published several times. In the following the B. I. edition has been used. He states that he wrote this work after he composed his commentary on the Parāśarasmiṛti.⁸⁹⁸ The work is divided into five *prakaraṇas*. The first (Upodghāta) deals with a scholastic disquisition on *kāla* (time) and its real nature; the 2nd (called *varsara*) speaks of the year, its various lengths according as it is *candra*, *sāvana* or *saura*, of the two *ayanas*, of the seasons and their number, of the months (*candra* and *saura*), of the intercalary months, and the religious acts allowed and forbidden in intercalary months, of the two *pakṣas* (fortnights); the third *prakaraṇa* (*pratipat-prakaraṇa*) deals with the meaning of the word *tithi*, duration of a

896 १ Md. H. C. R. p. 206 at p. 217; 11 Moo. I. A. p. 487 at p. 508; I. L. R. 35 Md. 152 at p. 156.

897 पराशरस्मृतिः पूर्वेन व्याख्याता निषण्डुमिः । मयातो माधवाचार्येण तद्व्याख्यायां प्रयत्यने ॥
9th Intro. verse.

898 व्याख्याय माधवाचार्यो धर्मान्पाराशरानथ । तदनुष्ठानकालस्य निर्णयं वक्तुमयतः ॥
4th Intro. verse of कालनिर्णय.

tithi, the fifteen *tithis* of a *pakṣa*, two kinds of *tithis*, viz. *suddha* (i. e. not intermixed with another *tithi* on the same day) and *viddha* (intermixed with another *tithi* on same day), rules about the preference of the first *tithi* for particular religious rites and observances (for Gods and Manes) when intermixed with the preceding and following *tithis*, the fifteen *muhūrtas* of the day and of the night; the *fourth* (*dvitīyādi-tithi-prakarana*) extends the application of the rules about *pratiṣṭhā* to the *tithis* from the second to the fifteenth and decides on what *tithi* (whether intermixed with the preceding or the following) certain *vratas*, such as *Gaurīvrata* on the third, *Janmaṣṭamī* on the 8th, were to be performed; the *fifth* (*prakṛṣṭaka* i. e. miscellaneous) deals with rules about the determination of *nakṣatras* for various acts, the *yogas* and *karanas* and rules about *saṁkrānti* and eclipses and the actions proper for them.

The *Kālanirnaya* besides the names of numerous sages, *purāṇas*, astronomical and astrological writers mentions the following works and authors :—*Kāladarśa* (p. 83), *Bhoja* (as having composed in *Āryā* metre a work on the *Śaiva āgama*), *Muhūrta-vidhāna-sāra* (p. 341), *Vaṭeśvarasiddhānta*, *Vasiṣṭha Rāmāyaṇa*, the *Siddhānta-siromani* (of *Bhāskarācārya*), *Hemādri* (p. 67 his *vratakhyaṇḍa* and *yugaphaṇḍa*).

A good deal about the family and personal history of *Madhvacārya* can be gleaned from the above-mentioned two works and other treatises of *Madhvacārya*. From the *Parāśara-madhaviya* we⁸⁹⁹ learn that he was the son of *Māyana* and *Śrīmati*, that *Sāyana* and *Bhoganātha* were his younger brothers, that he was a student of the black *Yajurveda* and of the *Baudhāyana-sūtra-caraṇa* and belonged to the *Bhāradvāja-gotra*. The introductory verses and the colophon of the *Prāyaścitta-sudhānidhi*⁹⁰⁰ of *Sāyana* corroborate most of these particulars. A verse at the beginning of the

⁸⁹⁹ श्रीमती जननी यस्य सुकीर्तिर्नयनः पिता । सायणो भोगनाथश्च मधोबुद्धी मधोदरो ॥
यस्य बोधायनं सूत्रं शास्त्रा यस्य च वालुकी । भारद्वाजं कुलं यस्य सर्वज्ञः स हि
माधवः ॥ Intro. verses 6 and 7 of *Parāśara-madhaviya*.

⁹⁰⁰ यस्य मन्त्रिशिरोरजमरितं मायणसायकः । यः ह्यवति रत्नगर्भेति यथार्थयति पार्थिवीन् ॥
and the colophon इति माधवभोगनाथमहोदरस्य मायणनन्दनस्य सायणाचार्यन्य &c.
Descriptive cat. of Madras Govt. Sanskrit mss. vol. VII. p. 2630 No. 3480. The king referred to is *Śaṅkha*.

Kalanirnaya tells us that Vidyātīrtha, Bharatīrtha and Śrīkaṇṭha were his teachers.⁹⁰¹ The Parāśara-Mādhaviya highly eulogises⁹⁰² Mādhava, compares him to divine and semi-divine councillors like Āṅgīrasa of Indra and says that he was the hereditary teacher (*kulaṅgura*) and *mantrin* of king Bukka (or Bukka). The colophons to the several works of Sayana, the younger brother of Mādhavācārya, show that these brothers were closely connected with four rulers of the Vijayanagar dynasty; viz. Bukka and his son Harihara, Kampa and his son Saṅgama. In the *Yājñatīrtha-mūḍhānidhi*⁹⁰³ (ms. in the Bhau Daji collection) Sayana, the author of the bhāṣyas on the vedas, is said to be the *kulaṅgura* of Harihara, son of Saṅgama. In the *Guruvaiśa-kāvya* (Vaidika Press ed.) it is said that Vidyāranya was the pupil of Vidyātīrtha, that he composed Vedabhāṣyas and published them in the names of Sayana and Mādhava, that Harihara and Bukka were the most valiant of the five sons of Saṅgama (v. 48), that Vira Rudra was the sovereign of Harihara and Bukka and was defeated by the *saratraja* i.e. *salun*. The same work says that Vidyāranya founded Vijayanagara in śaka 1258, vaiśākha śuddha 7 Sunday (i.e. 30th April 1335 A. D.) and crowned Harihara king.⁹⁰⁴

Burnell in his introduction to the *Vaiśaḥkrāmaya* started the theory that Sayana and Mādhava were identical and put forward an esoteric meaning on the verse that states that Sayana and Bhoganātha

901 सोऽहं पाप्य द्विवेकतीर्थपद्वीमन्नायतीर्थे परं मज्जनं सज्जनसङ्गतीर्थनिपुणः सद्गुणतीर्थे
अपन् । लक्ष्मामाकलयन्प्रभावलहरी श्रीमारतीतीर्थतो विद्यातीर्थमुपाश्रयन् हृदि भजे
श्रीकण्ठमन्त्राहतम् ॥ 2nd verse of कालनिर्णय.

902 इन्द्रस्याङ्गिरसो नलस्य सुमतिः श्रेष्ठस्य मेधातिथिर्वीर्यं धर्मसुतस्य वैभववृत्तः स्वर्गा
निर्मेर्गोत्तमः । पद्मपुष्पिण्डसुखलीसहस्रो तमस्य पुण्यात्मनो सद्गुणस्य विभोर्भूक्तुल-
गुर्मन्त्री तथा माधवः ॥ 4th verse of परा. मा.

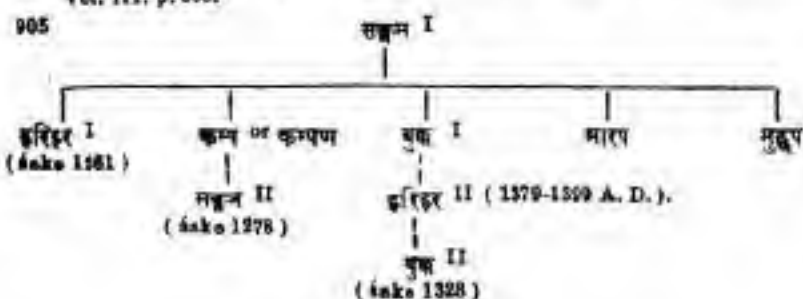
903 तस्याभूद्व्ययगुरुतत्त्वसिद्धान्तादेशिना । सर्वज्ञः सायणाचार्यो मातृणां चतुर्दश । उपेन्द्रस्येव
यस्यासीद्विद्वः सुमन्सो विवः । महाकृतनामाहर्ता माधवार्थः सङ्गदेवः ॥ अधीताः
सकला वेदास्ते च दृष्टार्थगौरवाः । त्वत्पणीतेन तद्गुण्यपद्विण प्रधीयता ॥
Intro. verses 7, 8, 14.

903a नागेश्वरैर्मित इह शक्ये शालिवाहस्य पाते धातयब्दे शुभसमुचिते मासि वैशाखमासि ।
शुक्ले पक्षे शुभगुणपितृभे सूर्यवारे सुलभे सप्तम्या श्रीविजयनगरं निर्ममे निर्ममेन्द्रः ॥
गुह्यशकाव्य VI. 8.

were the younger brothers of Mādhava. But the facts as culled from the works of these two great men and the inscriptions of contemporary Vijayanagara kings are too strong for the hypothesis of Burnell and make it look absurd. The whole subject about the relationship of Mādhava, Sayana and Bhoganātha has been carefully examined by Rao Bahadur R. Narsimhachar in *Ind. Ant.* vol. 45 pp. 1-6 and 17ff and the theory of Burnell has been thoroughly refuted. Sayana and Bhoganātha were as real personages as Mādhavācārya himself. Mādhavācārya in his later years became a *sannyāsī* and was named Vidyāranya. To the items of evidence adduced by R. B. R. Narsimhachar for establishing the identity of Mādhava and Vidyāranya (*Ind. Ant.* vol. 45 p. 18) I may add one more. The *Vīramitrodaya* ascribes the commentary on Parāśara composed by Mādhava to Vidyāranya.⁹⁰⁴ It has however to be noted that the *Guruvamśakavya* (Vaniivilasa Press ed.) says (V. 41-44) that Vidyāranya was different from both Sayana and Mādhava.

The chronology of the kings of Vijayanagara has been a fruitful source of controversy. It is not necessary to go into that chronology in great detail here. It may be studied in such works as Sewell's 'Forgotten empire' and in *E. I.* vol. III. p. 36, *E. I.* vol. XIV p. 68, *E. I.* vol. XV p. 8. The following pedigree⁹⁰⁵ will be sufficient for the purpose of connecting Mādhava and his brothers with the kings of Vijayanagara. The earliest inscription is that of Harihara I dated *lake* 1261 (1339-40 A. D.) wherein Harihara

904 व्याख्यानं वेदं शङ्खचक्रं विद्यारण्यधीचारीः पराहरस्मृतिटीकायां देवकद्वयविभागकाले स्वधृतालङ्कारादिकर्मणि कन्या प्राप्नोतीत्याह शङ्ख इति । की० p. 583; *vide* p. 672
 905 'विद्यारण्यधीचरजोक्तं प्राप्तिस्मिन् तस्मान्निरिन्द्रिया इत्यादिश्रुतिव्याख्यानं तु र्क्षाणां दास-
 प्रभृत्प्रतिषेधत्वमेवास्याः श्रुतेर्नास्तीति ।'. This refers to the remarks in *परु. मा.* vol. III, p. 538.



is said to be a Mahāmaṇḍaleśvara and is spoken of as 'Śrī-Vira-Hariyappa-Voḍeya'.⁹⁰⁶ The colophon of the Mādhaviya Dhāruvṛtti describes Mādhava as the great minister of Saṅgamarāja, the son of Kamparāja.⁹⁰⁷ The Bīṭraguṇṭa grant in *śaka* 1278 (1356 A. D.) by Saṅgama II at the request of his teacher Śrīkaṇṭhanātha shows that Bhoganātha⁹⁰⁸ who composed the contents of the grant was a *narmasaciva* (gay or humorous companion) of Saṅgama II. We saw above that Śrīkaṇṭha was a teacher of Mādhavācārya and that Bhoganātha was the youngest brother of Mādhavācārya. Bhoganātha in order to be a poet and a *narmasaciva* of a reigning sovereign must have been a grown-up man in 1356 A. D. and so Mādhavācārya must have been quite an elderly person about that time. The Kalanirṇaya tells us that in the cyclic year Śvara following immediately after *śaka* 1258 *brāhma* was an intercalary month and that in the cyclic year Bhava that preceded *śaka* 1258 (i. e. in *śaka* 1256) *Falguṇa* was an intercalary month and then examines the intercalary months that occurred in the cyclic years up to Vikāri thereafter (i. e. up to *śaka* 1281).⁹⁰⁹ As the Kalanirṇaya examines the intercalary months from *śaka* 1256 (i. e. 1334 A. D.) to *śaka* 1281 (i. e. 1359 A. D.), it follows that it was either composed during these years or immediately after this period. The Parāśara-mādhaviya was composed before the Kalanirṇaya. Rao Bahadur Narsimhachar states that in a copperplate grant dated 1386 A. D. it is said that Harihara (II) gave in the presence of Vidyāraṇya-śrīpāda certain donations to three scholars who were the promoters

906 'महामण्डलेश्वरपूर्वपश्चिमसमुद्राधिपतिभीषीरहरिपण्योदेय' Int. Ant. vol. X, p. 63.

907 श्रीमत्पूर्वपश्चिमक्षिणसमुद्राधीश्वरकम्पराजसुतसङ्गराजमहामन्त्रिमापणपुत्रमाघवसहोदर-सायणाचार्यकृता माधवीया वृत्तिः ।

908 इति भोगनाथमुधिया सङ्गममुपादनमन्त्रिणेन । श्रीकण्ठपुरसमुद्रये शासनपत्रेषु विलिखिताः श्लोकाः । E. I. vol. III. at p. 30.

909a तादृशं चाधिमत्समुदाहरणः । अष्टपञ्चाशद्वत्सतद्व्यापिके शकवर्षाणां सङ्ख्ये गते सति समनन्तरभाषी योयभीश्वरसंवत्सरस्तस्मिन्प्रावणमासोधिकः । ततः पूर्वभाषी यो माघसंवत्सरस्तस्मिन् फाल्गुणमासोधिकः ... ननु अधिकमासस्य क्वचिन्विशतमन्त्रिं व्यभिचरति न्यूनाधिकसंख्याया अपि दर्शनात् । तथा हि यथोक्तेश्वरसंवत्सरोत्तरभाषिणि चिन्मनानुसंवत्सरे वैशाखमासोधिकः ... तथा दुर्गसंवत्सरे श्रावणमासोधिकः । हेमलम्बिलम्बिसंवत्सरद्वयव्यवहिते विकारिसंवत्सरे ज्येष्ठोधिकः । तथा च तत्र पञ्चविंशत्वं संपद्यते । कालनिर्णय pp. 70-71.

(*pramāṇika*) of the commentaries on the four Vedas (Ind. Ant. vol. 45 p. 19). Another inscription speaks of Vidyāranya in 1378 A. D.⁹⁰ This shows that Mādhavācārya had become a *śaṅkharāṭha* at least in 1377 A. D. Tradition says that Vidyāranya died in 1386 A. D. at the ripe old age of 90. Therefore we shall not be far wrong if we place the literary activity of Mādhava-Vidyāranya between 1330-1385 A. D. From the remarks about intercalary months it appears that the Parāśaramādhaviya and Kālanirṇaya were composed between 1335-1360 A. D. There was a tradition among *pandits* that it was Mādhavācārya who composed bhāṣyas on the Vedas and ascribed them to his brother Sayana. Kāśinātha, in his Viṭṭhala-rūmantra-sāra-bhāṣya says so.⁹¹

Great confusion has been caused by identifying Mādhava-Vidyāranya with another scholar named Mādhava who was also a *mantrin* of Bukka, who was a great warrior and was governor of Banavase and the country round Goa on the western coast. In a grant⁹² of the village Kucara, also called Mādhavapura, dated *śaka* 1313 (1391 A. D.), it is said that he routed the armies of the Turuṣkas, wrested Goa the capital of Koṅkaṇa from them and re-established the temple of Saptanātha (i. e. Sapta-koṭīśvara). There is another inscription dated *śaka* 1290 (i. e. 1368 A. D.) where the great minister (*Mahapradhana*) Mādhavāṅka is stated to have ruled over Banavase 12000 under king Bukkaraya (Ind. Ant. vol. IV, p. 206). Fleet is wrong in identifying the minister Mādhavāṅka with Mādhavācārya-Vidyāranya. Another grant from Goa (found by Dr. Bhanu Daji) says that Mādhava-mantrin, son of Caṇḍibhatta, established the *lūga* of Saptanātha (JBBRAS vol. 9, p. 328). Vide E. C. vol. VIII, Sorab No. 375 dated *śaka* 1268 (Sunday Mādhava 30, i. e. 1346 Feb. 1347), where we are told that Mādhavamantrin was governor of Candragutti, capital of Banavase 12000, that he was minister of Marapa, younger brother of Harihara I and that he was a disciple of

900. Geographie Carnatica. vol. VI. Koppa 30.

910 कथं तर्हि माधवाचार्यवैद्व्याध्यादिषु माधवादेः स्वभावनामि लिखितमिति चेत्काव्येन &c. | folio 37 b of the विट्ठलकृष्णप्रसादभाष्य (D. C. ms. No. 100 of 1869-70).

911 गोवर्धनधर्मा काङ्क्षराजधर्मात्मन्येन मन्येरुणदर्शनेन । प्रोतहितास्तत्र तुरष्कसङ्घानुयात्य दोष्ठा मुर्वनैकवीरः ॥ उन्मूलितानामकरोत्प्रतिष्ठां श्रीसत्ताधादिसुषामुजा यः । JBBRAS vol. IV, p. 115 (text), p. 107 (translation).

Kriyāśakti, a Śaiva teacher. In E. C. vol. VII, Shikarpur 281 dated fake 1290 Kārtika bahula 8 (i. e. 15th November 1368) Mādhava is said to have been a son of Cāuṇḍa of the Āṅgīrasa gotra and a minister of Bukka I and his *guru* is said to have been Kāśivilāsa Kriyāśakti.

From this it follows that the Mādhava *mantrin* who was a governor of Banavase and Goa and was living in 1391 A. D. was the son of Cāuṇḍibhaṭṭa and cannot be identified with Mādhavācārya who was the son of Māyana.

There is a ms. in the Bombay University Library of a work called Kālanirṇayakārikā in 130 verses, which contains the introductory verses of the Kālanirṇaya dealing with the contents, though in a somewhat different order. There are several commentaries on the Kālanirṇaya, viz. Kālanirṇayadīpikā by Rāmacandrācārya composed about 1450 A. D., a commentary called Lakṣmī by Lakṣmīdevī, wife of Vaidyanātha Paṇyagūṇḍa. There is a Vivaraṇa of the Kālanirṇayadīpikā, by Nṛsiṃha, son of Rāmacandrācārya (vide D. C. Ms. No. 99 of 1871-72).

93. Madanapāla and Viśveśvarabhāṭṭa

The Madanapārijāta compiled under the patronage of king Madanapāla by Viśveśvarabhāṭṭa is a famous work. Like Bhoja, Madanapāla seems to have been a great patron of learning and several works are attributed to him. At least four works on dharmaśāstra are ascribed to him (i. e. were written under his patronage) viz the Madanapārijāta, Smṛtimahārṇava or Madanamahārṇava, Tithinirṇayasāra and Smṛtikaumudī.

The Madanapārijāta is an extensive work printed in the B. I. series. There are 23 introductory verses, the first 13 of which give the genealogy of Madanapāla. In the printed edition these 13 verses are stated to have been added by *Purohita* Śrī-Rāmadeva. The last of the introductory verses states that the work was composed after a careful study of Hemādri, Kalpaṣṭaka (i. e. Kalpataru), Aparārka, Smṛticandrikā, Smṛtyanthesāra and Mitākṣarā.⁹¹² That Madanapāla was only the patron and not the real author of the

912 हेमदिकल्पद्रुमसारार्कस्मृत्यर्थसारान् स्मृतिचन्द्रिकां च । मिताक्षरादीनवलोक्य यत्ना-
न्निबध्नते संयुक्तो निबन्धः ॥

work is made clear in several places. In the introductory verse 20 it is stated that the work was compiled through (lit. by the mouth of) learned men.⁹¹³ In two places in the body of the work⁹¹⁴ it is said that the author has explained the matter under discussion in his work called Subodhini, a commentary on the Mitākṣarā. Therefore the Madanapārijāta was really composed by Viśveśvarabhaṭṭa, the author of the Subodhini. The Madanapārijāta contains nine *śabakas* (bunches i. e. chapters) on brahmacharya, the *dharma*s of householders, the daily duties (*āhika-kṛtya*), the *samskaras* from *garbhādāna* onwards ; impurity on birth and death, the purification of various substances (*dravyaśuddhi*), *brāhṇa*, *dayabhāga* (partition and inheritance) and *prayaścitta*. In the portion on the *Dayabhāga* it very closely follows the Mitākṣarā. Its style is simple and lucid. Besides the authors and works mentioned above it cites those noted below.⁹¹⁵

There is a work called Mahārjaya ascribed to Mādhātā, a son of Madanapāla. In several mss. of this work deposited in the Deccan⁹¹⁶ College there are introductory verses giving the genealogy of Madanapāla that agree almost word for word with the introductory verses of the Madanapārijāta. Moreover two verses that speak of Viśveśvarabhaṭṭa occur here also as well as in the Madanapārijāta and Subodhini. This work also is said to have been compiled by

913 श्रीमानर्थमदनपूर्वकारिजालनामाङ्कितं स्मृतिषधालुगतं निबन्धम् । दर्शश्रमप्रमुखधर्म-
विवेचनाय विद्वद्भ्युत्पन्नं सुकृती मितमानसोऽहम् ॥

914 यथा चायमेव कमस्तथास्मानिरूपपादितो विद्वानेभ्वरटकार्यं सुयोधिन्यां दायमाग-
प्रकरणे । मदनपारिजात p. 654 ; vide p. 603 also for similar words.

915 जगन्नाथसागर, शाङ्गेय, गोविन्दराज, चिन्तामणि (on श्राद्ध, p. 607), धर्मविवृति (p. 772), नारायण, मण्डनमित्र, मेधातिथि, रत्नावलि (on श्राद्ध, p. 607), शिव-
स्वामिन् (p. 612), सुरेश्वर, स्मृतिमञ्जरी (p. 554), स्मृतिमहार्णव.

916 For the मद्राजं vide D. C. ms. No. 131 of 1882-83 and Nos. 259 and 260 of 1886-1892. No. 260 does not contain the verses about the genealogy, but the two verses माता पुण्यं and प्रतिर्वैषा (which are 21 and 22 in the मदनपारिजात) occur in all the three ; in No. 131 and No. 259 the verse माता पुण्यं occurs in the introductory verses and the verse प्रतिर्वैषा occurs at the end of the work and in No. 260 the two verses are the 2nd and 3rd of the introductory verses.

Mandhātā through the learned.⁹¹⁷ It is said to have been based on a study of the *brūti*, the *smṛti* and the *purāṇas*. The work is divided into 40 *tarāṅgas* (waves). The principal subject⁹¹⁸ of the work is to describe how the various diseases which human bodies are heir to are the result of evil deeds done in past lives (this subject being called *Karmavipāka* in *dharmaśāstra* works) and to prescribe various rites and penances for the eradication of the evil results of evil deeds. Among the various rites and penances that are set forth in great detail may be mentioned the *Kūsmāṇḍa-homa*, *Rudraikadaśīni*, *Mahārudrābhiṣeka*, *Vināyakaśanti*, the *Nava-grahayajña* &c. The *Mahārṇava* mentions the *Karmavipāka* of *Śātātapa*, the *Caturvarga-cintāmaṇi* (folio 234 a of D. C. no. 259 of 1886-1892), the *Mitākṣarā*, the *Karmavipāka-samuccaya* &c. It is worthy of note that in the *Smṛti-kaumudī* the authorship of the *Mahārṇava* is claimed by the author himself and is not ascribed to Madanapāla's son.⁹¹⁹

The *Tithinirṇayasāra* is another work compiled under Madanapāla. Stein in his cat. of mss. at Jammu (p. 306) gives extracts from this work. The first fourteen verses are the same as those in the *Madanapārijāta*. It appears to have been composed by Viśvanātha, which is most probably a paraphrase of the name Viśveśvara.⁹²⁰

The *Smṛtikaumudī* contains an introduction of 17 verses, 13 of which set forth the genealogy of Madanapāla. The fourteenth verse tells us that Madanapāla composed works called *Yantraprakāśa*, *Mahārṇava*, *Pārijāta*, *Siddhāntagarbha* and *Tithinirṇayasāra*.⁹²¹ The 15th verse says that he composes the *Smṛtikaumudī* through

917 सोयं सुकृतविधाता त्रिपुलजेता जनोति मान्वाता । विद्वम्भसेन मतिमान् सत्कलिरत्नं महार्णवं नाम ॥ 18th verse in D. C. ms. No. 259 of 1886-92.

918 The work begins 'तत्र तावद्वक्ष्यमाणसकलकर्मोपयोगित्वेन कर्मविषाकरूपयोगादिनिवृत्त्यर्थं प्रायश्चित्तादेरवश्यकर्तव्यता प्रतिपाद्यते ।'.

919 विनायकशान्तिप्रकारोस्माभिर्महार्णवे निरूपितः ।

920 श्रीविश्वनाथसुधिसा स्वनिर्णयमार्गवान्धेन शास्त्रविलसन्प्रियादनेन । अस्मिन् व्यासि लिपिनिर्णयसारनाम्नि यन्मे किपानसिलोक्तिले मयासः ॥

921 For the *स्मृतिकौमुदी*, vide Aufrecht's Oxford cat. p. 275 b, I. O. cat. p. 524, No. 1649 and D. C. ms. No. 51 of 1872-73.

922 यन्मयाकारसमहामेषवारिजातसिद्धान्तमर्थतिथिनिर्णयसारमुच्यते । यन्वाञ्च येन रचिताः &c.

the learned.⁹²³ The 17 verse says that his predecessors have generally dilated upon the dharmas of the three higher *varṇas* and the dharmas of the śūdra have not been dealt with by them as a principal topic, therefore he would clearly expound the dharmas of the last *varṇa*. At the end of the ms. in the I. O. cat. it is described as the younger sister of the Madanapārijāta and of the Mahārṇava.⁹²⁴ This is not found in the D. C. ms. which was copied in *śaśvat* 1615. This work is divided into four kalollāsas, each kalollāsa being subdivided into kiraṇas (rays). The first kalollāsa has two kiraṇas, the second has four, the third and fourth five kiraṇas each. The subjects dealt with are: I. two kinds of śūdras, viz: the kevalaśūdra (simple śūdra) and one who is of mixed descent, being born of a śūdra woman from a man of the higher castes; the mixed castes; II. general discourses on the śūdra's *adhikāra* for engaging in various acts and performing various rites, such as the study of the Vedas and smṛtis, the performance of garbhādhana and other saṁskāras and the consecration of sacred fires; saṁdhyāvandana; the śūdra's capacity for attaining the knowledge of brahman; III. marriage; different forms of marriage, prohibited degrees of blood relationship (sāpindya), the various rites of marriage such as kanyādāna; such saṁskāras as nāma-karaṇa (naming the child), the duties of śūdras in ordinary and difficult times; āśauca for śūdras; the various śrāddhas for them; the letting loose of a bull in honour of the dead; IV. śūdra's daily duties such as āśauca, brushing the teeth, baths in the morning and at other times, *brahmayajña*, *tarpaṇa*, *vaśīśveda*, daily *brāhṇa*, dinner, &c.

The Smṛtikaumudī mentions among others Aparārka, Kṛtya-kalpataru, Mitākṣara, Medhātithi, Yājñapārśva and Smṛtimañjarī. It also quotes from the Vedānta-kalpataru⁹²⁵ and the author claims the Madanapārijāta as his own work.

It has been seen how all the four works set out above were composed under the patronage of Madanapāla and how they were

⁹²³ विद्वन्मुने ननु विनतोर्जितश्रीरुपपन्नचरुकिर्णा स्मृतिकौमुदी सः ॥

⁹²⁴ अनेन कृतिना कृता स्मृतिप्रदीप्ता कौमुदी महर्षिपसहोदरी मदनपारिजातानुजा ।

⁹²⁵ इदं सत्यामृत्युपत्तो प्रवाहस्याविच्छिन्नेनादित्वमिति तस्य कार्यात्मके संसारे । तदुक्तं वेदान्तकल्पतरौ ॥ तदात्रत्युपरकारा (?) चक्रीमेकया विना । अनादिक्कालावृत्तिर्या सा कार्यानादिता मतेति ॥ folio 3a of the D. C. ms. No. 51 of 1872-73; folio 35a of the same ms. 'अथ च प्रायकालि मदनपारिजातेस्मानिर्दिष्टानि'.

probably from the pen of Viśveśvarabhāṭṭa. There is one more work on Dharmasāstra which Viśveśvarabhāṭṭa composed in his own name without the shelter of a patron's name. It is the *Subodhinī*, a commentary on the *Mitākṣarā* of Vijñāneśvara. The *vyavahāra* portion of it has been published in Bombay by Mr. S. S. Setlur and also by Mr. J. R. Gharpure. Mr. Govind Das had seen portions of the *Subodhinī* on the *prāyaścitta* section also. The *Subodhinī* does not comment on each word of the *Mitākṣarā* but explains only important passages. It is a learned work. This was the earliest composition of Viśveśvarabhāṭṭa, since it is mentioned even in the *Madanapārijāta*. The first verse of the *Subodhinī* is also the opening verse of the *Mahāmāyā* and of the *Smṛtikāṇḍī*.⁹²⁶

From the verses⁹²⁷ 21 and 22 in the introduction to the *Madanapārijāta* it appears that Viśveśvara was the son of Pedibhāṭṭa and Ambikā, that he was of the Kausikagotra and was the pupil of Vyāsarāya-muni. In the *Subodhinī* also the verse 'mātā &c.' occurs at the end with slight suitable variations and the verse 'matiryeṣām' in the beginning. The second introductory verse in Mr. Gharpure's edition makes Viśveśvara the son of Appabhāṭṭa,⁹²⁸ while Mr. Setlur reads 'Peṭṭibhāṭṭa' which is probably a misreading for Pedibhāṭṭa. From his father's name it appears that Viśveśvara was a native of the Dravida country⁹²⁹ and migrated to Northern India in search of patronage after he wrote the *Subodhinī*. Viśveśvara is regarded as one of the leading authorities of the Benares School

926 नमः सकलकल्याणभाजनाय पिनाकिने । तमोऽहम्मानिवासाय देवार्थे गिरां नमः ॥
सुबोधिनी, The *Smṛtikāṇḍī* (Aufrecht's Oxf. cat. p. 273b has कल्याणकारणाय)
and Descriptive Ca. of Govt. Sanskrit mss. (Madras) vol. VII p. 2825, No.
3495 has वरमकल्याणं and गिरि नमः.

927 मतिर्येषां शास्त्रे प्रकृतिरमणीया व्यवहृतिः परा शीलं श्लाघ्यं जगति ऋजवस्ते कतिपये ।
चिरं चित्ते तेषां मुकुरतलभूने स्थितिमियादित्यं व्यासारण्यप्रवरमुनिशिष्यस्य मणिलिः ॥
माता पुण्यचरित्रकीर्तिनिभवा वरवाग्बिका नामतः साकल्यापरमूर्तिराख्यचरितः श्रीविद्भि-
महः पिता । सोऽयं कौशिकवंशभूषणमणिः श्रीमद्विन्ध्येश्वरो वेदस्मार्तमते नये च सपदे
राक्षसे कृती वर्धते ॥

928 योग्यमहात्मनः श्रीमान् महविन्ध्येश्वरः सुधीः ।

929 One of the donees mentioned in the *Biṣṇugūṇa* grant of king Saṅgama dated 1356 A. D. is Pedibhāṭṭa; vide E. I. vol. III at p. 28. *Biṣṇugūṇa* is in the Nellore District.

of modern Hindu law.⁹³⁰ Madanapāla belonged to the family of Tāka kings that ruled in Kāṣṭhā (modern Kath) on the Jumna to the north of Delhi.⁹³¹ The printed Madanapārijāta makes the family name to be 'Kāṣṭhā,' but this is most probably a wrong reading, as in the Mahārṇava and the other works of Madanapāla the family name is distinctly stated to be Tāka. The pedigree of the family as gathered from the Madanapārijāta and the other works is given below. Some works such as the Mahārṇava omit mention of Sahajapāla. About Sādhārṇa it is said that he brought about the remission of all taxes at the three *hetbas* (Prayāga, Kāśī and Gayā).⁹³²

930 Vide I. L. R. 16 Cal. 367 at p. 372.

931 अस्ति प्रारस्तविभवेणगतप्रारस्तविस्तारिणी भुवि शकाधिपराजधानी । दिक्षीति दिव्य-
विदिता नगरीमत्तल्ली । पत्नी भति पुरतस्त्रिदिवोषि यस्याः ॥ तामुत्तरेण यमुनातटदेश-
निष्ठा काष्ठेयमुद्रनुपमा नगरी मतिष्ठा । यस्याममलविभवेपिता बभूवुः काष्ठाम्बया
महिनकीर्तिनुषो महीशः ॥ verses 4-5 of मदनपारिजात; at the end of the मदन-
विनोदनिघण्टु we read टाकाम्बये महति सुमिमुजा विशुद्धे काष्ठेति नाम नगरं जयति
प्रसिद्धम् । Vide Aufrecht's Orl. cat. p. 273 a (ms. of मदनपारिजात) where
the reading is टाककुलाम्बराशो for काष्ठकुलाम्बराशो of the printed text.
The pedigree is :



932 तीर्थत्रयीकरविमुक्तिमयीकरयः । verse 10 of the महार्णव, D. C. ms. No. 229 of 1886-92; कर्नाशाशचयवद्विमोचनार्थं तीर्थत्रयीकरविमुक्तिमयीकरयः ॥ verse 10 of स्मृतिचौमुदी.

In the *Sūryasiddhāntavivēka* of Madanapāla the father of Madanapāla is said to be Sahārāṇa⁹³¹ which is a Prakrit equivalent of Sādhārāṇa. Madanapāla appears to have been a very great patron of learned men and is said to have emulated the fame of Bhoja.⁹³² Besides the four works described above he compiled several other works, the most famous of which is his dictionary of drugs called *Madanavinodanighaṇṭu*. That work is very extensive, contains about 2250 verses and is divided into fourteen *vargas*, the last of which contains a *prelāṣṭi* of his family.⁹³³ This work contains the names of medical drugs, the qualities of drugs and of dishes and of the flesh of various animals. Some of the words given as synonyms for Sanskrit words occur in the modern Marathi.⁹³⁴ We saw above that his *Smṛtikaumudī* refers to *Yantra-prakāśa* and *Siddhāntagarbha* as two of his works. These two were works on astronomy.

Another work of his is the *Sūrya-siddhāntavivēka* or *Vāsanā-nava*, which is a commentary on the *Sūryasiddhānta*. There is a ms. of this work in the Bhanu Daji Collection of the Bombay Asiatic Society.⁹³⁵ Therein after giving his pedigree he says that by his works on *Smṛtīśāstra*, on astronomy and mathematics and on medicine he came to be known as *abhinava* Bhoja.⁹³⁶ In this treatise he refers to his own works already composed called *Siddhāntagarbha*⁹³⁷ and *Yantraprakāśa*. He also refers to a *Rājamārgaṅka*

931 भवनाङ्गणचन्द्रवारणस्तनयस्तस्य नृपः सहारणः । उद्विष्य जनस्य वीक्षिते नृपते । यद्यपुनर्द्रव्यमः ॥ 3th Intro. verse of *सूर्यसिद्धान्तविवेक* (BBRAS cat. part I pp. 95-97.).

932 परिशीलयता कलाकलसं विधानेन च भूरिशो निबन्धाद् । मदनस्य महीभृताश्च येन प्रथिता नूतनमोजराजकीर्तिः ॥ verse 18 of *मदनपारिजात*; this verse, particularly the 4th pāda, occurs in the *निधिनिर्णयसार* (17th verse), *स्मृतिकौमुदी* (13th verse), the *महाजण्ड* (13th verse in D. C. ms. No. 259 of 1886-92.).

933 Vide D. C. ms. Nos. 1065 and 1066 of 1886-92 for *मदनविनोदनिघण्टु*. In No. 1065 there is no प्रशस्ति.

934 e. g. such words as दक्षिण्डा (for दक्षिण्यक), लावसी, घेरा, इरडे, नागरमोषा, इलद, यदाम &c.

937 Vide BBRA8 cat. part. I. pp. 95-97 for this ms.

938 प्रतिदिनमुदितैर्नरैः प्रबन्धैः स्मृतिसरणो गणिते चिकित्सिते च । जगति विजयते विजुम्भमाणैरभिनवभोज इति प्रथा यदीया ॥ 7th Intro. verse.

939 अतः कर्ममालोत्पत्त्यायमप्रवर्धं मनेषमस्मरन्तो तिष्ठान्तर्गर्भसंज्ञकं मदनविनोदापरनाम्नि बन्धे दृष्टव्यम् ।

of Bhoja and to Bhāskara's works. The ms. was copied in *sahvat* 1459, i. e. 1402-3 A. D. In the colophon of this work his *birudat* (titles) are Paṇḍitapārijāta and Abhinava-Bhoja, and he is also styled Mahārājādhirāja.⁹⁴⁰ In the Madanapārijāta and the Mahārāya the *birudat* are Paṇḍitapārijāta and Kātāramalla or Kattāramalla. A work called Anandasāñjivana on singing, dancing, musical instruments and rāgas is ascribed to Madanapāla.⁹⁴¹ The king Madana, son of Sahārāya, who is connected with the restoration of Medhanthi's bhāṣya, must be this Madana.

A great deal has been written concerning the date of Madanapāla. The introductory verses giving the genealogy of Madanapāla must be held to be genuine, as they occur in the ancient ms. (D. C. No. 131 of A. 1882-83) of Mahārāya copied in *sahvat* 1645 (1588-89 A. D.) and in the still older ms. (dated *sahvat* 1459) of the Sūrya-siddhānta-vivēka. As the Madanapārijāta mentions the Smṛticandrikā and Hemādri's Caturvarga-cintāmaṇi not only in the introductory verses of the Madanapārijāta but in the body of the Madanapārijāta and the Mahārāya, Madanapāla must be certainly later than 1300 A. D. As the Smṛtikaumudī mentions the Vedāntakalpataru that was composed in the time of the Yadava princes Kṛṣṇa and Mahādeva, it follows that the work was composed after the third quarter of the 13th century. The Madanapārijāta is quoted in the Nṛsīṃhaprasāda, the Antyeṣṭipaddhati of Naraṇyabhaṭṭa, the Ālmikātāntava (pp. 326, 397, 479, vol. I) of Raghunānanda, the Śrāddhakriyākaumudī (pp. 327, 489) of Govindananda. Therefore it is certainly earlier than 1500 A. D. And if we rely on the date when the ms. of the Sūryasiddhāntavivēka was copied (viz. 1402-3 A. D.), it follows that Madanapāla flourished before 1400 A. D. The Madanavinodanighaṇṭu⁹⁴² gives the date of its

940 इति श्रीपण्डितपारिजाताभिमतपमोनेत्यदिबहुद्वर्तविराजमानेन मदनपारिजात-महार्णव-सिद्धान्तगर्भ-मन्त्रप्रकाशायनेकग्रन्थकर्त्रा श्रीमद्भागवतविराजेन श्रीमदनपालदेवेन विरचितः श्रीसूर्यसिद्धान्तविवेको वासनार्णवाः समाः ।। but at the end of the D. C. ms. of the स्मृतिकौमुदी, the colophon is simply इति श्रीरायमदनपालविरचितया शुद्धधर्मविवरणेन्या स्मृतिकौमुद्या &c.

941 Vide Mitra's Bikaner cat. p. 509.

942 अन्ते बह्वजगद्युगेन्द्रगणने श्रीविक्रमार्कप्रमोमापे मासि षष्ठ्यष्टमशतकाले बह्व्या सुधाशोदिने । verse 14 of the last वर्ग in D. C. ms. No. 129 of 1884-87 and No. 1046 of 1896-92. The last has a corrupt reading बह्व्या गुप्तदिने. Vide Bhandarkar's Report for 1883-84 p. 47 for the date.

composition as 'Brahmajagad-yugendu' of the Vikrama era, *māgha* 6 of the bright half and Monday (i.e. 8-1-1375 A.D.). This was interpreted by Sarvadhikari (Tagore Law Lectures pp. 297-298, ed. of 1922) as equal to 1231 of the Vikrama era (i.e. 1175 A.D.). He held that 'yuga' meant two. But herein he was entirely wrong. Besides, the date proposed by him is impossible, since it would lead us to hold that Madanapāla wrote in 1175 A.D. and since, as we saw above, he could not have flourished before 1300 A.D. It has been already shown (pp. 309, 369) that the view of Sarvadhikari and others that the *Pārijāta* mentioned by Candéśvara is the same as Madanapārijāta is quite wrong. Astronomical usage as found in Bhāskara and other writers always interprets *yuga*⁹⁴¹ as meaning four (and not two) and hence the date of the composition of the Madanavinodanighaṭṭu is 1431 of the Vikrama era (i.e. 1375 A.D.). Vide Jolly's Tagore Law lectures pp. 14-15, Dr. Bhandarkar's Report for 1883-84 pp. 47 and 347 and S. B. E. vol. 25, p. 588 v. 2. A ms. of the *Sūryasiddhāntaviveka*, which is one of the last (if not the last) works of Madanapāla is dated in 1402-3 A.D. Hence the literary activity of Madanapāla and of his protegee, Viśveśvarabhāṭṭa, must be placed between 1360-1390 A.D.

94. Madanaratna

The Madanaratna is an extensive digest on Dharmaśāstra no part of which has yet been printed. In the colophons of mss. it is also called Madanaratnapradīpa or simply Madanapradīpa. The work was divided into seven⁹⁴² sections called *udḍyotas* on *samaya* (or *kāla*), *acāra*, *vyavahāra*, *prajñācitta*, *dāna*, *buddhi*, *lānti*. The order of the various sections was the one indicated, the *samayaudḍyota* being the first part. I have not been able to examine the mss. of all the *udḍyotas*.

941 e.g. भास्कराचार्य in his गणितसंग्रह (कालमालायां verse 24) says 'सप्त-
वदन्तस्तारैर्वृणामि युग्मभूतान् । क्रमेण सूर्यकक्षोः कृतादयो युगाद्वयः ॥' where युग
must mean 'four' and युग्म is employed for two.

942 उद्योताः समयोच्चार्यद्वयविवेचकाः । प्रायश्चित्तस्य दानस्य शुद्धिश्चान्योन्मत्तस्य ॥
तत्रादौ राजसिंहिनः संबंधमोपयोगिनः । तन्यते मदनेन्द्रेण समयस्य विनिर्णयः ॥
verses 24-25 of ms. of सुमयोद्योत in Viśrambhāg collection I. No. 146 and
verses 26 and 27 in the I. O. cat. ms. (p. 537 b) and Peterson's cat. of
Ulwar mss. No. 1410 and extract No. 336 at p. 131.

The Samayoddyota deals with the subjects usually treated of in works on *kala*, viz. discussions about the year, the seasons, the months, the intercalary months, the rules about *tithis*, the rules about the proper times for various religious observances, gifts, *homa*, the rules about *kalivarjya*.

There is a ms. of the Dānodyota in the Ānandaśrama collection at Poona (No. 2378). The following are the subjects treated of:—eulogy of *dāna*; the nature of *dāna*, various kinds of *dānas*; the constituent elements (*āṅgāni*) of *dāna*; the donor, proper persons for gifts, persons undeserving of gifts, what things cannot be given away, proper and improper times and places for *dāna*, measures of corn and other substances and weights and units of length &c., finding out the east and other directions, characteristics of a *toraṣa*, *pataka* and *maṇḍapa*, *tula-puruṣa* (weighing oneself against gold or silver), gift of a thousand cows and other magnificent gifts, dedication of a tank or well and planting of a garden &c. In this work the author refers to Kalpataru and to Hemādri as a *dākṣiṇā-tyanibandhakāra*.

Deccan College ms. No. 392 of 1891-95 deals with the *śānti* section. It treats of rites for propitiating gods and planets and averting the evil consequences of great or small portentous phenomena, such as Vināyaka-snana, sūrya-śānti, navagraha-śānti, śāntis for birth on certain evil *nakṣatras* like *mula*, *āśleṣa* and evil astrological conjunctions like *vyatipata*, *valābhī*, *saṃkrānti*; rites for the safety of the foetus and of the newly born infant; *ayutahoma*; *lakṣa-homa*, *koṭihoma* &c. In this section sages like Uttara-Garga, Kātyāyana, Nārada, Baijāvāpa (on *grhya*), Mānava-saṃhitā, Yājñavalkya, Śaunaka and purāṇas like the Skanda, Bhaviṣyottara, Viṣṇudharmottara are very frequently cited. Besides the following are among the authors and works referred to:—Apekṣitārthadyotini, a commentary of Nārāyaṇa, Karmavipākasaṃgraha, Karmavipākasaṃuccaya, Kumāratantra promulgated by the son of Rāvaṇa, Prayogasāra, Vijñāneśvarācārya (in the plural).

A ms. of the Ācāroddyota is noticed by Burnell in his Tanjore cat. (p. 137 b). Stein (in his cat. of Jammu mss.) notices an incomplete ms. of the Vyavahāroddyota (p. 98 No. 2437). M. M. Haraprasad Sastri notices a ms. of the Prāyaścittodyota (Nepal Palmleaf and Paper mss. cat. XVIII and p. 223).

From the colophons at the end of the several mss. of the *Madanaratna* it appears that the work was composed under the patronage of king Madanasirīha-deva, son of Śaktisirīha.⁹⁴⁵ The king is styled mahārājadhīrāja and one of his titles is kodāṇḍa-parasurāma (meaning 'who was a veritable Parasurāma in wielding the bow'). The introductory verses⁹⁴⁶ to the *Samayoddyota* in the *Vāṣṭam-bāg* collection and the *Uḍwar* ms. refer to Delhi-deśa and its king named Mahīpāladeva. Then verse 9 speaks of Dāmodara whose exact relationship with Mahīpāladeva is not clear. Dāmodara is said to have made the *yavanas* of *Malasthana* (modern Multan in the Punjab) give up the slaughtering of cows. The whole pedigree is given below.⁹⁴⁷ Śaktisirīha is said to have eclipsed even Bhoja.

945 इति श्रीकोदण्डपरशुरामेत्यादिचिरुदायह्रीविराजमानमानोज्ञतमहाराजाधि राजधीशक्तिरसिंह-
ध्वजमहाराजाधिराजधर्मिन्दनसिंहदेवविगचिने मदनराजपद्वि दानविवेकोद्योते &c. in ms.
(Ānandāśrama No. 2378) ; there is a similar colophon at the end of the
शान्ति section.

946 तस्मादकस्मिकोद्यदहनपनमहस्तुत्यतः प्रतापज्वालावालाभिभूतद्विषद्वनिपतादन्वये भास्व-
रस्य । राजा राजावतारो परसमरधुरोद्गमराजानुभावप्रश्वस्यारानिभूमौपतिदन्जवयो-
भूम्ह्रीपालदेवः ॥ यशसीश्रुतनेषु विभुनक्षणे दामोदरास्यः क्ली श्रीमान्पुण्यवद्मणी-
र्जितरिपुक्पापालसङ्घः प्रभुः । मूलस्थानपुरे लुक्कनिवहाकान्ते परित्याजितो येनाद्यावधि
गोवधो गवनकैः भ्रात्राणि (कुत्रापि !) न स्मर्यन्ते ॥ verses 8 and 9 of the *Uḍwar*
ms. of *समयोद्योत*.

947 The pedigree is

महीपालदेव
|
दामोदर
|
देवीदास
|
सूर्यदास
|
शक्तिसिंह
|
मदनसिंह

It is further said that Madanasiriha called⁹⁴⁸ together four learned men, viz., Ratnākara, Gopinātha, Viśvanātha and Gaṅgādhara-bhaṭṭa and entrusted the composition of the digest to them. The colophons⁹⁴⁹ at the end of the Śāntyuddya in the Deccan College says that it was composed by Viśvanātha, a resident of Benares and son of Bhaṭṭapūjya, a Śrīmālī Gurjara (Brāhmaṇa). There is a similar colophon at the end of the Prāyaścittoddyota noticed by M. M. Haraprasad Sastri.

Since the Madanaratna mentions the Miśra, the Kalpataru and Hemādri, it must be certainly later than about 1300 A. D. It is quoted as a great authority by the writers of the 16th and 17th centuries, such as Nārāyaṇabhaṭṭa, Kamalākara-bhaṭṭa, Nilakantha and Mitramiśra. In the Vyavahāra-mayūkha Nilakantha relies upon the Madanaratna as often as (if not oftener than) the Mitakṣarā. The Viramitrodaya⁹⁵⁰ says that the author of the Madanaratna refers to the views of the Mitakṣarā, Kalpataru, and Halāyudha. From this it follows that the Madanaratna was composed at some time between 1350-1500. Madanasiriha and his ancestors are spoken of as ruling the country about Delhi. Though Madanasiriha bears the high-sounding title of maharājādhirāja it is highly probable that he was some feudatory chief under the Mahomedan rulers of Delhi. It is difficult to conceive of a period between 1300 and 1500 A. D. when a Hindu ruler was king of Delhi. It may be that during the troublous times of Muhammad Tughlak (1325-1351 A. D.), when the capital was transferred from Delhi to Daulatabad, or during the weak rule of the last kings of the Tughlak dynasty (1388-1413 A. D.) Madanasiriha's predecessors might

948 तेनाहूय मनीषिमण्डनमणिं सन्निधायनाकरं गोपीनाथननुत्तमं च सुविषं क्षिप्रिन्वनाथं तथा । मुग्धं वविद्धतनुत्ततनुत्तममिति महं च यत्नधरं राजा शक्तिन (क !) सुनुना सुकृतिना प्रथोपमाभ्यते ॥ I. O. cat. p. 537, No. 1681, verso 53; this is verse 21 in the Viśrāmbaḥ ms.

949 महाराजाधिरानस्य मदनैन्द्रस्य शासनम् । श्रीमाली (लिना !) गुर्जरेण भट्टपूज्यामजेन वा । महर्षीविश्वनाथेन काशीतिर्थनिवासिना । शान्तिकं पौष्टिकं वारि यथाशास्त्रं प्रकीर्तितम् ॥ The Ulwar ms. (Peterson's Ulwar cat. No. 353) reads श्रीमहिनाथगुर्जरेण.

950 तत्र मदनरत्नकारेण मिताक्षराकल्पतरुहलापुधदित्तर्वायन्धान्लोच्यल्लिखनानिर्मूलत्वमस्य ज्ञानं स्थायमिति प्राजापत्यस्य लिखनसमूलत्वमिति दूषणमुक्त्वा &c. वीर० p. 626; vide वीर० pp. 5, 29, 36, 39 for references to मदनरत्न.

have usurped some territory about Delhi and ruled over it. At all events it would not be far from correct if the *Madanaratna* be placed about 1425-1450 A. D. Dr. Jolly (R. u. S. p. 37) says that the *Madanaratna* names the Ratnakara and the Mādhaviya. M. M. Haraprasad Sastri (Report on palm-leaf and paper mss. from Nepal, Intro. pp. 31-32) tells us that the dynasty to which Madanasimhadeva belonged ruled over Gorakhpur-Champaran (Western Tirhut), that Madanasimhadeva was preceded by Śaktisimhadeva, whose predecessor was Prthvisimhadeva. The learned Sastri further says that a ms. of the *Madanaratnapradīpa-prāyaścittoddyota* applies the title 'kodaṇḍaparaśurāma' to Madana (p. 223), that a ms. of the *Amarakośa* was copied in śaivāt 1511 (1454-55 A. D.) when Madanasimha ruled over Campakāranyanagara (p. 51 of the body of the Report) and that a ms. of the *Narasimhapurāṇa* was copied in La-saṁ 339 (1457-58 A. D.) when mahārājādhirāja Madanasimhadeva ruled over Gorakṣapura i. e. modern Gorakhpur (p. 29 of the Report). The great similarity of the names Madanapāla and Madanasimha misled J. C. Ghose (Hindu Law, vol. II, p. XIV, ed. of 1917) into holding that the *Madanapārijāta* and the *Madanaratna* were written under Madanapāla. But it is clear from the ancestry of the two kings, Madanapāla and Madanasimha, and the names of the real authors of the digests (*Madanapārijāta* and *Madanaratna*) that they have no connection with each other.

95. *Śūlapāṇi*

Next to Jimutavahana, *Śūlapāṇi* is the most authoritative Bengal writer on dharmaśāstra. Rai Bahadur M. M. Chakravarti gave a very interesting account of his works and time in JASB for 1915, pp. 336-343.

The earliest work of *Śūlapāṇi* appears to have been his *Dīpakalikā*, a commentary on the smṛti of Yājñavalkya. It is a very brief commentary. The portion on the *dayabhāga* section (Yājñavalkya II, verses 114-149) is contained in five printed pages (vide Ghose's Hindu Law, edition of 1917, vol. II, pp. 550-554). In this commentary, besides the sages he names only a few writers and works on dharma, e. g. the *Kalpataru*, *Govindarāja*, the *Mitākṣarā*, *Medhātithi* and *Viśvarūpa*. He entertained somewhat archaic views on matters of inheritance. For example, he holds that the text speaking of the right of the parents to succeed before the brothers of the

deceased has reference to property acquired by the deceased from his father or grand-father. He explained the word 'apratīṣṭhitā' in the sūtra of Gautama 'strīdhanam duhitṛnam-apratīṣṭhitānam-apratīṣṭhitānam ca' in the same way as Aparārka, Jimutavāhana and the Smṛticandrikā.⁹⁵¹ He says that a full brother though not re-united succeeded before a half-brother though re-united.⁹⁵² This explanation of the much canvassed verse of Yāj. offered by Śūlapāṇi is referred to by the Vitramitrodaya.⁹⁵³ The Vyavahāratattva of Raghunandana several times refers to Śūlapāṇi's explanations of Yāj.⁹⁵⁴

Śūlapāṇi wrote several small treatises on topics of dharmasāstra and intended them to form part of a huge digest called Smṛtiviveka. Fourteen such works are known to have been so written with titles ending in the word 'viveka,' viz. Ekadaśī-viveka, Tithi-viveka, Dattaka-viveka, Durgotsava-prayoga-viveka, Durgotsava-viveka, Dola-yātrā-viveka, Pratiṣṭhā-viveka, Prayaścitta-viveka, Rasayātrā-viveka, Vratākāla-viveka, Śuddhi-viveka, Śraddha-viveka, Saṁskṛanti-viveka, Saṁbandha-viveka (on marriage). Of these the Durgotsavaviveka seems to have been amongst his latest works, since he names therein five of his *vivekas* on durgotsava-prayoga, pratiṣṭhā, prayaścitta, śuddhi and śraddha. The Śraddha-viveka is the most famous of his works and has been printed. His Prayaścittaviveka and Durgotsava-viveka have also been published, the former by Jivananda (1893) and the latter by the Sanskrit Sahitya Pariṣad at Calcutta in Bengali characters. In the Durgotsava-viveka he deals with the worship of Durgā in Āśvina and also in spring (hence the deity is called Vāsantī). In the Durgotsava-viveka, besides such purāṇas as the Kalikā, Bhaviṣyottara, Bhāgavata, Devī, he names a host of writers and works as noted below.⁹⁵⁵ In spite of Aufrech's view

951 अनपत्या निर्धना अर्भकं दुर्मयाश्च । ता विना अन्वयः पुत्रपौत्रादिः ।

952 असंस्पृश्यपि सोदर एव गृह्णीयात् न संसृष्टः सायनभाता ।

953 'बाह्वदशम्यस्मृतिटीकायां शूलपाणीः । अम्योदयः संसृष्टी नाम्योदयधनं गृह्णीयात् । असंस्पृश्यपि सोदर एव गृह्णीयात् । न तु संसृष्टः सायनभाता &c.' विरः pp. 682-683.

954 * ४ आवेद्यन्ति वेदित्वमेव स्वयं विवादीन्धापनं राजा न कर्तव्यमिति शूलपाणिमहाहमेकाध्यायः । व्यवहारतत्त्व.

955 They are : कालकोमुदी, कालमाधवीय, कालविवेक, कालावर्ग, वक्रतारायणी, जिकन, जित्तवाक्य, ज्योतिषागम, बालक, महाकपिलपञ्चरात्र, वषट्कथ, वसन्तराज, शारदा-मिलक, श्रीकृष्ण, श्रीसोरोध्याय, संवत्सरपदीय, सम्यपदीय (or श्रीदत्त), सप्त-कमुच्यय, कृतिस्मरण.

the *Saṁvatsara-pradīpa* is not his own work. A *Sārasamuccaya* is also mentioned in *Hemādri* (*Dāna-khaṇḍa* page 135). The *Smṛtisāgara* is probably the same as the *Govindarāya* of Śeṣa Nṛsiṅha or the work of the same name which Kullūka appears to have composed. Śrīkaramiśra is probably the ancient author referred to even by the *Misākṣarā*.

The *Śrāddha-viveka* has several commentaries by eminent writers such as Śrinātha Ācāryacūḍāmaṇi and Govindānanda. So there are commentaries on the *Prāyaścittaviveka*. Besides the above, the works and authors mentioned in the other *vivekas* are noted below.⁹⁵⁶ The *Śrāddha-viveka* of Śūlapāṇi is referred to (as *Gauḍīya-śrāddha-viveka*) by Rudradhara,⁹⁵⁷ by Vācaspati in his *Śrāddha-cintāmaṇi*, by Govindānanda in his *Śrāddhakriyākaumudī* and by Raghunandana in several of his *taṭhas*.

We know very little about the personal history of Śūlapāṇi. In the colophons of his works⁹⁵⁸ he is styled *Sāhudyāla* (or -na) *Mahamahopādhyāya* and Raghunandana also calls him *Mahamahopādhyāya*. The *Sāhudyāla* was a degraded section of the *Rādhiya* Brahmanas in Bengal from the days of Ballālasena. As Rudradhara calls him *Gauḍīya*, it follows that Śūlapāṇi was a Bengal Brahmana. There is a tradition that he was the Judge of king Lakṣmanasena of Bengal. But this is impossible as the following discussion about his date will show.

There is some uncertainty about the exact age of Śūlapāṇi. As Śūlapāṇi names the *Ramākara* of Caṇḍeśvara and the *Kālamādhaviya*, he must be later than about 1375 A. D., since some time must have elapsed before a work from Vijayanagar came to be regarded as an authority in Bengal. As Śūlapāṇi's works are mentioned by Rudradhara, Govindānanda and Vācaspati, the former must be earlier than about 1460. In this connection it has to be noted that Govindānanda not only comments upon Śūlapāṇi's

956 कल्पतरु, कामधेनु, कृत्यचिन्तामणि, गोविन्दराज, धर्ममञ्जरी, परिज्ज्ञान, भवदेव, मुज-
मलमिम, भोजदेव, मङ्गलपत्रकाश, मिलाक्षरा, मेधाविधि, रत्नाकर, शङ्खधर, स्थिति-
मञ्जरी, इत्यादि.

957 Vide folio 25 a of the Benares edition of रुद्रधर's आदिशिवेक (printed in
संवल 1920).

958 Vide I. O. cat. p. 371 No. 1287 and D. C. ms. No. 98 of 1895-98.

works but probably looks upon Śalapaṇi as an old writer along with Aniruddha.⁹⁵⁹

A ms. of the *Prāyaścittaviveka* was copied at Benares in *śaka* 1410 (i. e. 1488 A. D.).⁹⁶⁰ From all these data it follows that Śalapaṇi flourished between 1375 and 1460 A. D.

From the *Śuddhittatva* it appears that Śalapaṇi wrote *Parīṣiṣṭa-dīpakalikā* (probably a commentary on a *Grhyaparīṣiṣṭa*)⁹⁶¹.

96. Rudradhara

This is a well-known Maithila writer on Dharmaśāstra, who composed several works. His *Śuddhi-viveka* has been published several times (at Benares in 1866, in 1878 and by the Venkateśvara Press in Bombay, *samvat* 1978). That work is divided into three *paricchedas* and deals with purification from impurity on birth and death, the persons liable to undergo purifications, the meaning of the word *putra*, purification of the body and of various substances when polluted, purification of cooked food and water and women in their menses. He tells us that after⁹⁶² having examined seven works (*nibandhas*) on *śuddhi* and being encouraged by his father and brother he composed the *Śuddhiviveka*. He further says that he made the effort for the benefit of those who were not disposed to go through such works as the *Rānakartā*, *Parijata*, *Mitākṣarā* and the *Hārāratā*.⁹⁶³ Besides these he mentions the *Ācārādarsa*, *Śuddhi-pradīpa*, *Śuddhi-bimba*, *Śrīdarśopādhyāya*, *Smṛtisāra* and *Harihara*.

The *Śraddhāviveka* of Rudradhara is the most famous of his works. It was printed at Benares in *samvat* 1920. The work is

959 पञ्च मेधिलैरासनाग्रदानयोर्मे प्राथ नेति मन्त्रो नास्तीत्युक्तं तदनिवृद्धशूलपाणिप्रभृतीनां प्राचामसेमतम् । p. 71 of *ब्राह्मकियाकोमुदी*. The word प्राचा may here mean 'eastern writers.'

960 शाके गते दशसमुद्रदिनांशुसंख्ये मासे तिथे शिवमुदे शिवशर्मेणा यः ।

961 अत एव पितृव्यिता-परिशिष्टमकाश-शूलपाणिस्त-परिशिष्टदीपकलिकाप्रभृतिषु मन्त्राभिधान-पूर्वकवाक्येन वृषोत्सर्ग इत्युक्तम् । *शुद्धितत्व* (vol. II, p. 380).

962 शुद्धो सप्त निबन्धान् रट्टानुमतः पितुस्तथा ज्ञातुः ।

963 सन्ध्येव रत्नाकरवर्जितमिताक्षराक्षरलतायुषेभ्ये । तथापि तत्रालसमानसतां भवेत्प्रमोदाय मम वपलाय ॥

divided into four *paricchedas*. He first defines śrāddha, and then treats of several topics, viz. the varieties of śrāddha, the procedure at śrāddhas, the *mantras* that are recited, the proper time and place for śrāddhas, the Brahmanas worthy to be invited at śrāddha and the proper food etc. Among the numerous works and authors referred to in the work the undermentioned ones deserve notice.⁹⁶⁴ He refers to his own Śuddhiviveka as already written.

In several places he tells us that he follows a different tradition on certain matters from that of the Pitrbhakti or of the Sugatisopāna. He points out that the *prasātika* is a kind of grain known in Madhyadeśa as Śāthilā.⁹⁶⁵

For his Vratapaddhati, *vide* Mitra's Notices, vol. VI, p. 15, No. 1995. He says that he was urged by his brother's advice to write the work and that he follows the Samayapradīpa.⁹⁶⁶

Another work of his is the Varṣakṛtya which deals with festivals and fasts.

He was the son of Mahāmahopādhyāya Lakṣmīdhara and youngest brother of Haladhara. His works are quoted by Vācaspati in his Dvaitanirṇaya, by Govindānanda in the Śrāddhakriyakaumudī, by Raghunandana in several of his *taṭṭas*, by Kamalākara and Nilakaṇṭha.

As Rudradhara mentions the Ratnakara, the Smṛtisāra, Śrīdatto-pādhyāya and the Śrāddhiviveka of Śūlapāni, he is certainly later than 1425 A. D. A ms. of his Vratapaddhati is dated in Lakṣmaṇa *samvat* 344 i. e. 1463 A. D.⁹⁶⁷ Besides he is quoted by Vācaspati and Govindānanda. Therefore he must have flourished between 1425 and 1460 A. D.

964 कल्लसद, मोहिलगृहसाम्य, उन्मोहपरिशिष्टीक, वरिदान, विनृमिक (of धर्मोपाख्याय styled मर्षीन), मुजबलमीम, भोजराज, महार्याय, लोकर, आह्वय, आह्वय, आह्वयिक (मोदीय i. e. of शूलपाणि), सुगतिसोपान (styled मय-शर्मपतिहस्तकग्रन्थ), स्मृतिसार, इत्ययुधनिबन्ध.

965 प्रसातिका मध्यदेशे शाठिला इति वसिष्ठे धान्यम् । folio 21 b of the Benares ed. of संवत् 1920.

966 एष अध्यातृचरणोन्मिलः समवर्द्धमानुसारी पन्थाः । at the end of the व्रतपद्धति.

967 Vide M. M. Haraprasad Sastri's cat. of palm-leaf and paper Nepal mss. XIII and p. 73.

The Rudradhara who was a pupil of Caṇḍeśvara and author of the Kṛtyacandrikā, the Vivādacandrikā and the Śrāddhacandrikā appears to be a different author.

97. Misarumisra

Misarumisra is famous for his works called Vivādacandra and Padārtha-candrikā (on the Nyāya-Vaiśeṣika system). There is a ms. of the Vivādacandra in the Deccan College (No. 57 of 1883-84). That work deals with the titles of Law (vyavahārapadas) such as ṛṇādāna (recovery of debt), nyāsa (deposit), asvāmivikraya, sambhūya-samutthāna (partnership), dāyavibhāga, stridhana; and then with procedure, viz. the plaint, reply, pramāṇas, witnesses, possession etc. It frequently quotes the Ratnākara (on vivāda and vyavahāra) of Caṇḍeśvara and several times criticizes him. Besides numerous śmṛti writers the other authors and works named are : Pārijāta, Prakāśa, Balarāpa (often), Bhavadeva and Smṛtisāra (frequently).

In the mss. and colophons the name of the author seems to be Misarūmisra.⁹⁵⁸ He tells us that he wrote the work under the orders of princess Lachimādevī, wife of prince Candrasīṃha who appears to have been the younger brother of Bhairavasīṃhadeva of the Kameśvara dynasty of Michilā. The work was probably called Vivāda-candra to connect it with the prince Candrasīṃha. The Vivāda-candra first⁹⁵⁹ speaks of king Bhavēśa of the Kameśvara dynasty, then of his son Harasīṃhadeva, then of his son Darpanarayaṇa and the latter's queen Hirā or Dhīra and then of Candrasīṃha and his queen Lakhimā or Lachimā. We saw above that Caṇḍeśvara who had weighed himself against gold in 1314 A. D. wrote in his old age

958 श्रीचन्द्रसिंहनृपदेवपिता लक्ष्मि महादेवी । रचयति पदार्थचन्द्रं मिसरुमिश्रोपदेशेन ॥
Intro. verso 2 in Mitra's Notices vol. IX p. 13 No. 2901; vide I. O. cat. p. 454 No. 1500 । इति महामहोपाध्यायश्रीमिसरुमिश्रविरचितो विवादचन्द्रः समाप्तः.

959 अभूदभूतपतिमहाराजो राजा भवेशः किल सर्वभौमः । अत्याजयद्यो बहुभर्तृकत्वं दोषं
मुद्योपि प्रमुक्षप्रधानम् ॥ तस्मादनुजो जनि सुनुसारो धीमान्मासुनुसमानसारः । राजो-
पजीव्यो ह्यसिंहनामा ततो नृपो दर्पनरायणोभूत् ॥ दर्पनरायणनृपतेः श्रीमद्दीरा
महादेवी । अलभत तनयं तनयं नरपतिगुणराशेपुरितं शुभम् ॥ श्रीमल्लिमदेवी
तस्य चन्द्रसिंहनृपतेर्दयितव्यः । नाम्ना मिसरुमिश्रद्वारा रचयति विवादचन्द्रमभिरामम् ॥
Intro, verso in the Deccan College ms.

under Bhavēśa his work on Rājanīti. Lachīmādevī was queen of the great-grandson of this Bhavēśa, who became king of Tirhut in the third quarter of the 14th century. Therefore Candrasīdha must have flourished about the middle of the 15th century and Misarumiśra's work must be assigned to that period. M. M. Chakravarti points out (JASB for 1915, p. 425) that for Dhīrasīdha, a son of Darpanārāyaṇa, there is an authentic date, viz. 321 of the Lakṣmaṇasena era in Tirhut (i. e. 1438 A. D.), when a ms. of Śrinivāsa's *Setudarpani* (com. on *Scrubandha*) was copied during Dhīrasīdha's reign.

That the *Vivādacandra* is a work of authority on Hindu Law in Mithila has been recognised from very early days in the British courts.⁹⁷⁰ The *Vivādacandra* held that the word *stridhana* was to be applied to such woman's property as was technically so called (by the sages) and not to all property that comes to a woman.⁹⁷¹

98. *Vācaspatimiśra*

Vācaspatimiśra is the foremost *vibandha* writer of Mithila. His *Vivādacintāmaṇi* has been recognised by the High Courts in India and by the Judicial Committee of the Privy Council as a work of paramount authority on matters of Hindu Law in Mithilā.⁹⁷² *Vācaspati* was an extremely voluminous writer and appears to have composed dozens of works. In the *Śrāddhakalpa* *alias* *Pitrbhaktitarāṅgiṇī*, almost his latest work, he says that he wrote in his youth ten works on śāstra and thirty *nikandhas* on smṛti and composed the work in question in his declining years.⁹⁷³ At least eleven works of his bearing the title 'cintāmaṇi' are known. They are briefly noticed below.

The *Ācārācintāmaṇi* deals with the daily rites of Vajasaneyins.⁹⁷⁴ The *Āhnikācintāmaṇi* is quoted in his *Sūddhicintāmaṇi*. The

970 *Vide* 2 Moo. I. A. p. 132 at p. 147 and p. 152 (where there is a citation in English from the *विवादचन्द्र*).

971 'स्त्रीधनं परिभाषिकमेव न सर्वम्' folio 33 a of the D. C. ms.

972 *Vide* 11 Moo. I. A. 139 at p. 174 and 487 at p. 508, I. L. R. 30 All. 267 at p. 296 (P. C.), I. L. R. 10 Cal. 392 at p. 399, I. L. R. 12 Cal. 348 at p. 351.

973 शास्त्रे दश स्मृतौ विराजिष्यन्त्या येन दोषने । निर्मितास्तैश्च चण्डे दयस्येव विनिर्मये ॥
vide I. O. cat. p. 556 No. 1730.

974 अक्षराव्याखिनो धर्म इह राजसनेयिनाम् । निबन्धने इति नत्वा स्त्रीधानस्पतिशर्मा ॥
Mitra's Notices, vol. V. p. 169, No. 1857.

Kṛtyacintāmaṇi was published in Bengali characters at Benares in 1814 (vide JASB. for 1915, p. 395) and deals with the festivals that are celebrated on different days in the year. The Tīrthacintāmaṇi has been published in the B. I. series. It is divided into five *prakāśas*, viz. Prayāga, Puruṣottama (Puri), Ganga, Gaya and Vārāṇasī and deals with such topics as the purpose of pilgrimages, the preliminaries of pilgrimage, the various rites to be performed at the several *tīrthas*, the subsidiary sacred places at the principal *tīrthas* etc. He mentions the Kalpataru, Gaṇeśvara-miśra, Jayāśarma, the Mitākṣarā, Smṛtisamuccaya and Hemadri. In the introduction he explicitly states that he composed the work after carefully examining the Kṛtyakalpadruma and Pārijāta, the Ratnākara and other works.⁹⁷⁵ The Dvaitacintāmaṇi is mentioned in his Kṛtyacintāmaṇi. The Nīticintāmaṇi is mentioned in the Vivādacintāmaṇi (p. 72). The Vivādacintāmaṇi (text) was published at Calcutta in 1837 (which edition is used in this work) and was translated into English by Prasannakumar Tagore (in 1863) with a learned preface. It explicitly states that the author carefully studied the Kṛtyakalpadruma, Pārijāta and Ratnākara.⁹⁷⁶ The work deals exhaustively with the eighteen titles of law (*vyavahārapadas*). The principal authors and works, besides the usual smṛtis and purāṇas, mentioned in the work are noted below.⁹⁷⁷ In this work he mentions several vernacular equivalents for Sanskrit terms. The Vyavahāracintāmaṇi⁹⁷⁸ deals with judicial procedure, viz. the four principal topics thereof, viz. *bhāṣā* (the plaint), *uttara* (reply of defendant), *kriyā* (evidence),

975 श्रीकृत्यकल्पद्रुमपारिजातरत्नाकरादीनवलोक्य यन्मातु । गणय्य मूर्धनो मधुसूदनाय वाचहरतिस्त्रीर्धविधिं तनोति ॥ नीर्थेचिन्तामणि, vide p. 268 also.

976 श्रीकृत्यकल्पद्रुम ... यन्मातु । वाचस्पतिः श्रीपतिनन्दमौलिर्विधाद्विन्तामणिमानवोति ॥

977 कृत्यतट्ट, गृहस्थरत्नाकर, पारिजात, पकाक्ष, बालरूप, भाष्यकार (of शङ्करसिंहित, p. 67, the same quotation occurring in the वि. र. p. 234), मिताक्षरा, मेधा-निधि, रत्नाकर, लक्ष्मीधर, स्मृतिसार, इत्यायुध. Note the following words 'भ्युत्करोपकरः गोमूतल इति प्रसिद्धः' (p. 63), 'आरक्षकः कोटाल इति प्रसिद्धः' (p. 95, i. e. *Kotwal* in Marathi), 'संक्रमः साकम इति प्रसिद्धः' (p. 101; compare Marathi साकम).

978 माधोचरित्रेवापदा निर्णयः सौपदेशकः । चतुष्पादसप्तविधयो व्यवहारो निरूप्यते ॥ I. O. cat. p. 417 No. 1400.

nirṇaya (decision). The *Śuddhicintāmaṇi* was printed at Benares in Bengali characters in *śake* 1814 (JASB for 1915, p. 396 n 2). The *Śūdrācārācintāmaṇi* deals with the duties of *śūdras* (Mitra's Notices, vol. VI, p. 22, No. 2001). The *Śrāddhacintāmaṇi* is a standard work and was printed at Benares in Bengali characters in *śake* 1814.

Besides the works and authors enumerated in the foot-note above, the others mentioned by him in his several *Cintāmaṇis* are noted below.⁹⁷⁹

Besides these there is a group of *Vācaspati's* works with the title '*nirṇaya*'. The *Tithinirṇaya*⁹⁸⁰ starts with an invocation of the highest Being (*paramātman*) while most of his works are begun with an obeisance to Hari or Kṛṣṇa. It first divides *tithis* into *śuddhā* and *viddhā* (commingled with another *tithi*) and then discusses all the *tithis* from the first to the fifteenth and also *amāvāsya*; it deals with the questions as to the rites of that *tithi* which is *kṣaya*, with *śivarātrivrata*, *naktavrata*, holidays, fasts, *jayantivrata*, *holikā* festival etc. The *Dvātanirṇaya*,⁹⁸¹ as its name implies, is concern-

९७९ अनिरुद्ध, असहाय, आचारप्रदीप, उदयकर, कर्क, कर्मप्रदीप, कालविवेक, कालादर्श, कुलार्णव, गोविन्दराज, दुर्गाभक्तिनरसिन्धी, पितृभक्ति, प्रदीप, भवदेव, मौनवराहम, भोजराज (or simply राज), राजमार्तण्ड, रामार्चनचन्द्रिका, वर्धमानोपाख्याय, विवेक, स्वयम्भारमातृका, सुद्धिसार, आह्वकल्पविन्तामणि, आह्वपल्लव, आह्वपञ्जी, आह्व-विवेक, श्रीदत्तोपाख्याय, सुगतिसोपान, स्मृतिपरिभाषा, स्मृतिदर्पण, स्मृतिसागर, इरि-हरमिश्र, इरिहरपद्मनि, झरलता.

९८० अङ्कितोद्बोधनम्याय निर्गुणस्थितिहेतवे ।
अनतामदिमुताय नमस्ते परमात्मने ॥
सिलोक्य मुनिवाक्यानि संप्रदायानुसारतः ।
निधिहेतुनिधौ चत्वारिण्यते लिभिनिर्णयः ॥
Mitra's Notices, vol. V, p. 149 No. 1139.

९८१ Vide Mitra's Notices, vol. I, p. 149 No. 275 and vol. V, p. 294 No. 1973 for the हेतुनिर्णय.

ed with the settlement of some doubtful points of Dharmasāstra such as the names to be given to brāhmanas and the other *varṇas*, doubts on gifts and consecration of tanks and wells, doubts about daily bath, *sauḍhya*, *devapūjā*, *vaiśvadeva*, daily offerings to manes, about judicial proceedings and the taking of interest, about various *vratas* like *ekādaśī* and *janmāṣṭami*, about intercalary months, about the proper time for marriage and *nīpanayana*. The Mahadāna-nirṇaya⁸⁸² expatiates on the sixteen munificent gifts such as weighing against gold and silver. In the introductory verses Vacaspati gives the genealogy of his patron's family from Bhavēśa, whose son was Harasimhadeva, whose son was Narasiṃha, whose son Bhairavendra bore the *biruda* (appellation) Hari-nārāyaṇa. A verse⁸⁸³ at the beginning and one at the end attribute the work to Bhairavendra and to Rupanarayana respectively. Rupa-nārāyaṇa was the *biruda* of Rāmaabhadra, a son of Bhairavendra. Therefore it looks probable that the work was commenced in the reign of Bhairava and was completed in the reign of his son Rāmaabhadra. M. M. Chakravarti says that Bhairava himself bore at one time the *biruda* Rupanārāyaṇa. M. M. Haraprasad Sāstri (Nepal cat. p. 90) mentions a Vivadanirṇaya of Vacaspati. The Śuddhinirṇaya of Vacaspati deals with impurity on birth and death, the religious acts that must be performed even in times of impurity, *sapinda* relationship, periods of impurity for the principal *varṇas* and mixed castes; periods of impurity on abortion, the deaths of infants and women, accidental deaths etc., over-lapping of several periods of *āśauca*; impurity arising from carrying a corpse; rites after the death of a *sannyāsin*; impurity from contact of lower castes, such as washermen and *cāṇḍālās*, freedom from impurity at tīrthas and marriages etc.

882 Vide Haraprasad Sāstri's cat. of palm-leaf and paper Nepal mss. p. 122 for the महादाननिर्णय.

883 श्रीवचस्पतिर्धरं सहकारितया समासाय । श्रीभर्येन्द्रश्रुतिः स्वयं महादाननिर्णयं तनुते ॥
श्रीरूपनारायणभूमिपालकृतो महादाननिर्णयोऽयम् । यथाऽयमुनाश्रितद्विष्णुतीनामाकल्प-
माकल्पतु पुण्यतीनाम् ॥ at end.

Besides these, Vācaspati appears to have either composed or contemplated writing seven works called *Mahārṇava* on *kṛtya*, *acara*, *vivāda*, *vyavahāra*, *dāna*, *śuddhi* and *pitṛyajña*. Of these the *Kṛtya-mahārṇava* is found and deals with festivals and fasts and the proper times therefor (vide JASB for 1915, p. 398). He also wrote the *Gayāśrāddhapaddhati*, the *Candana-dhenupramāṇa* and the *Dattaka-vidhi*. Probably his last work, as stated above, was the *Śrāddhakalpa* *alias* *Pitrbhaktitarāṅgi*.

Apart from the works on *dharmaśāstra*, Vācaspati wrote also on the systems of philosophy. But it is not necessary for our purpose to go into that question.

Most of his works styled '*cintāmaṇi*' are mentioned by Raghunānanda in the *tattvas* (e. g. *Kṛtyacintāmaṇi* in *Ekadaśitattva*, *Vivāda* and *Vyavahāra-cintāmaṇi* in *Dayatattva*). The *Śuddhicintāmaṇi* is quoted in the *Śuddhitattvārṇava* of Śrinātha-ācārya-*cūḍamaṇi*, the *Śrāddha-cintāmaṇi* is quoted in the *Śrāddha-kṛiyā-kaumudī* (pp. 265, 475) and in the *Śuddhikaumudī* (pp. 89, 93) of Govindananda, the *Vivāda-cintāmaṇi* is quoted in the *Vīramitrodaya* (p. 697) and the *Vyavahāracintāmaṇi* is criticized in the same work (p. 288). His *Pitrbhakti-tarāṅgi* is mentioned in the *Śuddhitattva* and *Śrāddhatattva*. Vācaspati vouchsafes very little information about himself or his family. In the colophons of his works he is generally styled *mahāmahopādhyāya* and *mītra* or *tanmītra*. In the colophon of the *Śudrācāra-cintāmaṇi*⁹⁸⁴ he is described as the *pariśad* (the adviser of the king in finally deciding difficult points of *Dharmaśāstra*) of *Maharajadhiraja* *Harinārāyaṇa*. We saw above that his *Mahādānanimāya* connects itself with two kings *Bhairava* and his son *Rūpanārāyaṇa*. At the end of the *Śrāddhakalpa* we are told that Vācaspati who was the *pariśad* of *Ramabhadradeva* *alias* *Rūpanārāyaṇa*, son of *Hari-*

984 महाराजाधिराजश्चमित्रनिारायणपरिषद्ः सकलपण्डितमण्डलीशिरोमणिना ध्विचस्यति-
मित्रेण विरचितः शुद्धाचारचिन्तामणिः &c. Mitra's Notices, vol. VI, p. 22
No. 2001.

nārāyaṇa, composed the work at the bidding of his patron.⁹⁸⁵ Vardhamāna in his Daṇḍaviveka says that one of his *gurus* was Vacaspati.⁹⁸⁶ It is probable that it is this Vacaspati that is meant. But as against this we must remember that Vacaspati in his Śrāddha-kalpa quotes Vardhamāna Upādhyāya on śrāddha. Vardhamāna wrote his Daṇḍaviveka while king Bhairava was reigning and his Gaṅgākṛtyaviveka for Rāmapādhadeva. So Vacaspati was an elder contemporary of Vardhamāna.

Prasannakumar Tagore assigned 1423 A. D. as the time of the Vivādacintāmaṇi (vide preface p. xxviii). Ghose in his Hindu Law (vol. II p. xiv) says that Vacaspati wrote the Śrāddhacintāmaṇi by order of queen Jayā, widow of king Bhairavadeva and

985 समस्तेत्यादिमहाराजवधेराजश्रीहरिनारायणात्मज-समस्तेत्यादिमहाराजाधिराजश्रीरूपनारायणपदवीसमलङ्कृतमिथिलासङ्गलक्षणाश्रीमद्भक्तभद्रदेवचरमादिष्टेन तत्परिषदा धीवाचस्पतिशर्मणा विरचितोऽयं ब्राह्मकल्पः परिपूर्णः । I. O. cat. p. 556 No. 1124.

The pedigree of the *kaśī* kings of Mithilā from *avēśa* is :



Vide Ind. Ant. vol. XIV, p. 196 for a detailed pedigree gathered from *Prājas* of Mithilā (though somewhat confused) and Ind. Ant. vol. 28, pp. 57-58.

986 जयापान्नामहकर्मिणः बहुराजपत्नी च मे गुरुः । दण्डविवेक verse 6.

mother of Puruṣottamadeva,⁹⁸⁷ that Harinārāyaṇa (i. e. Bhairava) ruled from 1513 to 1527 and that the latter was killed by Nasrat-shah, the Pathan king of Bengal. M. M. Chakravarti holds that the literary activity of Vacaspati lay between 1450 to 1480 A. D. Since Vacaspati mentions the Ratnākara (of Candēśvara) and Rudradhara as his authorities he must be later than about 1425 A. D. Vacaspati's works are quoted by Govindānanda and Raghunandana. Therefore Vacaspati is certainly earlier than 1540 A. D. The ms. of the Mahādānaniṣaya found in Nepal is dated in 392 of the Lakṣmīnāyaka era (Monday of Vaiśākha, dark half, 12th *tithi* i. e. 22nd April 1511 A.D.) The ms. of the Śuddhinirṇaya (Mitra's Notices vol. X, p. 58, No. 3308) was copied in *sahavāt* 1416, which must in this particular case be taken as equivalent to *lake* 1416 i. e. 1494-95 A. D., since Vacaspati could not have flourished about 1360 A. D. (which corresponds to Vikrama *sahavāt* 1416). Hence the period assigned by Chakravarti for the literary activity of Vacaspati appears to be correct. That date is further corroborated by the fact that Vacaspati wrote under Bhairavendita and his son Rāmapādradeva, that were 4th and 5th in descent from king Bhavēśa of Mithilā, who as we saw above began to rule over Mithilā in the third quarter of the 14th century.

This Vacaspati who flourished in Mithilā in the latter half of the fifteenth century is very often confounded with other authors bearing the same name. The great philosopher Vacaspati who was author of the Bhāmātī on the Śārirakabhāṣya of Śāṅkara and of several other commentaries on other systems of philosophy flourished in the first half of the 9th century as he wrote his Nyāyasūcīnibandha in 898 (most probably of the Vikrama era).⁹⁸⁸ There was another (Candraśekhara) Vacaspati who wrote the Smṛtisārasaṅgraha (cat. of Calcutta San. Collège mss. vol. II, p. 181, No. 203) and flourished in the first half of the 18th century.

987 Compare विष्णोप्यक्षाः(?) पुराणव शम्भोरित देवतामार्धम् । देवीसुताभिषेका जयति जयाम्ना महादेवी ॥ श्रीभिरवेन्द्रधरणीपतिवर्मपत्नी राजाधिराजपुहपोचमदेवमाता । वापस्वति निमित्तवत्प्रविद्धं विबुधस्य ज्ञेते विनिर्णयविधिं विधिरुनोति ॥ verses 5 and 7 of द्वैतनिर्णय, Mitra's Notices, vol. I p. 149.

988 न्यायसूत्रनिबन्धोत्सावकारि सुविष्णु मुने । श्रीवाचस्पतिमिश्रेण वस्वद्वयसुवार्तर ॥

99. Nṛsiṃhaprasāda

This is an encyclopaedic work on dharmasāstra, no part of which has been yet printed. The Benares Sanskrit College has a complete ms. of this vast work. I could examine the whole of it. Besides, the Deccan College collection has two mss. of portions of it, viz. of the *Danasāra* (No. 353 of 1875-76) and of the *Tirthasāra* (No. 352 of 1875-76). The *Danasāra* and *Śantisāra* are also noticed in Mitra's cat. of Bikaner mss. (pp. 429-430) and six sections out of twelve are noticed in the I. O. cat. p. 434 No. 1467. Unless otherwise stated the references here are to the Benares Sanskrit College ms.

The Nṛsiṃhaprasāda is divided into twelve⁹⁸ sections called 'sāra' on saṁskāra, āhnikā, śrāddha, kāla, vyavahāra, prāyaścitta, karmavipākā, vrata, dāna, śānti (the averting of evil foreboded by natural portents and other strange occurrences), tīrtha and pratiṣṭhā (consecration of temples, idols etc.). Each section⁹⁹ begins with an invocation of Nṛsiṃha (the man-lion incarnation of Viṣṇu) after whom the work is named Nṛsiṃhaprasāda (the fruit of the grace of Nṛsiṃha). In the Saṁskārasāra, after invoking Nṛsiṃha, the introduction tells us that¹⁰⁰ when king Rāma ruled in Devagiri (modern Daulatabad), Śāntavarī was ruler of Delhi and that after the latter Nijamasāha wielded power over the world. Then after pronouncing an eulogy on Nijamasāha (verses 10-13) the author

989 संस्कारसारः पञ्चमो द्वितीयस्त्वाह्निकामिधः । आद्रुसारस्तृतीयस्तु चतुर्थः कालनिर्णयः ॥
पञ्चमो व्यवहारारूपः प्रायश्चित्तमिधो ... (तथा) माशकः (समस्तवपनाशकः) ॥
अष्टमो व्रतसारारूपः पुराणोक्तमिधायकः । नवमो दानसारारूपः सर्ववर्णधिकारकः ॥
दशमः शान्तिसंहो वै तैर्धे एकदशः स्मृतः । देवप्रतिष्ठासारश्च द्वादशः परिकीर्तितः ॥
verses 17-20 of संस्कारसार.

990 e. g. verse 8 of the संस्कारसार. The first verse of आह्निकसार is प्रणम्य श्री-
नृसिंहेन (हे तु !) दलार्घ्येण भूभुजा । श्रीनृसिंहप्रसादेन दिनानुष्ठयमुच्यते ॥ the
आद्रुसार begins 'श्रीनृसिंहे नमस्कृत्य दलार्घ्यं शमहीपतिः । आद्रुसारं प्रकुरुते सर्ववेदिक-
तृष्टये ॥'

991 श्रीमद्भुवनिरो पुरम्दपुस्तकध्यायिबद्वादे रामे राजनि शान्तिसिंहल सभो राजा स विष्णुश्वरः ।
विष्णुशुभरि मयुः समभवन्नेजामशाहो महद्भू यद्देवद्विजनिनमतापमहिमा राज्यं यो
चानुचक्षुः ॥ verse 9.

speaks of himself. We⁹⁹² are told that the author was Dalapati (or Dalādhiśa), son of Vallabha, of the Bhāradvāja-gotra and of the Yajñavalkya śākhā (i. e. Śuklayajurveda) and that he was the keeper of the imperial records of Nebajāna (?). There are elaborate colophons⁹⁹³ at the end of almost each section (called sara) in which we are told that Dalapati was the pupil of Sūryapandita, that he was a great exponent of the Vaiṣṇavadharma, that he was the chief minister and keeper of the records of Nijamasāha, who was the overlord of all Yavanas (Mahomedans) and ruler of Devagiri. In some colophons he is styled Mahārājadhīrāja. It is doubtful whether Dalapati or Dalādhiśa was the real name of the author or was merely a title. It is not unlikely that Sūryapandita said to be the *guru* of the author is the same as Sūrya, the father of the great Maratha saint Ekanātha, who wrote his Bhāgavata at Benares in *śaka* 1495 (i. e. 1573 A. D.) and who states that he was born in a family of devout Vaiṣṇavas.

The Nṛsiṃhaprasāda names numerous authors and works. In the beginning of the Saṁskāraśāstra, he mentions a host of writers and works that he consulted.⁹⁹⁴ Besides these he mentions Some-

992 श्रीरक्षीद्विजयानवर्गलिलकाटकुलहरीः प्रभुमंडलतकुलानुवः प्रथमः यः शासपालकुलः ।

श्रीमन्नेवजनसमस्तकरणाधीशः सतामयणीः श्रीमद्भक्तभूमिः विजयते श्रीमान्दल-
धीश्वरः ॥ verse 14 of संस्कारसार. The third line is metrically faulty in the
śa syllable. This verse occurs in each *sar* at the end with variations.
In the D.C. ms. No. 358 of 1875-76 the last two lines are श्रीमद्भक्तभूमिः
स्मरितस्तत्संप्रदायायणीः सार्धं दानकर्मकैरित्यतरे श्रीमान्दलधीश्वरः ॥

993 a. g. at the end of the शास्त्रसार श्रीमत्पादपत (पद्महाराजधिराज-सर्वपुरीसुन्दरदिव-
गिरिपुरारधीश्वर-समस्तवचनाधीश्वर-श्रीमन्निनामसहस्रनस्तकरणाधीश्वर-सकलविद्यावि-
शाद-वाङ्मयस्कार्यलुप्तशास्त्रावतंक-द्विजराजकुलालकुलहरी-धीषण्यवमवतंक-श्रीवल्लभा-
त्मज-श्रीवल्लभपतिद्वन्द्वसदास-द्वितीयसूर्यपण्डितमिथुगुरु-मन्त्रादिपणीतनीतिशास्त्राभिज्ञ-महा-
प्रभुस्त्वकावैवीक्षणपतिनिधीकृत-श्रीमद्वाराजतल्लयनिग-नक्षत्रिने श्रीनृसिंहप्रसादे ५०.

994 कालदर्शनान्तमह-विज्ञानेश्वर भट्टेगोत्रे-दीपिकाविदरम-असहाय-वर्षणपारिजात-मदनपारि-
जात-रुच्यकलपद-माधव-स्मृतिचन्द्रिका-स्मृतिरत्नावलि-स्मृतिदर्पण-रत्नविचित्रावर्ण-स्मृ-
तिभास्कर-मेधातिथि-विज्ञानलिलक-अणार्क-विज्ञानमाकण्ड-भोजराजीश-विश्वरूपनिबन्ध-
नारायणीय-योगेश-वाङ्मयमीमांसा-स्मृतिमीमांसा-निबन्धसर्वेश्व-स्मृतिमहार्णव-शालाकरितक-
मैत्रियाकसमुच्चय-माधवीय-मैत्रिकर्मविषयक-पञ्चराध्याय-पञ्चमञ्जरी-ज्ञानिविवेकप्रमुखा-
नेकनिबन्धाश्च &c. folio 3b.

śvara (commentator of the Tantravārtika) and Kalādīpa in the Saṁskārasāra; the Purāṇasāra in the Āhnikasāra; Pārījāta and Vādhībhāṇikāra in the Vyavahārasāra; Kāmika, Jñānatnāvalī, Balārkodaya in the Dānasāra.

The contents of some of the sections of the Nṛsiṃhaprasāda may be set out here. In the Saṁskārasāra the author treats of the meaning of *dharma*, *śruti*, *smṛti*, the authoritative nature of *purāṇas*, *kalivarjya* (usages prohibited in the *kali* age), *puṇyāhavācana*, *madhuparka*, *vrddhishrāddha*, *garbhādhāna*, *puṁsavana*, *jātakarma*, *nāmakarana*, *upanayana*, marriage and other *saṁskāras*, the duties of *brahmaçārins*, *śrātakas*, householders, *vānaprasthas* and *saṁnyāsins*. In the Āhnikasāra the author after dividing the day into eight parts speaks of the actions appropriate to each viz: in the first getting up from bed at the *brāhma-muhūrta*, *śauca*, brushing the teeth, decoration of the hair, bath etc; in the second study; in the third, looking after dependents and pursuit of one's livelihood; in the fourth midday bath, *brahmayajña*, *tarpaṇa*, *vaiśvadeva*, daily *śrāddha*; in the fifth dinner and foods prescribed and forbidden; in the sixth and seventh reflecting over *itihāsa* and *purāṇa*; in the 8th decision about worldly affairs, evening *sarīrdhya* etc. In the *Kalāsāra* (which is incomplete in the Benares ms.) he defines the nature of *kāla* and gives rules and decisions about months, *tithis* and such festivals as *Navarātri*, *Jātmāntami* etc. In the *Vyavahārasāra* the author deals with the meaning of *vyavahāra*, the eighteen titles of law, the four-fold method of deciding *dharma*, the *pramāṇas* (means of proof), *dāvavibhāga* etc. In the *Vratasāra* he speaks of the several principal *vratas* in each month, some of which are for both men and women, some for men only and some for women only. In the *Dānasāra* he dilates upon the nature of *dāna*, its varieties, the various results of *dānas*, the proper time and place for *dānas*, proper recipients of *dāna*, what things can be the subjects of gifts, units of gold, silver etc., the description of *kunḍa*, *maṇḍapa* and *vedi*, the sixteen great *dānas* such as *tulā*, *hiranyagarbha*, *brahmaṇḍa*, *kalpapadapa* etc. and three *atidānas*, viz. land, cows and learning; gifts of images, food, ornaments, bed-stead etc.; gifts on *sankranti* and eclipses etc. The *Tirthasāra* is interesting for this that as the author hailed from Devagiri he speaks principally of *tirthas* of the Deccan and Southern India. In this work he speaks

of *Setubandha*, *Puṇḍarīka*⁹⁹⁵ or *Paṇḍarīka* (modern *Pandharpur* in the *Sholapur District*, it seems), *Gayātrītha*, eulogies of *Godāvarī*, *Kṛṣṇa-Veṅṇā*, *Narmadā*, *Malaprahariṇī* etc.

The *Nṛsiṃhaprasāda* being a work from the Deccan held the view that marriage with a maternal uncle's daughter was sanctioned by the *Veida* and was not to be censured.⁹⁹⁶ It says that where there is (irreconcilable) conflict between the *smṛtis* and *purāṇas* there is an option.⁹⁹⁷

As the *Nṛsiṃhaprasāda* relies upon the *Madhaviya* and the *Madanapārijāta*, it is certainly later than 1400 A. D. As it is mentioned as an authority in the *Dvaitanirṇaya* of *Śaṅkarabhaṭṭa* and in the *Mayūkhas* of *Nīlakaṇṭha* it must be earlier than about 1575 A. D. If by the *Dīpikavivaraṇa* which it enumerates among its principal authorities is meant the com. of *Nṛsiṃha*, son of *Rāmacandrācārya*, on his father's commentary of the *Kālanirṇaya* (which is most probable), then the *Nṛsiṃhaprasāda* must be later than about 1500 A. D. Dr. Bhandarkar⁹⁹⁸ says that *Rāmacandrācārya* lived about 1450 A. D. A ms. of the *Dīpikavivaraṇa* was copied in *saṃvat* 1604 (1548 A. D.).⁹⁹⁹ The Benares Sanskrit College ms. appears to have been copied for *Rāmapāṇḍita Dharmadhikarī* at Benares, who is said to have been the father of *Nandapāṇḍita*¹⁰⁰⁰ (see sec. 105 below). At the end of several *śāras* either *saṃvat* 1568 (1511-12 A. D.) or 1569 occurs as the date.¹⁰⁰¹ This may be said to be the

995 *केवलाभेन तडे देवि दक्षिणे तीर्थमुत्तमम् ... पर्वरीया नदी यत्र करपीरकुशाकुशोः ।
शोषिता सङ्गता भेष्यास्तस्माद्योजनमन्ततः । पण्डरीकमिति स्मृतं ततीर्थं तीर्थपूजितम् ।
पाण्डुरङ्गवत्त्रासने &c.*

996 *वस्तुवस्तु मालुलसुतापरिणयनं वेदाभिहिततया न दोष इति ... विस्तरेण वक्ष्यामः ।
संस्कारसार folio 9.*

997 *यत्र स्मृतिपौराणयोर्विरोधस्तत्र विकल्पः । संस्कारसार folio 14a.*

998 Report, 1883-84, pp. 58-60.

999 Vide L. O. cat. p. 530, No. 1662.

1000 Vide Benares 'Pandit' (New series) vol. V, pp. 377-78 for an announcement about the *nṛsiṃhaprasāda* by a learned descendant of *नन्दपण्डित*.

1001 At the end of the colophon of the *अष्टिकसार* we have the date 'संवत् १५६८ समये अश्विनपदि १३ शुक्रवारे' and on the back of that part of the ms. the date 'संवत् १५६९ वैशाखपदि ७ शुके' i.e. 7th May 1512 A. D. At the end of the *कर्मविवाकसार* we have 'संवत् १५६९ समये कार्तिपुत्री-श्रीविश्वेश्वरपरणसंनिधाने'. At the end of the *तीर्थसार* we have 'संवत् १५६८ समये वैशाखसुदि द्वितीया रवौ'.

date of the actual composition of the work or of the copying of the ms. for Rāmapandita. It seems difficult to believe that Rāmapandita for whom the ms. was copied in 1511-12 A. D. was the father of the famous Nandapandita. We know that Nandapandita composed his *Vaijayanti* in 1623 A. D. Rāmapandita must have been a man of middle age before he could order the copying of a huge ms. like the *Nṛsiṃhaprasāda*. If he did this in 1511-12 A. D. his son could hardly have been alive 120 years later. Therefore it looks probable that the dates (*samvat* 1568 and 1569) are not the dates when the ms. was copied for Rāmapandita, but rather the dates of the composition of the original work or of the copying of the ms. from which Rāmapandita got his own ms. copied. At all events it is clear that the *Nṛsiṃhaprasāda* could not have been composed later than 1512 A. D. As the author was a minister of Nijāmasiṃha who ruled over Devagiri, it appears that he is referring to Ahmad Nizam Shah who ruled from 1490-1508 A. D. or to his son Burhan Nizam Shah (1508-1533 A. D.), most probably the former.¹⁰⁰ It may be taken as certain that the work was composed between 1490 and 1512 A. D.

100. Prataparudradeva

The *Sarasvativilāsa* was compiled by Prataparudradeva, a king of the Gajapati dynasty who ruled at *Cuttack* (*Katakānagara*) in Orissa. The *Dayabhāga* portion of this work was published with an English translation by Rev. Thomas Foulkes in 1881. An edition of the whole of the *vyavahāra* section of the *Sarasvativilāsa* has recently been published in the Mysore Government publication Series. Through the kindness of the Editor, Dr. Shamasastri, I was able to secure the printed sheets of 352 pages before publication. In the following reference is made to the paragraphs of Foulkes' edition and the pages of the Mysore edition.

After invoking deities the work starts with the *prastāvi* of the king and his family (pp. 2-11). Descent is traced to the Sun himself through Dasaratha, Rāma and his sons. Kapilendra was the founder of the Gajapati family whose son was Puruṣottama. His queen was Rupambika. Prataparudradeva or Vira-Rudra-deva

¹⁰⁰ Vide Lane-Poole's 'Muhammadan dynasties' (ed. of 1934) p. 320 for the names and dates of the Nizam Shāhs.

was the son of Puruṣottama. He is spoken of as having given protection to Sultan (Suratrāṇa) Husanshah who threw himself on his mercy.¹⁰⁰¹ In the colophons¹⁰⁰² the king is styled Gajapati, Gauḍeśvara (king of Gauḍa), lord of Kalubariga (modern Gulbarga) in the Kārnāṭaka country of nine crores (probably of revenue) and as the protector of Sultan Husanshah of Jamunāpura. It is significant that the same titles are applied to Puruṣottama¹⁰⁰³ in his Poṭavaram grant of *śaka* 1412 (1490 A. D.) and in other inscriptions. Pratāparudradeva, while ruling his capital¹⁰⁰⁴ Kāṭaka-nagarī, called together an assembly of *Pandits* and compiled an extensive digest of civil and religious law. The royal author feels qualms of conscience on the question of eulogising himself and his family but stifles them easily by saying that a poet can also be an appreciative critic of his own productions.¹⁰⁰⁵ He boasts that he composed the work for saving scholars the trouble of bringing harmony among the conflicting dicta of Vijnānsyogi, Aparāṅka, Bhāruci and others, that there was no work that could equal his own and that his literary effort would make his predecessors' works afford illustrations of the maxim that when a certain purpose is served by one the existence of others is superfluous.¹⁰⁰⁶ Then it

1003 p. 11 'शरणगतहुसैनसाहिसुरत्राणवज्रपञ्जाः.'

1004 इति श्रीश्रीगजपति-गौडेश्वर-नवकोटिकर्णोटकलुवरिगेश्वर-शरणगतजमुनापुराधीश्वर-हुसैनसाहिसुरत्राण-शरणरक्षण-श्रीदुर्गावरपुत्र-परमपवित्रचरित्र-राजाधिराज-राजराजपरमेश्वर-वीरपतावकद्वैतमहाराजविरचिते स्मृतिसंग्रहे सरस्वतीविलासे व्यवहारकाण्डे &c. I. C. cat. p. 419 No. 1404.

1005 श्रीश्रीगजपतिगौडेश्वरनवकोटिकर्णोटकलुवरिगेश्वरपतावकसमवेद &c. E. I. vol. XIII p. 135; vide Dr. Rajendralal Mitra's 'Antiquities of Orissa' vol. II, appendix pp. 165-167, Ind. Ant. vol. I. p. 355 and M. M. Chakravarti's article on 'Oriya Inscriptions of 15th and 16th centuries' in JASS vol. 62, part 1, pp. 88-104 for inscriptions of this dynasty.

1006 'स आद्यं श्रीरुद्रो गजपतिरवोऽध्यामितायोध्या ... भूकान्ताकटकं करकनगरीं समानयन्' p. 11.

1007 अत्र वर्षाधिपुवर्षयोरभेदेकनिघनयोरपि अवस्थामेदेन भेदकथनमेकस्यैव कवेः कवि-सङ्कल्पत्वमपि विरूप्यते । p. 11.

1008 यथावेदितसमामण्डपान्तरे सम्पवाहविवाकलान्वपुरोहितग्योतिर्विद्वद्वितर्हिने विद्वान्-योगि-भारुचवरारण्ये मेधातिथ्यसहाय-चन्द्रिकादिबहुपन्थेकवाक्यतापर्यालोचनवशात्वात-तन्त्रेणो मा मुदिनि सकलरुनिस्समुच्चयमतिगम्भीरं मतिविरुद्धं प्रबन्धं प्रकीर्ति । ... इति गर्वमदो नैव नैव गर्वमहाधिके । समे तु गर्वं शङ्केत न समस्ति समस्तु नः ॥ pp. 11-12; एकेन चरितार्थत्वादितरामर्थतानयः । पूर्वप्रबन्धेर्विषयीभवेदिति ममोद्यमः ॥ p. 14.

is said that the vyavahārikāṇḍa was first taken in hand even before the ācārakāṇḍa following the special desire of the king Virarudra Gajapati.¹⁰⁰⁹ But it appears from references in the vyavahārikāṇḍa itself that before that part was finished the ācārakāṇḍa had been completed.¹⁰¹⁰ The *Sarasvatīvilāsa*, being a work composed under the express orders of a king for the benefit of his subjects, makes the nearest approach to the Austinian conception of law as a command addressed by political superiors to political inferiors and enforced by a sanction.

The principal topics dealt with in the *Vyavahārikāṇḍa* are : the hall of justice, the method of judicial procedure, the plaint, the reply, documents, possession, *ṛṇādāna*, *dāyavibhāga*, *sāhasa* and other titles of law. In the beginning of the work he sets out at great length the views of ancient writers on politics about the constitution of the *maṇḍala*, such as those of Parāśara, Uśanaś, Viṣṇu, Brhaspati, Viśālākṣa, Manu etc. He generally follows the views of Viṣṇūśeṣvara on *dāyavibhāga*, but here and there strongly criticizes him, e. g. he says that Viṣṇūśeṣvara gave a very far-fetched interpretation¹⁰¹¹ of Yājñavalkya's verse 'rikthagrāha ṛṇam dāpyah.' The *Sarasvatīvilāsa* is a work of authority in Southern India on matters of Hindu Law, though inferior to the *Mitākṣarā*.¹⁰¹² It informs us that, though the *Smṛticandrikā* passed over the ordeals of water and poison on the ground that they had gone out of vogue, in Utkala the ordeal of water alone was resorted to and in Śārasena (Mathurā) and Magadha (Bihar) the ordeal of poison alone was administered.¹⁰¹³

1009 तलआचारकाण्डाद् व्यवहारकाण्डः प्रथमारब्धः । ... तथापि परिरुद्धजपनिमहाराज-
भ्याकाक्षानुसारेण प्रथमं व्यवहारकाण्डः प्रकल्पते ॥ p. 15.

1010 अथ यद् यद् वक्तव्यमस्ति तदस्माभिर्हि आचारकाण्डे विवाहकरण एव प्रवर्त्तनमिति
नत एवावधार्यम् । p. 343.

1011 एतद्व्याख्यातकम् (1) विज्ञानयोगिना पूर्ववार्थच्छयानुगच्छता (०च्छायामनुगच्छता †)
अधिदेशसमाध्यानाभ्यामतिक्रेश्माश्रित्य कृतम् । p. 262 ; vide p. 207 for another
example of the criticism of विज्ञानेश्वर.

1012 Vide 2 *Mad. H. C. R.* 206 at p. 217, 33 *Mad.* 439 at p. 441, 35 *Mad.* 152 at
p. 156.

1013 यथोक्तं यन्त्रिकाकारेण जलविषयोक्तज्ञानुष्ठानत्वात्तद्विधिमानख्याय कोशविधिरुच्यत
इति । उक्तलादिषु कचिद्देशेषु जलविधेरिव प्रामाणिकत्वेन व्यवहियमाणत्वात् । शूरसेन-
माण्वादिषु कचिद्देशेषु विषविधेरिव प्रामाणिकत्वेन परिगृहीतत्वात् । p. 200.

Besides the usual dharmasūtras and other smṛtis, the principal authors and works named in the *Sarasvativilāsa* are noted below.¹⁰¹⁴ The *Sarasvativilāsa* presents in the case of the dharmasūtras, particularly of Viṣṇu and Gautama, great variations from the printed texts of these works (vide sec. 10, p. 70 above). The *Sarasvativilāsa* in scores of places gives the conflicting views of Bhāruçi and the *Mitākṣara* (for which see under Bhāruçi, sec. 61). The *Sarasvativilāsa* also contains valuable information about the views of such authors as Asahāya, Bhavadeva and Śrīkara whose works have not yet come to light.

Burnell (introduction to *Vaiṣṇa Brāhmaṇa* p. vii) took *Pratāparudradeva* to be the king of that name who belonged to the Kākatiya-Gajapati dynasty of Warangal and who was carried captive to Delhi in 1322 A. D. But in this he was wrong. It has been shown above that the king connected with the composition of the *Sarasvativilāsa* belonged to the Gajapati dynasty that ruled at Cuttack and not at Warangal. *Pratāparudradeva* ruled from 1497 to 1550 A. D. Therefore the *Sarasvativilāsa* must have been composed in the first quarter of the 16th century. Foulkes thinks (Intro. p. xx) that the work was composed about 1515 A. D. His argument is that though the commentary of Mādhavācārya was written about two hundred years before the *Sarasvativilāsa*, the latter is entirely silent about it in his work and that the reason of this is to be sought for in the rivalry of the two dynasties of *Pratāparudra* and *Kṛṣṇarāja* of Vijayanagara which was set at rest by a marriage alliance about 1516 A. D. Vide Prof. S. Krishnaswami Aiyangar's 'sources of Vijayanagar History' (p. 116), where we are told that the daughter of the Orissa king married to *Kṛṣṇadevarāja* was named *Jaganmohini* (according to some) or *Tukkā* (according to others) and Sewell's 'A forgotten empire' p. 320. Another argument advanced by Foulkes for 1515 A. D. as the date of the work is that during the latter part of his reign *Pratāparudradeva* had come

1014 अपराक्ष, असहाय, कर्किभाष्य, कुलाक्ष, गुरु (पमाकर), चन्द्रिका (१-० स्तुतिचन्द्रिका), देवराज, देवस्वामी, धारेश्वर, निबन्धनकार, प्रदीप, पदपिकाकार, भवदेश, भवनाथ, भारुधि, भिनाक्षरा, पञ्चपति, मेधातिथि, राजल्लासक, लक्ष्मीधर, वरदराज (called आपुनिक as contrasted with भारुधि), विज्ञानेश्वर, वृत्तिकर (०० आप० श्रोत), वैखानस-संहिता, शालिकानाथ, श्रीकर, संप्रहकार, सोमशेखर, सोमेश्वर.

under the influence of the great Vaiṣṇavite saint Caitanya, who made Puri his residence during the last years of his life and that the *Sarasvativilāsa* has in the beginning an invocation of Śiva. Caitanya was born in śake 1407 Fālguna Full-moon (i. e. in 1486 A. D.); vide Bhandarkar's 'Vaiṣṇavism and Śaivism' (p. 83) and Caitanya is said to have gone to Puri about 1510 A. D. and died in 1533 A. D. (Beames in Ind. Ant. vol. II, p. 1 ff.). Both these arguments are not of much weight. As a matter of fact in some mss. there is an invocation of both Viṣṇu (Hayagrīva) and Śiva; vide Descriptive Cat. of Government S. mss. at Madras vol. VI, p. 2426 No. 3221. The latest work of certain date that the *Sarasvativilāsa* names is the *Smṛticandrikā* and it is rather matter for surprise that no work belonging to the 14th and 15th centuries is quoted or named by the *Sarasvativilāsa*. But this circumstance alone is hardly of any worth in face of the positive statement in the work itself that it was composed by Pratāparudradeva Gajapati. Vide JBORS. vol. V, pp. 147-148 and Ind. Ant. for 1929, pp. 28-33 for information about the Empire of Orissa and its emperors, Kapilendra (who died in 1470 A. D.), Puruṣottamadeva (1470-1497) and Pratāparudradeva.

There is a ms. of a work called *Pratāpamārtanda* or *Praudha-pratāpamārtanda* (D. C. ms. No. 48 of 1872-73) which is ascribed to Pratāparudra, ruler of Utkalā, whose capital was Kataka on the banks of the Citrotpalā. It mentions Kapileśvara Gajapati, his son Puruṣottama, father of Pratāparudra. In the colophon the king is described as 'Gajapati-Gauḍeśvara-navakoti-karṇāṭa-kalabarageśvara-rūpa-nārāyaṇa' &c. The work is divided into five *Prakāśas* on *Padārthanirṇaya*, *Vatsarādinirṇaya*, *Tithinirṇaya*, *Vratānirṇaya* (such as Navarātra &c.), *Viṣṇubhakti*. He expressly mentions as his authorities Hemādri, Kalpataru, Ratnakara, Mitākṣarā, Mādhaviya, Anantabhaṭṭa, *Smṛticandrikā*, Aparārka, Parijāta, Kāśādarsa, Devadāsa. Here there is an express mention of Mādhava which refutes Foulkes' theory set out above.

101. Govindānanda

Govindānanda wrote several works out of which four have been printed in the Bibliotheca Indica series, viz: the *Dānakaumudī*, *Śuddhikaumudī*, *Śrāddhakaumudī*, *Varṣakriyā-kaumudī*. The last work deals with *tithinirṇaya*, *vratas* on several *tithis* all the year

round, festivals like Durgotsava, Kojāgara etc. All these works appear to have formed part of a general digest called Kriyākaumudī. Besides these he wrote a commentary called Arthakaumudī on the Śuddhidipikā of Śrīnivāsa which was printed in Bengali characters, and also a commentary called Tattvārtha-kaumudī on Śulapāpī's Prāyaścittaviveka (published by Jīvananda at Calcutta). His works are of great utility on account of the numerous authors and works quoted therein. The following deserve special mention.¹⁰¹⁵ He was the son of Gaṇapatibhāṭṭa and was styled Kavikanthācārya. From the introductory and final verses of his works it appears that he was a Vaiṣṇava. His father was a resident of Bagri in the Midnapur District of Bengal.

Since he quotes the Madanaparijata, the Gāṅgā-vākyaśālā, Rudradhara and Vācaspati, he must be later than about 1500 A. D. He is quoted by Rāghunandana in his Mañanāsanaṭṭva and Ahnikatattva. So he cannot be later than 1560 A. D. His Śuddhi-kaumudī examines intercalary months¹⁰¹⁶ from *śaka* 1414 to *śaka* 1457 (i. e. from 1492 A. D. to 1535 A. D.). Therefore it appears that he wrote his Śuddhikaumudī immediately after *śaka* 1457 (i. e. 1535 A. D.). He wrote the Śrāddha-kaumudī and Varṣa-kriyā-kaumudī after the Śuddhi-kaumudī. Therefore we shall be very near the truth if his literary activity be placed between 1500 and 1540 A. D.

Vide M. M. Chakravartī in JASB for 1915 p. 355 for information about Govindānanda.

1015 कुल्लुक, चर्चोद्गत, (com. of काव्यप्रकाश), गङ्गाव्याख्यावलीकार, मदनपारिजात, राजमार्तण्ड, इक्ष्वा, वर्धमानोपाध्याय, वाचस्पति, विष्णुाद, शुद्धिनिर्णय, साधनभाष्य.

1016 अत एव विष्णुधर्मोत्तरे—तमाद्वये साष्टमासे तस्मात्मासेतिरिचयते । स पाणिनालकः प्रोक्तः काव्यकर्मसु गहितः ॥ इति । तथा चतुर्दशवर्षाधिकचतुर्दशशतशकाब्दे वैशाखो मलमासः । ततः परं षोडशवर्षाधिकचतुर्दशशतशकाब्दे भाद्रे ऊनविंशद्मासे मलमासः । ... ततः परं द्वाविंशत्यधिकचतुर्दशशतशकाब्दे ज्येष्ठे पञ्चविंशत्मासे मलमास इत्याद्येकशो व्यवचिरो दृश्यते । शुद्धिकौमुदी p. 266; vide p. 270 for intercalary month in *śaka* 1440 and 1457.

102. Raghunandana

Raghunandana is the last great writer of Bengal on dharmasāstra. He compiled an encyclopaedic work on the different branches of dharmasāstra styled *Smṛtitattva*, divided into 28 sections called *tattvas*. He cites the names of over 300 authors and works in his encyclopaedia, which have been collected together by M. M. Chakravarti (JASB for 1915 pp. 363-375). His wonderful mastery over *smṛti* material and his erudition displayed in the *Smṛti-tattva* earned for him the appellation *smṛtibhaṭṭācārya* or simply '*smarta*' from later writers. For example, the *Vīramitrodaya* refers to him in that way and so does Nilakantha in his *Vyavahāramayūkha*.¹⁰¹⁷ His *Smṛtitattva* was printed at Serampore in Bengali characters so far back as 1834-35 A. D. and it has also been published by Jivananda (in two volumes). Some *tattvas* have been separately published as e. g. the *Vyavahāra-tattva* and the *Dayatattva* (published at Calcutta in 1828 by the Department of Public Instruction). His *Dayatattva* was translated into English by Golapendra Sarkar. In his *Māmasatattva* the names of his *tattvas* are given.¹⁰¹⁸ Vide Mitra's *Notices*, vol. III. p. 50 No. 1081 and I. O. cat. p. 420 No. 1405 for an enumeration of the *tattvas* and for reference to the volumes and pages in the Serampore edition. The *tattvas* are not arranged in the verses quoted below according to their chronological order, but according to the exigencies of the metre. In this work I have used Jivananda's edition.

1017 Vide *श्रीर.* p. 697 on गोतम's *śāstra* 'स्मिन्ने दुहितृयागदत्तजामपतिष्ठितायां च'; स्वयंवरमयूत (text p. 112 of my edition) 'स्मर्तहरेनाद्यावद्विधेय'.

1018 मालिन्धुर्ध्वं तथा दूष्ये शुभो न दशसंस्मृतौ । प्रायश्चित्ते विवाहे च लिख्यां जन्माष्टमीवते ॥
दुर्गं मने व्यवहृतविकारदृश्यादिनिर्णये । तडागमवगोस्तर्गे वृषोत्सर्गत्रये वते ॥ प्रतिष्ठायां
परिक्षायां ज्योतिषे वास्तुयज्ञके । दीक्षाग्रामाद्विके कल्पे क्षेत्रे श्रीपुरुषोत्तमे । सामथाद्रे
यजुःश्राद्धे शुद्धकल्पवैधाये । इवशाविंशतिधामे तत्सर्वं वदयामि यत्नतः ॥

The 28 *tattvas* are as मालिन्धुर्ध्वं (intercalary month), दूष्य, शुद्धि, संस्कार, प्रायश्चित्त, विवाह, निवि, तन्वाष्टमी, दुर्ग-सप्त, स्वयंवर, एकदशी, तडागमव-गोस्तर्ग, वृषोत्सर्ग (3 *tattvas* on छन्दोगवृषोः, यजुर्वृषोः, and ऋग्वृषोः), वन, पतिष्ठा (two on देवपतिष्ठा and यज्ञपतिष्ठा), दिव्य (1-8 वरीक्षा), ज्योतिष, वास्तुयज्ञ, दीक्षा, आद्विक, कल्प, पुरुषोत्तमक्षेत्र, सामथाद्रे, यजुःश्राद्ध, शुद्धकल्प. In the Serampore edition *ऋग्वृषोत्सर्ग* is not printed (vide Chakravarti in JASB 1915 p. 363). In Jivananda's edition also the *ऋग्वृषोत्सर्ग* is not included and the *जन्माष्टमीत्यय* seems to be included under *तिथितत्त्व*.

It is not feasible to give even brief summaries of Raghunandana's *tattvas*. Their very names indicate the subject matter. But one of them, the *Dayatattva*, deserves special mention. It treats of partition made by father, partition among brothers after their father's death, persons not entitled to a share, property not liable to partition, evidence of separation, *śradhā* and its devolution, inheritance to one dying sonless etc. His *Tūhī-tattva* contains a description in Sanskrit of the game called *Caturāṅga* played on the full moon of *Āśvina* by four players.

Besides the 28 *tattvas* Raghunandana is said to have composed several other works. There is a commentary on the *Dayabhāga* attributed to him. Colebrooke suspected its genuineness, but the colophon of the commentary¹⁰¹⁹ gives the same details about Raghunandana as are found in his admitted works. It is to be noticed that the *Dayatattva* of Raghunandana sets forth the same principles of Hindu law that are peculiar to *Jimūtavāhana*, though in matters of detail they disagree in a few cases. The *Vīramitrodaya* styles the author of the *Dayatattva* a follower of *Jimūtavāhana*.¹⁰²⁰ It has been held by the Calcutta High Court that Raghunandana's is the best commentary on the *Dayabhāga* and that the authority of Raghunandana is acknowledged and respected universally in the Bengal School.¹⁰²¹

Besides the above, Raghunandana wrote also *Tīrthatattva* or *Tīrthayātrāvidhī-tattva*, the *Dvadasāyātrātattva* (on the principal festivals at Jagannāthapurī, one in each month), *Tripuṣkaraśānti-tattva*, *Gayāśrāddhāpaddhati* and *Rāsayātrāpaddhati*. His works however are not very much in vogue elsewhere than in Bengal.

Raghunandana was the son of Hariharabhattachārya and was a Bengal Vandyaghāṭīya Brāhmaṇa. He was a pupil of Śrināthachārya-cūḍāmaṇi, whose works are frequently quoted in the several *tattvas* (vide Chakravartī in JASB for 1915 p. 351 n. 2). According to tradition Raghunandana and the great Vaiṣṇavite saint Caitanya were pupils of the same teacher, Vasudeva Sārvabhauma, who was

1019 इति श्रीनन्दप्रदीपहर्षहरभट्टाचार्यस्मजस्मरपुनर्नूतनभट्टाचार्यकृता द्वापभागदिका समाप्ता ।

1020 जीमूतवाहनस्तु माह्मदिविवाहेषु यद्वनं तदेवानेन व्यवस्थाप्यते न तु तत्तद्विवाहोपजाः सर्वे धनम् । ... इत्याह । तदनुगामी द्वापतस्वरूपेणम् । बी० पृ. 703.

1021 I. L. R. 4 Cal. 550 at p. 554 ; I. L. R. 23. Cal. 347 at p. 351.

the shining light of the new logic (navyanāyā) at Navadvīpa and were residents of that place (Sarvadhikari's Tagore Law Lectures, first edition p. 403ff.).

Among the authors and works quoted in his encyclopaedia by Raghunandana those noted below deserve mention.¹⁰²²

Aufrecht placed Raghunandana between 1430-1612 A. D. Dr. Jolly (Tagore Law Lectures p. 10) places him early in the 16th century. In I. L. R. 48 Cal. 643 (F. B.) at p. 695 it is said that Raghunandana belongs to the latter half of the 15th century. As Raghunandana's works are quoted and criticised by the Viramītrodaya (pp. 79, 531, 683, 697, 703 etc.) and by Nilakaṇṭha, Raghunandana is certainly earlier than 1600 A. D. As he names Madhavācārya, Śaṭapāni, Rayamukuta, Rudradhara and Vacaspati, he is later than about 1500 A. D. If tradition is to be believed that he was a fellow-student of Caitanya he must have been born about 1490 A. D. Caitanya is said to have been born in 1485 or 1486 A. D.¹⁰²³ In his Jyotiṣṭattva he mentions *śaka* 1421¹⁰²⁴ in connection with the position of Viṣṇu. That shows that the work was not composed probably very much long after that date (i. e. 1499-1500 A. D.) In the same Tattva (vol. I, p. 568)

1022 अद्भुतसागर, अनन्तभट्ट, अनिरुद्ध, अनिपाल, आचार्यचन्द्रिका, आचार्यचिन्तामणि, आचार्यदर्श, कर्मोपदेशिनी, कलानन्द, कविकल्पसरस्वती, कामधेनु, कामरूपविनिर्घण, कालकौमुदी, कालनिर्णय (॥ माधव), कालविवेक, कालादर्श, कुल्लुकभट्ट, कृत्य-कौमुदी, कृत्यचिन्तामणि, कृत्यतत्त्वार्णव, गङ्गावाक्यवलि, दुस्स्वरत्नाकर, गोविन्द-भट्ट, गोविन्दमानसोद्भास, चन्द्रेश्वर, जिकन, जीमूतवाहन, दुण्डुबद्धति, तीर्थचिन्तामणि, दानवाक्यवलि, दूतफालिका, दुर्गाभक्तिरत्निणी, द्वैतनिर्णय, नन्दकर्ममानोपाध्याय, निर्णयामृत, पण्डिततर्कम्, पशुपति, परिजात, पितृद्विधा, पितृभक्ति, पितृभक्तिरत्निणी, पृथ्वीधरनिष्ठापाय, मयोगसार, मायश्चित्तविवेक, ब्रह्मालोकसौन्दर्य, बालक, ब्राह्मणसर्वस्व, भवदेवभट्ट, भूमिपराक्रम, मुजबलभूमि, भोज, मदनपरिजात, महादाननिर्णय, माधवाचार्य, युद्धजयार्णव, योगलोक, रामार्चनचन्द्रिका, राममुकुट, उदधर, वाचस्पतिनिधि, विद्यापति, विवादचिन्तामणि, व्यवहारचिन्तामणि, शूलपाणि, आद्यचन्द्रिका (of his teacher), श्रीदत्त, सुगतिशोपान, हरिनाथ, हरिभक्ति, हरिहर, हेमाद्रि.

1023 Vide Prof. Jadunath Sarkar's 'Chaitanya's pilgrimage and teachings' for 1485 (as birth date) and M. T. Kennedy's 'Religious life of India' (1925) p. 13 for 1486 A. D.

1024 विष्णु मीनकम्बार्थं त्रैकात्म्ये शकाब्दे । (Jivānanda vol. I, p. 562).

for calculating *ravi-saṁkrānti* he takes *śake* 1489 as the basis (i. e. 1567 A. D.). So that *Tattva* was composed just about that year. A ms. of the *Chandoga-śrāddha-tattva* was copied in *śake* 1497 (1575-76 A. D.).¹⁰²⁵ and a ms. of the *Maṭha-pratiṣṭhā-tattva* was copied in *śake* 1498 (i. e. 1576-77 A. D.).¹⁰²⁶ Therefore he must have flourished before 1575. Thus he flourished between 1490 and 1570 and his literary activity, which must have been spread over a long period if we consider the number of his works, lies between 1520-1570. Vide an interesting discussion about his date in JASB for 1915, pp. 354-357 by M. M. Chakravarti who places Raghunandana between 1510-1565 A. D.

103. *Nārāyaṇabhaṭṭa*

Nārāyaṇabhaṭṭa was the most famous of the celebrated family of the *Bhaṭṭas* of Benares. For a detailed account of the family and the contribution of the several members thereof to *dharmaśāstra*, vide my Introduction to the *Vyavahāramayūkha* (v-xvi). M. M. Haraprasad Śāstri has brought to light a biography of this family written by *Śaṅkarabhaṭṭa*, a son of *Nārāyaṇabhaṭṭa* (Ind. Ant. for 1912 vol. 41, pp. 7-13). *Nārāyaṇabhaṭṭa*'s father *Rāmeśvarabhaṭṭa* whose *gotra* was *Viśvāmītra* migrated from *Pratiṣṭhāna* (Pāṭhan) in the Deccan to Benares. *Rāmeśvarabhaṭṭa* was a very learned man and his learning drew to him students from the whole of India. *Nārāyaṇabhaṭṭa* was born according to *Śaṅkarabhaṭṭa*'s biography in *śake* 1435 in the month of *Caitra* (i. e. about March 1513 A. D.). *Nārāyaṇabhaṭṭa* was the eldest of three sons, the other two being *Śrīdhara* and *Mādhava*. *Nārāyaṇabhaṭṭa* learnt all the *śāstras* at the feet of his father. *Pandits* all over India looked up to him as their leader and patron and he was an assiduous collector of Sanskrit mss. It is said that *Nārāyaṇabhaṭṭa* brought down by his holiness rain in a season of drought and thereby induced the Mahomedan ruler that had razed the temple of *Viśveśvara* at Benares to the ground to allow him to rebuild it. For his erudition and piety *Nārāyaṇabhaṭṭa* was honoured with the title 'Jagadguru' and his family was given the first place of honour in the assembly of learned *Brāhmaṇas* and at the recitations of the *Vedas*. It was *Nārāyaṇabhaṭṭa* and his equally worthy descendants that raised *dakṣiṇātya* *pandits* to the

1025 Mitra's Notices, vol. III, p. 50 No. 1081.

1026 Mitra's Notices, vol. III, p. 53 No. 1083.

position of high eminence at Benares which they still hold. Nārāyanabhaṭṭa wrote numerous works on dharmasāstra among which may be mentioned the *Antyestipaddhati* (printed by Nirṇayasāgara Press), the *Tristhalisetu* (dealing with the ceremonies to be performed generally at all sacred places and particularly at Prayāga, Kāśī and Gaya) and the *Prayogaratna* (printed at the Nirṇayasāgara Press, 1915 A. D.). This last contains detailed descriptions and rituals of the *sanskāras* from *garbhādhāna* to *vivāha*. His are standard works on the subjects they deal with and are used even now almost throughout the whole of India. He composed a commentary on the introductory verses contained in the *Kalamādhava* (vide Madras Triennial cat. vol. III, Sanskrit C. p. 4114 No. 2852) and a commentary on portions of the *Śāstradīpikā* of Parthasārathī-miśra. He composed a work on ordeals which is referred to in the *Vyavaharatattva* of Nīlakaṇṭha (vide p. 457 of my edition and Bikaner cat. p. 387 No. 832 for a *Divyanuṣṭhāna-paddhati* of Nārāyanabhaṭṭa) and also *paddhatis* on the dedication of gardens, tanks etc. He exercised a profound influence over later writers directly and indirectly through his sons and grand-sons.

As he was born in 1513 A. D. and composed the commentary on the *Vṛtataratnākara* in 1545 A. D., his literary activity must be placed between 1540 and 1570 A. D. This is further corroborated by the fact that his grandson Kamalākara-bhaṭṭa composed the *Nirṇayasindhu*, one of his earliest works, in 1612 A. D.

There is a work on dharmasāstra called *Dharmapravṛtti* composed by a Nārāyaṇa. Mr. K. P. Jayasval holds that this was composed by *jagadguru* Nārāyanabhaṭṭa (JBORS for 1927, vol. XIII, parts III-IV, p. IX). The same view is held by M. M. Haraprasad Śāstri (Ind. Ant. for 1912 p. 7). But this identity is extremely doubtful. The benedictory verses¹⁰²⁷ in the *Dharmapravṛtti* are different from those of the *Prayogaratna* and *Tristhalisetu*, the method of treatment and the style are different and the colophons are also different. The author of the *Dharmapravṛtti* does not mention his ancestors as Nārāyanabhaṭṭa does. Nīlakaṇṭha in his *Vyavahāramayūkha*

1027 The introductory verse is नारायणं नमस्कृत्य कामदां च सख्यतीम् । गणनाथे
गुरुभ्योऽर्पमस्तरक्षणाय नमः ॥ पर्मवद्वये विद्यते कल्लो नारायणेन तु । I. O. cat. p. 480
No. 1540.

finds¹⁰²⁸ fault with the Dharmaprativṛtti by saying that certain quotations therein are unauthoritative.

104. *Todaramaṇḍa*

Raja Todaramaṇḍa, the celebrated finance minister of Akbar, compiled an extensive encyclopædia of civil and religious law, astronomy and medicine. The several parts of that encyclopædia dealing with *ācāra*, *dāna*, *vyavahāra*, *śrāddha*, *vivēka*, *prāyaścitta*, *samaya* were called *saukhyas*. An account of some of the *saukhyas* that were available to me may be concisely given here. The Vyavahārasaukhyā (D. C. ms. No. 366 of 1873-76) begins with an invocation of Śiva, speaks of the *paratīka* emperor¹⁰²⁹ (Akbar) of Hind (India) and then deals with the several topics of judicial procedure such as the king's duty to look into disputes, the *śabha*, judge, meaning of the word *vyavahāra*, enumeration of 18 *vyavahārapadas*, time and place of *vyavahāra*, the plaint, the reply, the agent of the parties (*pratinidhi*), *pratyakalita*, the superiority of one mode of proof over another, witnesses, documents, possession, inference, ordeals and oaths, grades of punishments and fines. The Vyavahārasaukhyā does not dwell on the exposition of the several titles of law. Besides the *smṛti* writers, it principally relies on the Kalpataru, the Pārijāta, Bhavadeva, the Mitākṣara, the Ratnākara, Harihara and Halayudha. The several sections are styled *haryas*.

The Vivāhasaukhyā (D. C. ms. No. 868 of 1884-87) is concerned with the astrological aspects of marriage (e. g. the proper year, month, day, sign, nakṣatra &c., for marriage). It names numerous authors and works, some of which are noted below.¹⁰³⁰

1028 Vide p. 134 of *व्यवहारसूक्त* (my edition).

1029 श्रीमान्देवधारमैकधर्माधिकार्य राजादणी राजा टोडरमलचण्डकिरणस्त्रीविप्रतापोदयः ।
लोकानामनिगाढदुर्निवन्मोक्षमाय पयोस्सवानातन्वन् व्यवहारनिर्णयकरक्षेणीं तनोत्यु-
ज्ज्वलाम् ॥ 2nd verse.

1030 उग्रल, चण्डेश्वर (०१ राजाभिषेक), चतुर्भुजाचिन्तामणि, जयतुङ्ग, त्रिविक्रम,
देवतमनोहर (देवता १), देवज्ञाचिन्तामणि, पृथ्वीचन्द्रोदय, भीमपराक्रम, भुजबल, माहेश्वर,
रामामण्ड, रत्नकोश, लल्लट, विवाहपटल (०२ वराह), विवाहवृन्दावन, व्यवहार-
चण्डेश्वर, व्यवहारोपचय, श्रीपति, सत्वाचार्य, सारावलि, संहिताप्रदीप, सिद्धान्त-
विशेसणि.

The Śrāddhasaukhyā (D. C. ms. No. 257 of 1884-87) is an extensive work and deals with the usual topics such as the different kinds of śrāddhas, the time and place for śrāddha, the proper brahmanas, sapinḍikaraṇa &c. The sections of this work also are divided into *harṣas*. Besides those enumerated above the authors and works mentioned are noted below.¹⁰³¹

The Jyotihsaukhyā (D. C. ms. No. 915 of 1886-92) constitutes the Saṃhitā branch of Indian astronomy and deals with such topics as the results of eclipses, the appearance of comets, the rise of Agastya, Ursa major, the signs of the Zodiac &c. It frequently refers to Kāśyapa, Garga (or Vṛddhagarga), Parāśara, Mayūracitra, Varāha. The colophons state that Toḍaramalla was a scion of the Taṇḍala (or - na) family and that the work was compiled by Nīlakantha at the order of Toḍaramalla.¹⁰³² This Nīlakantha appears to be the author of the Sañjōtantra on which a commentary was written by his son Govinda in 1622 A. D., in which it is stated that Nīlakantha was honoured by Akbar and had composed the Toḍarānanda.¹⁰³³ In the Tājika-Nīlakanthi of Nīlakantha it is stated that the author composed works on the three branches of Jyotiṣa which gave delight to Toḍara.¹⁰³⁴

The Jyotihsaukhyā was composed in Śaka 1494¹⁰³⁵ (i. e. 1572 A. D.). The ms. of the Vyavahārasaukhyā bears at the end the date *śaṃvāt* 1638 (1581-82¹⁰³⁶ A. D.) which seems to be the date of its composition. Toḍaramalla was a man of versatile genius. He distinguished himself as an able commander as well as a great

1031 कर्क, त्रिकण्डमण्डन, नारायण, प्रकाशकार, माधवीय, रघुमान, वामदेव, शङ्खलव, शङ्खलविक, शङ्खल, स्मृतिमञ्जरीकार.

1032 इति श्रीमन्महाराजाधिराजश्रीदेवदत्तवर्मातिलकटोडरमल्लकारिणे श्रीदेवदत्तवर्मातिलकटोडरमल्लकारिणे ज्योतिःसुखे संहितास्कन्धे &c. folio 23a.

1033 Vide cat. of BBRAS mss. part I, p. 187 No. 262.

1034 यन्नाम प्रथितं हि भूमिवलये शिष्यप्रशिक्ष्यैर्महद् भूमिपालसमुद्भवितपद्मायोकचरेणान्वितः । श्रीदेवदत्तवर्मातिलकटोडरमल्लकारिणे ज्योतिषं त्रिकण्डं स्फुटतः सुवदनिव-हैस्तत्त्वज्ञैः चकारोत् ॥ 3th verse, Peterson's cat. of Ulwar mss., extract No. 502.

1035 'तथा च सांप्रतिकः शकः १४९४ चन्द्रिकपञ्चद्विपुनः ४६२०' folio 33.

1036 'संवत् १६३८ समये कुरुदि २ शुक्रवार' D. C. ms. No. 366 of 1875-76.

financier and statesman. For a brief account of his life, vide Blochmann's translation of the *Ain-i-Akbari*, vol. I. pp. 351-352. It is there stated that he was *Khatri* by caste, that, though it is generally stated that he was born at Lahore, he was really born at Laharpur in Oudh (p. 620) and that he died at Lahore on the 11th day of 998 of the Mussulman era¹⁰³⁷ (i.e. 1589 A. D.). The Marathi magazine '*Itihāsa-saṅgraha*' publishes an inscription on a stone found in the *Draupadikunḍa* at Benares wherein it is said that Toḍara of the Tanḍana family constructed that beautiful reservoir in 1646 of the Vikrama era¹⁰³⁸ (i.e. 1589 A. D.). Therefore it follows that literary works were compiled under the patronage of Toḍarṇal between 1565-1589 A. D.

105. *Nandapāṇḍita*

Nandapāṇḍita was a voluminous writer on dharmaśāstra. An account of his principal works on dharmaśāstra is given below, particularly because most of them are yet unpublished.

He composed a commentary called *Vaivamānahanoharā* on the *Parāśarasūritī*. He expressly mentions therein that he follows the commentary of *Madhavācārya*.¹⁰³⁹ This commentary is referred to in his *Vaijayanī*.¹⁰⁴⁰

He also appears to have written a commentary called *Pramitākṣarā* or *Pratitākṣarā* on the *Mitākṣarā* of *Vijñāneśvara*.¹⁰⁴¹ This com-

1037 Vide also 'Akbar' in the *Rulers of India series* (1890) p. 134 where the date of his death is given as 10th Nov. 1589 A. D.

1038 Vide *इतिहाससंग्रह* ed. by the late Rao Bahadur D. B. Parasnis, vol. I, part 4, p. 20. कृतुनिगमरसाभ्यामिति (१६४६) दत्तेशो सुकृतिरुतिरितिषी टोडरहोणि-
शालः । विहितिविधपूर्त्तौचीकत्पचाकवापौ विमलसलिलसार्गं वदतोपानपद्भिम् ॥

1039 धर्माधिकारिकुलकेवकाननेन्दुधरामणपण्डितसुमेन विनायकेन । व्याख्यायते कलियुगो-
पिनवर्णधर्मशास्त्रं पराशरमुसोद्गतमल्पशब्दैः ॥ माधवाचार्यनिर्दिष्टव्याख्यामार्गानुसारिणः ।
स्मृत्यनति (स्मृत्यनति ?) न मे दोषः परमव्यवसायिनः ॥ verses 3 and 5, I. O.
cat. p. 377 No. 1301.

1040 विद्वन् वैजयन्ताशरस्मृतिविद्वन् विद्वन्मनोहरायां दत्तकर्मिणांसायां चात्माभिरिति नेह
अन्यत्वे । वैजयन्ती on विष्णुधर्मसूत्र 15. 42.

1041 On विष्णुधर्मसूत्र 15. 9 he says 'स्वरिषाः पुनः संस्कारान्मात्रश्रवणपादितोत्तमानिः
तस्मिन् मितोत्तरादीकायां मतीताक्षरायामिति नेहोच्यते ।' folio 88 b of the I. O.
ms. (of वैजयन्ती); on विष्णु 16. 1 'विशेषस्तु मितोत्तरादीकायां प्रमिताक्षराया-
मस्मृत्युक्त्यायामवगमनव्यः' (folio 93 b).

mentary was probably not completed, as only fragments are found with his descendants.

Nandapāṇḍita also composed a work called *Śraddhakalpalatā*, which is referred to in his *Śuddhicandrikā*¹⁰⁴³ and in the *Vaijayanti*. In this work¹⁰⁴⁴ he refers to a city called *Sadharana* (probably modern Saharanpur) where the *Sahagila* family ruled. He speaks of *Sinhamalla*, *Vasavanta*, *Rupacandra*, *Bhupacandra* and *Paramananda* as successive members of the dynasty and says that he was urged to write the work by the last of them and that he relies upon the *Śraddhadīpikā* of Govindapāṇḍita.¹⁰⁴⁵ At the end of the ms. of the *Vaijayanti* in the Deccan College Collection it is said that the *Vidvanmanohari*, the *Smṛtisindhu* and the *Śraddhakalpalatā* were the commentaries composed by Nandapāṇḍita.¹⁰⁴⁶ But from the contents given in the India Office Catalogue it does not appear that the work was a commentary. It is divided into five *stobhas* and deals with the usual topics, viz. what is *śraddha*, the proper time and place for it, the proper *brāhmaṇas*, various kinds of *śraddhas* &c. The principal authors and works named therein are given below.¹⁰⁴⁷ The *Śuddhicandrikā*, a commentary on the *Ṣaḍaṣṭi* or *Aśaucanirṇaya* of Kausikaditya, is also one of the works of Nandapāṇḍita. It is referred to in his *Vaijayanti*¹⁰⁴⁸. The Bhadkankar collection made by Prof. Velankar contains a ms. of this work and it has recently been published in the Chowkhamba S. series. The principal authors and works quoted therein are noted below.¹⁰⁴⁹

1043 'स च ज्येष्ठ एतेषु पदादिने आद्रकल्पलतायाम्' folio 31 b of *शुद्धिचन्द्रिका*; on विष्णु 21. 19 'अत्रान्यो विशेषः आद्रकल्पलतायामस्मभिस्त्रयपादित इति नेहोच्यते' । folio 123 b (*वेजयन्ती*).

1044 Vide I. O. cat. p. 536 No. 1731 for *आद्रकल्पलता*.

1044 गोविन्दपण्डितकृतानवलम्ब्यानिपलनः । आद्रकल्पलतामितां कुर्वे तां आद्रदीपिकाम् ॥ I. O. cat. p. 557.

1045 'पराशरस्मृतेष्टीका निवृत्तमोहरा स्मृतिसिन्धुः । आद्रकल्पलता चैता नन्दपण्डितकृता टीकाः ॥' D. C. ms. No. 39. of 1866-68.

1046 कालविधान, कालादर्श, चन्द्रप्रकाश, धर्मप्रदीप, निर्णयप्रदीपिका, पुराणसम्पन्नय, आद्रकमल, आद्रकशिका, आद्रचिन्तामणि, आद्रनिर्णय, आद्रप्रदीप, स्मृतिद्वन्द्व, स्मृतिरत्नावलि, स्मृतिसार.

1047 on विष्णु 22. 8 'विराजस्तु शुद्धिचन्द्रिकायामवगन्तव्यः' folio 125 b of *वेजयन्ती*.

1048 अमृतमालाया (on पारस्करगृह्य), धर्मप्रदीप, धर्मप्रवृत्ति, नारायणसर्वज्ञ, महामालक (1), अद्भुत, माधव, ललित, लोहित, वर्धमान, विज्ञानेश्वर, विन्वादर्श, विन्वेश्वर, शङ्खधर, स्मृतिचन्द्रिका, स्मृत्यर्थसार, इत्येव (on गौतमधर्मसूत्र), झरलता, झरलताविवरण.

Another work of Nandapaṇḍita is the *Smṛtisindhu*, which seems to have been an extensive digest of *smṛiti* material. Portions of it have been recovered. In the Deccan College Collection there is a ms. of the *Saṃskṛta-nirṇayatarāṅga* of the *Smṛtisindhu*, which, according to a verse at the end, was composed by Nandapaṇḍita at the command of king *Harivarṇha-varman* of the *Mahendra* family and son of king *Māṅga*.¹⁰⁴⁹

It appears that he compiled a summary of the doctrines of his work *Smṛtisindhu*. That summary was called *Tattvamuktāvalī*.¹⁰⁵⁰ It is almost certain that the fragment of the *Tattvamuktāvalī* noticed in the BBRAS cat. at p. 217 is part of this work. That fragment contains 8 verses on *tipākarma* and three on *holika* with commentary and the verses are numbered from 557 to 564 and then 607-609. If the above surmise be correct, the work was a large one and contained over 610 verses. Two of the verses name *Hemādri* and *Parijāta*.¹⁰⁵¹

The *Vaijayaṇṭi* or *Keśava-Vaijayaṇṭi* is a famous work of his. It is a commentary on the *Viṣṇudharma-sūtra*. Extracts from it have been published by Dr. Jolly in his edition of *Viṣṇu*. This is an extensive work. The following account is taken from the ms. in the India Office Library (vide cat. p. 393 No. 1342 for a brief description). In this work he refers to a *Brāhmaṇa* dynasty of the *Vasiṣṭha gotra* at *Vijayapura* (*Vijayanagara*?) in *Karnāṭa* country, in which was born *Koṇḍapanāyaka*, whose son was *Keśavanāyaka*, whose son was *Ananta* *alias* *Vāvarasa*, whose sons were *Keśava* and *Rudra*. *Keśava*, son of *Koṇḍapa*, seems to have gone

1049 'अस्ति श्रीहरिवर्षावर्मनृपतिर्मेहेनृपस्यानजो महेंद्रान्वपमौलिमुपनयिः सङ्कलचिन्तामणिः । निर्वन्धेन निषण्णाजमसृजत्तत्कीर्तिवन्धोऽप्यलं तस्यज्ञान्मु नन्दपण्डित इमं धर्मधिकारी मुदः ॥ D. C. ms. No. 612 of 1883-84; vide Bhaskar's Report for 1883-84 p. 353 for extract.

1050 Vide Mitra's Bikaner cat. p. 476 No. 1204 for a ms. of the *तत्त्वमुक्तावली* with the commentary *बालमुवा*. The last verses are: *तत्त्वमुक्ताः समुद्रस्य स्मृतिसिन्धोः स्वयंरुद्राः । तत्त्वमुक्तावलीमितां निमिमे नन्दपण्डितः ॥ तत्त्वमुक्तावलीव्याख्या बालमुवा स्ता नया । बाललीलाधरः रुग्णः शीयमाननया सदा ॥*

1051 It begins *भावणे भवणे कुर्युष्याकर्मोश्चलायनाः । 557; verse 561 is* *वटिकावृष-मप्युक्तं पारिजातमृतधुतेः ।* and 564 is *हेमादिरिव्युवाचात्र पञ्चर्मा केवलमपि ।*

to Benares with his sons and grand-sons and made extensive gifts of all kinds.¹⁰⁵² There is a hyperbolic description of his great gifts (*mahadānas* including *tala*, i. e. weighing against gold or silver). Keśavanāyaka enjoined upon Nandapaṇḍita the task of composing a commentary on the Viṣṇusmṛti.¹⁰⁵³ In the colophons at the end of the chapters of Viṣṇu, Keśavanāyaka is styled Mahārājadhirāja and it is said that Nandapaṇḍita was encouraged in the task by Keśavanāyaka *alias* Tammasiṇāyaka. At the end of chapter 101, we are told that Keśavanāyaka, Nandapaṇḍita's patron, secured *mokṣa* by breathing his last on the Maṇikarnikā in Benares.¹⁰⁵⁴ There are six verses at the end one of which says that in the Kali age there is no one more liberal than Vavarasa (a son of Keśavanāyaka) and no one more learned than Nandapaṇḍita.¹⁰⁵⁵ As he wrote on the encouragement of Keśava, the commentary is also styled Keśava-Vaijayanṭi. Among the authors and works mentioned in this commentary are Devaśvāmi, Budhaśmṛti, Bhavadeva, Mādha-vācārya, Vācaspati, Sarvaśāṇa, Subodhini (com. on the Mit.), Haradatta, Hemādri. In the Vaijayanṭi he refers to no less than six of his works viz : the Vidvan-manohara, the Pramitākṣara, the Śraddha-kalpalata, the Śuddhācandrikā, the Dattaka-mīmāṃsā (vide note 1040 above). But in the Dattaka-mīmāṃsā itself he refers to his Keśava-Vaijayanṭi as already composed.¹⁰⁵⁶ Therefore it follows that both works were probably being composed at the same time. The Vaijayanṭi is one of the leading authorities of the Benares School of modern Hindu Law.¹⁰⁵⁷

1052 श्रीविश्वनाथेक्षणकाम्ययासौ पुत्रैश्च पौत्रैश्च युतः पौषैः । गम्भीरवेदीन गजः स्वयुध्यैः
कदाचिदालन्द्वनं निवेश ॥ (verse 63).

1053 क्षमायथावि कोटिशोच विहिताः संतोषमन्तकृतो नैव प्राप यदा तदा रचयितुं विष्णुस्मृते-
भ्यस्तुतिम् । ऐश्वर्यस्य च रामपण्डितसुतं श्रीकेशवः क्षमातिर्विद्वत्सदादि नन्दरघुदितमति-
धीन्या व्ययुद्ध स्वयम् ॥ verse 91.

1054 कामो बाबरसाक्षणमृतिभिः पुत्रैः शुभैः रूपापिनो मोक्षः श्रीमणिकर्णिकामुनि तनुत्यागेन
संपादितः ॥

1055 कलौ वावरसादन्यो वदान्यो न महीतले । श्रीनन्दपण्डितादम्भो विद्वान्नाम्यो न
जानुषित् ॥

1056 'अस्मत्कृतायां विष्णुस्मृतिटीकायां केशववैजयन्त्यामन्यपेयम्' । (on priority among
the twelve kinds of sons) p. 112 of दत्तकमिमंसा.

1057 Vide I. L. B. 16 Cal. 367 at p. 372.

Nandapaṇḍita, though he generally follows the Mitākṣarā, was not a slavish admirer of Viṇṇāneśvara. He does not accept the explanation the Mitākṣarā gives of Yāj II. 17 (śakṣiśūbhayatah etc.). Similarly on Viṣṇu 8. 12, 22, 41, 23. 11, 27. 2 he emphatically says that the Mitākṣarā is wrong.¹⁰⁵⁸ He prefers the father to the mother as an heir (on Viṣṇu 17. 6-7) and seems to have placed the paternal grandmother as an heir after the mother but before the brother (folio 101 b). He explains *sapinda* relationship in the same way as the Mit.¹⁰⁵⁹ does. He says that the word 'bhrātaraḥ' in Yāj. should be explained as standing for 'brothers and sisters' and that in the father's line, after the brother and brother's son, the brother's grandson succeeds and, on failure of the brother's grandson, the paternal grandfather, his son and grandson are heirs one after another, i. e. in each line three generations succeed and then there is a devolution in favour of the next higher line. This view is opposed to that of the Sabodhini and the Smṛticandrikā, which take only the son and grandson of each paternal ancestor. Vide my notes to the Vyavahāramayūkha for fuller details (pp. 253-254). Nandapaṇḍita stands alone among modern *śābharadhakaras* in having recognised a uterine brother¹⁰⁶⁰ (i. e. the son of the same mother but of a different father) as an heir. It is remarkable that Nanda-

[1058] एतेन पुंसवनस्य द्वित्रयसंस्कारतया सकृत्करणं मन्यमानो विज्ञानेश्वरोऽपि परास्तः । वैजयन्ती on विष्णु 27. 2.

1059 विण्ढो देहो जनकः स जमानो येषां ते सपिण्डास्तेषां मायः सपिण्डता । वैजयन्ती on विष्णु. 23. 5 (folio 124 a).

1060 Vide वैजयन्ती on विष्णु 17. 8 (folio 102 a). The important portion is 'तत्र प्रथमं समानमातापितृकाः धातरो गृह्णीयुः । पितृव्यवधिर्व्येन प्रत्यासन्नतरत्वात् । तदभावे समानमातापितृका भगिण्यो गृह्णीयुः । तासां भिन्नमातृकाश्चात्रापेक्षया संनिहितत्वात् । भिन्नोदराणां माया भिन्नबीजाणां पित्रा विपक्वात् । तदभावे तु तेषां गृह्णीयुः । ... तत्रापि प्रथमं समानपितृकाः पश्चात्समानमातृकाः बीजस्य पाधान्यास्य-र्यासत्तेषां क्रमनिर्वाणकत्वात् । तद्यथा । एकस्य द्वे पुत्रौ । तत्रैकस्यां द्वौ पुत्रावप्य-स्यामेकः पुत्रस्तेन जनितीत्यन्तरं च द्विपुत्रस्यपक्षिमाश्रित्य पुत्रान्तरं जनयामासेति तस्मा-च्चयाः पुत्राः समुत्तुः । तत्र पूर्वयोन्यतरस्मिन्नपि तद्वत् समानमातापितृक एव प्रथमं गृह्णी-यात् । तदभावे समानपितृको भिन्नोदरोऽपि गृह्णीयात् । बीजापाधान्यात् । तदभावे समानमातृको भिन्नपितृकोऽपि ।'

paṇḍita preferred a person's predeceased son's widow (i. e. widowed daughter-in-law) as an heir to that man's own daughter.¹⁰⁶¹

The Dattaka-mīmāṃsā is the most famous work of Nandapaṇḍita. It was translated very early by Sutherland (comprised in Stoke's Hindu Law Books). In the following the edition of Bhāratacandra Śiromaṇi (published in 1885 with his own commentary) has been used. In this work he lays down rules as to the person who may adopt, when he may adopt, who can give in adoption, who may be adopted, the motives of adoption, the necessary ceremonies of adoption, the results of adoption. Among the authors and works quoted or referred to those mentioned below may be noted.¹⁰⁶²

From very early days of the British rule in India the Dattaka-mīmāṃsā came to be regarded as the standard work on adoption. In *Collector of Madras v. Mooko Ramalinga*¹⁰⁶³ the Privy Council says "Again of the Dattaka-mīmāṃsā of Nandapaṇḍita and the Dattaka-candrika of Devaṇṇabhatta, two treatises on the particular subject of adoption, Sir William Macnaghten says that they are respected all over India; but that, when they differ, the doctrine of the latter is adhered to in Bengal and by the southern jurists, while the former is held to be the infallible guide in the provinces of Mithila and Benares." That this estimate is somewhat too strongly put has been said by the Privy Council itself in *Bhagwan Singh v. Bhagwan Singh*¹⁰⁶⁴ "to call it infallible is too strong an expression and the estimates of Sutherland and of West and Bühler seem nearer the true mark; but it is clear that both works must be accepted as bearing high authority for so long a time that they have become embedded in the general law." The Privy Council further lays down "their Lordships cannot concur with Knox J. in saying that

1061 वेजयन्ती on विलु 17. 4 (folio 100a) अशुभमणे अशुशुभयोः स्वयसाभ्येन अशुभमणे स्तुयाद् एव सत्कारणस्याम्नात् (1) । तदभावे क इत्याह । तदभावे दुहितृणां । तेषां पुत्रादिस्तुपन्तानामभावे दुहितरी धर्मं गृह्णीयुः । Vide I. L. R. 16 Cal. 367 at p. 376 where this view is referred to.

1062 अपराक, कल्पलठ, देवस्वामी, प्रयोगपरिज्ञान, प्रवरमञ्जरी, मिताक्षरा, मेघानिधि, वाक-स्थानि, वेजयन्ती, सर्वज्ञ, सुबोधिनी, शशरत्नाम्नी (com. on सत्यापादधीन), स्मृति-चन्द्रिका, हरदत्त, हेमाद्रि.

1063 12 Moo. I. A. 397 at p. 437.

1064 I. R. 86 I. A. 153 at p. 161.

their (of the *Dattaka-mīmāṃsā* and *Dattaka-candrikā*) authority is open to examination, explanation, criticism, adoption or rejection like any scientific treatises on European jurisprudence'.¹⁰⁶⁵ Even in those parts of the Bombay Presidency where the *Vyavahāramayūkha* is a work of paramount authority, the *Dattakamīmāṃsā* has on the subject of adoption been preferred in certain matters to the *Vyavahāramayūkha*. For example, the Bombay High Court, following the *Dattaka-mīmāṃsā*, has laid down that among the three higher castes a man cannot adopt his own daughter's, sister's, or mother's sister's son. The view of the *Vyavahāramayūkha*, on the contrary, is that he can take these in adoption. The limits to which *Nandapāṇḍita* will be followed by the courts are laid down in *Ramachandra v. Gopal*: 'The authority of *Nandapāṇḍita* must be accepted except where it can be shown that he deviates from or adds to the *smṛtis* or where his version of the law is opposed to such established custom as the Courts recognise'.¹⁰⁶⁶

Several views expressed in the *Dattakamīmāṃsā* have been set at naught in the various provinces by the British Indian Courts. *Nandapāṇḍita* held that a widow could not adopt at all.¹⁰⁶⁷ Except in Mithilā this view has nowhere been entertained in India and the Courts have held that the Law of Benares, Bengal, Madras and Bombay is different. *Nandapāṇḍita* put forward the position that the brother's son must be preferred for adoption over any other *sagotra* or *sapiṇḍa*.¹⁰⁶⁸ This has, however, been treated in all provinces as no more than a mere recommendation and that failure to observe it entails no legal or religious consequences whatever. The expression 'putracchāyā' in 'putracchāyāvaham' occurring in the text of *Śaunaka* was explained by *Nandapāṇḍita* to mean 'similarity to a son born' and he said that the similarity consisted in the possibility of being begotten by means of *niyoga* and the like.¹⁰⁶⁹ Sutherland wrongly introduced the word 'marriage' after

1065 L. R. 28 I. A. 113 at p. 132.

1066 I. L. R. 32 Bom. 619 at p. 624.

1067 अनेन विधवाया नर्यनुज्ञानासंभवत् अनधिकारो गम्यते ।

1068 संनिहितसगोत्रसपिण्डेषु च भ्रातृपुत्र एव पुत्रीकार्य इति ।

1069 पुत्रवच्छाया पुत्रसादृश्यं तच्च नियोगादिना स्वयमुत्पादनयोग्यत्वं यथा भ्रातृसपिण्डसगोत्रादिपुत्रस्य । तत्रच भ्रातृपुत्रव्यवधानुल्लेखिप्रमाणनियमादीनां विरासः ।

nijaga in his translation and some of the High Courts in India, following this wrong translation, evolved the rule that no one could be adopted whose mother the adopting father could not have legally married in her maiden state.¹⁰⁷⁰ But the Bombay High Court has laid down that the rule is restricted to the three specified cases of the daughter's son, the sister's son, and the mother's sister's son.¹⁰⁷¹ From the text (*brāhmaṇādītraye nāsti bhāgineyah sutaḥ kvacit*), Nandapaṇḍita evolved the curious rule that a widow cannot adopt to her deceased husband her own brother's son. But the Privy Council has refused to follow this *dictum* on the ground that the gloss of Nandapaṇḍita is an extension not based on the authority of any *smṛti* and has upheld such an adoption.¹⁰⁷²

About the personal history of Nandapaṇḍita we do not know much. Mandlik in his *Hindu Law* (1910, n. 3) gives what information he could gather from descendants of Nandapaṇḍita living in Benares. According to him the founder of the family was Lakṣmidhara who was a resident of Bidar (now in the Nizam's dominions) and who went to Benares. Nandapaṇḍita was the sixth in descent from him. Dr. Jolly visited at Benares Pandit Dhuṇḍirāja Dharmādīkārī who was 9th in descent from Nandapaṇḍita (Tagore Law Lectures, p. 15) and Mandlik's information also was gathered from persons who were 9th in descent from Nandapaṇḍita. Mandlik also gives a detailed genealogical tree. We learn from several works of Nandapaṇḍita and their colophons that he was also named Vināyakaṇḍita and was the son of Rāmapaṇḍita of Benares who is styled Dharmādīkārī. Nandapaṇḍita also is described as Dharmādīkārī in the *Saṁskāranirṇaya-taraṅga* of the *Smṛtisindhu* (vide note 1049 above). It appears that Nandapaṇḍita was at different times patronised by rich patrons from different parts of India. He composed the *Śrāddhakalpalatā* for Paramānanda of the Sahagila family of Sādhārāṇa, the *Smṛtisindhu* for Harivathāsavarman of the Māhendra family and the *Vaijayanti* for Keśavanayaka of Madhurā.

1070 *Vide* I. L. R. 11 Mad. 49 (F. B.), I. L. R. 27 All. 417, I. L. R. 43 Mad. 830.

1071 *Vide* I. L. R. 32 Bom. 619, I. L. R. 36 Bom. 533, 15 Bom. L. R. 824 (paternal aunt's son could be validly adopted), I. L. R. 39 Bom. 410 (adoption of half-brother held valid).

1072 *Pattal v. Parbati* I. L. R. 37 All. 359 (P. C.).

Mandlik notes that Nandapaṇḍita is credited with the authorship of 13 works. Eight works of Nandapaṇḍita have been named and described above. Mandlik names six of these. Besides these he is said to have written Navarātra-pradīpa, three sections of a work named Harivarṇaśailāsa (viz. dānakautuka, āhnikakautuka and saṁskāra-kautuka), Bālabhūṣa, Tīrthakalpalatā, Kālanirnayakautuka, Kāṣīprakaśa, Mādhavananda. But we saw above (note 1050) that the Bālabhūṣa is only a commentary on the Tattvarnuktāvalī (probably composed by another writer). The Kāṣīprakaśa was certainly composed by Nandapaṇḍita as he is described in the India Office ms. to have been the son of Rāmapaṇḍita.¹⁰⁷³ That work was composed at the order of one Śarvabhaṭṭa, who was the *guru* of Kṛṣṇanāyaka of Mādhurā. In Mitra's Notices two works, Jyotiḥśāstrasamuccaya and Smārtasamuccaya, are described as composed by Nandapaṇḍita, son of Devaśarman and Vṛndā.¹⁰⁷⁴ The latter seems to have been an extensive work and dealt with *tithinirṇaya*, intercalary month, marriage, sapinḍa relationship, the saṁskāras, daily observances, *antyestī* (funeral rites), *śalaka*, *buddhi*, *śraddha*, *prayatīta*, *dayabhaga* and *zyatubhaga*. Though the name of the father, Devaśarman, creates suspicion in one's mind, both these works must be regarded as the works of Nandapaṇḍita, son of Rāmapaṇḍita, as in the Smārtasamuccaya the author refers his readers to his Dattakamīmāṃsā for the subject of adoption. It is not unlikely that just as Nandapaṇḍita had the *alias* Vināyaka, his father Rāmapaṇḍita was also called Devaśarman.

Mandlik (Hindu Law LXXII, n. 3) notes that on a copy of the Mādhavananda-kāvya composed by Nanda the year *śamvat* 1655 (1599 A. D.) is given, probably in Nandapaṇḍita's own handwriting. The Vaijayantī was one of Nandapaṇḍita's latest works. That work, we are told, was composed at Kāśī in Vikrama *śamvat* 1679 (Nov. 1623) on the Full moon of Kārtika when the sun was in Scorpio and the moon in Taurus.¹⁰⁷⁵ Therefore the literary

1073 Vide I. O. cat. p. 391 No. 3701.

1074 Vide vol. V. p. 80 No. 1762 and vol. VI, p. 165 No. 2105.

1075 वृषे विक्रमभास्करस्य गणिते नन्दादिषड्भूमिभिः

पूर्णे कार्तिकमासि वृश्चिकगते मालो वृषस्थे विद्यो ।

काश्यां केशवनाथकस्य नृपतेराज्ञामवाप्य स्मृते-

र्विष्णोर्व्यासनिमायकार विमलां श्रीनन्दायाम् कुप्रीः ॥ 7th verse at the end.

activity of Nandapaṇḍita must be placed between 1595 and 1630 A. D. Mandlik in his *Hindu Law* (p. 281) says that the *Vaijāyanti* of Nandapaṇḍita is referred to in the *Vyavahāramayūkha* of Nīlakaṇṭha. I have not been able to find the reference in the latter work.

106. Kamalākaraḥṭṭa

Kamalākaraḥṭṭa was one of the foremost scions of the Bhaṭṭa family. He was a grandson of the famous Nārāyaṇabhaṭṭa and a son of Rāmakṛṣṇabhaṭṭa. He was one of three brothers, the eldest being Dinakara *alias* Divākara¹⁰⁷⁶ and the youngest was Lakṣmanabhaṭṭa,¹⁰⁷⁷ who studied under Kamalākaraḥṭṭa. Kamalākaraḥṭṭa's father Rāmakṛṣṇa also was a very¹⁰⁷⁸ learned man and a profound *mīmāṃsaka* and his mother Uma immolated herself as a *śati*. Kamalākara was a man of profound erudition and composed works on almost every śāstra. In some of his own works there are high eulogies of his learning and proficiency in Tarka, Nyāya, grammar, mīmāṃsā (in both the schools of Kumārila and Prabhākara), Vedānta, Poetics, dharmasāstra and Vedic sacrifices.¹⁰⁷⁹ He composed more than twenty-two works. At the end of his *Vivādatanḍava*, it is said that he composed the *Nirṇayasindhu*, a commentary on the *Vārtika* (of Kumārila), a work on the *mīmāṃsā* (śāstratattva) and a series of 20 other works.¹⁰⁸⁰ At the end of a ms. of the

1076 बिन्दुभाषयवदाकतरोलन्धीरुनविग्रहम् । व्याधार्सं घालं महद्दिवाकरमुपास्महे ॥
6th Intro. verse of निर्णयसिन्धु.

1077 अर्धस्य लक्ष्मणाख्येन कमलाकरसौदरात् । आचारतन्मं तुषिषा यधामति विसम्पत्ते ॥
7th Intro. verse of आचारतन्म.

1078 यो बहुतन्त्रगहनार्णवकर्णधारः शास्त्रान्तरेषु निश्चिन्तयति मर्ममेला । योऽत्र क्षमः किल
रुतः कमलाकरेण धीतोमुनास्तु सुकृती सुधरामरुणः ॥ शृङ्गकमलाकर.

1079 तर्के दुस्तर्कमेधः कलिततिभणितः पाणिनीये मण्डे न्याये भाषाः प्रकल्पः प्रकटिगपटिमा
माहशास्त्रमण्डे । भाषाः भाषाकतिथे यधि प्रमितदुहान्तवेदान्तसिन्धुः । श्रौते साहित्यकाव्ये
प्रचुरतरतिथिर्भोक्षिषु यथ ॥ from काव्यपकारान्याख्या D. C. ms. No. 423 of
1893-1902.

1080 येनाकारि गोद्वेदा कर्तिकस्य टीका चान्या विशतिषधमाला । श्रीरामाक्षरयोरविता
निर्णयेषु सिन्धुः शास्त्रे तत्त्वकीर्तुले च ॥ Vide L. O. cat. p. 435 No. 1502; also vide
D. C. ms. No. 122 of 1883-84 for a ms. of कमलाकर's commentary on the
first pāda of the 2nd chap. called भाषार्थ of the तन्त्रवार्तिक.

Śāntiratna in the Bhau Daji collection there is a list of 22 works of his out of which the Nirṇayasindhu is said to have been the first.¹⁰⁸¹ More than half of these works are concerned with topics of Dharmaśāstra, viz. the Nirṇayasindhu, the Dānakamalākara, Śāntiratna, Pūṭakamalākara, Vṛtakamalākara, Prayaścittaratna, Vivadatāṇḍava, Bahvṛcāhnika, Gotrapravaradarpaṇa, Karmavipākaratna, Śūdrakamalākara, Sarvatīrthavidhī. The Śūdrakamalākara, the Vivadatāṇḍava and the Nirṇayasindhu are the most famous of his works on dharmaśāstra. Brief references may be made here to some of the works of Kamalākara-bhaṭṭa other than the three mentioned above. It appears from the introductory verses of the Vṛtakamalākara that Kamalākara intended to compose a digest on dharma called Dharmatattva in ten paricchedaś¹⁰⁸² and not only carried it out but added some more works on dharma. It will be noticed that nine out of these 10 sections are enumerated under the same names at the end of the Śāntiratna quoted above, the one not named being the section on *acara*. Burnell mentions a work called *Ācārādīpa* by Kamalākara on daily duties and on the same page notices another work on *āhnika* by Kamalākara.¹⁰⁸³ It is difficult to say whether both are names of the same work. It is not unlikely that the *acara* section of the digest Dharmatattva is the same as the Bahvṛcāhnika enumerated at the end of the Śāntiratna. There is a ms. of the Bahvṛcāhnika at Bikaner,¹⁰⁸⁴ It deals with daily duties commencing with rising

1081 आचारो निर्णयसिन्धुस्तु वार्तिके टिप्पणी पुनः । काश्यपकाश्या व्याख्यादाने च कमलाकरैः ॥ शान्तिरत्नं ततः पूतकतर्पणं कमलाकरः । ग्रन्थो वेदान्तरत्नं च समावेशकृतं इत्यम् ॥ प्रायश्चित्ते रत्नमेकं व्यवहारे तथापरम् । बहुवर्चसिकमन्यच्च गोत्रदेशरक्षणैः ॥ रत्नं कर्मविषयैरुच्यं कान्तधर्मैश्च पद्धतिः । सोमपथैर्भिः शुद्धाणां धर्मो हृदय पद्धतिः ॥ टिप्पणी च तथा शास्त्रद्वयिकालोकसंहिता । गोमासायां तथा शास्त्रतत्त्वैश्च कमलाकरः ॥ सौवर्तीयविधिश्चैव भक्तिरत्नं तथोत्तमम् । रामरुणसुतेनेत्येव कमलाकरशर्मणा । इत्यधिकं विंशतीनां च ग्रन्थानां रत्नमालिका । सेवां कर्तुमशक्तेन स्मृता रामपादयोः ॥ concluding verses of शान्तिरत्न.

1082 रामरुणसुतेनेन कमलाकरशर्मणा । क्रियते धर्मतत्त्वानां कमलानामिहाकरः ॥ प्रवदाने कर्मपाकः शान्तिपूर्णं तथैव च । आचारो व्यवहारश्च प्रायश्चित्तमथारम् ॥ शुद्धधर्मस्तीर्थविधिः परिच्छेदा द्वात्रिंशत् । Intro. verses to रत्नकमलाकर, vide Mitra's Bikaner cat. p. 499, No. 1071.

1083 Vide Burnell's Tanjore cat. p. 135 h.

1084 Vide Mitra's Bikaner cat. p. 355 No. 767.

from one's bed at the *brahma-muhūrta*. In this work Kamalākara-bhaṭṭa refers to his own *Prāyaścittaratna*, and to the *Madanapārijāta*, *Madanaratna*, *Mādhava* and *Śulapāṇi*. The *Pūrnakamalākara*¹⁰⁸⁵ was an extensive work and dealt with the dedication of tanks, wells, trees and gardens to the public, the dedication of *Aśvattha* tree and five sacred trees, dedication and laying the foundation of public buildings, consecration of sacred images, of *Śalagrāma*, of temples and flags, repairing of images, accidental breaking of temples, consecration of *Vināyaka*, pacification of planets, coronation of kings and emperors. In this work he mentions his own *Dāna-kamalākara*.

The *Śāntiratna* or *Śāntikamalākara* is a huge work.¹⁰⁸⁶

It deals with various rites for propitiating *Vināyaka*, the nine planets, and for averting the consequences of portentous occurrences and evil omens, birth on such constellations as *mula*, the observances known as *Ekādaśinī*, *Laghurudra*, *Mahārudra*, *Śatacaṇḍī* &c. He refers to his own *Nirṇayasindhu* in this work.

For his *Gotrapravaradarpaṇa* or *Gotrapravarānirṇaya*, vide I. O. cat. p. 579 No. 1780. He follows the *Pravaramaṅjari* in this work. This work is referred to in his *Nirṇayasindhu*.

In the Bombay Asiatic Society's Library there is a ms. of his *Saṁskāra-prayogakamalākara* which appears to be over and above the 22 works enumerated above.¹⁰⁸⁷ He starts with an enumeration of the 48 *saṁskāras* mentioned by Gautama, deals with the several *saṁskāras* of *pūṁsavana*, *jātakarma*, marriage &c., and with *utsarjana* and *upākarma*, propitiatory rites on the first appearance of menses, the *Aṣṭaka śrāddha* &c.

His *Śāstratattva-kautūhala* or *Tattva-kamalākara* appears to have been a work of considerable interest dealing with the bearing of the doctrines and maxims of the *Mīmāṃsā* system on ritual and *dharma-śāstra*.¹⁰⁸⁸ A ms. of it is dated *saṁvat* 1695 *caitra śukla* 4 Friday (i. e. 9th March 1638 A. D.).

1085 Vide Mitra's Notices vol. V. p. 138 No. 1881 for *पूर्वकमलाकर*; in the

Bombay Asiatic Society's collection there is a portion of this.

1086 Vide I. O. cat. p. 568 No. 1758 and BBRAE cat. p. 234 No 729 for *शान्तिरत्न*.

1087 Vide I. O. cat. p. 514 No. 1630 for *संस्कारकमलाकर*.

1088 Vide Mitra's Notices, vol. III. p. 335 No. 1831 for *तत्त्वकमलाकर*.

For the *Prāyaścittaratna*, vide Bühler's report, 3, p. 108.

I was able to secure a ms. of the *Vivādatāṇḍava* from the Mandlik collection in the Fergusson College at Poona. That work closely resembles in method and matter the *Vyavahāramayūkha* of Kamalākara's cousin Nilakantha, the section on ordeals being almost the same in both. It treats of the following subjects: the *sabhā*; members of the *sabhā*; Judge, *amātya*; the scribe and the accountant; conflict of smritis; the plaint, the reply, the modes of proof, viz., documents, witnesses, possession; modes of punishment; the principal and secondary sons; the enumeration of the eighteen titles of law; partition of heritage and detailed description of the other titles. Like the *Vyavahāramayūkha*, the *Vivādatāṇḍava* quotes the *Madanaratna* as frequently as (or perhaps more frequently than) the *Mitākṣarā*. The other writers and works quoted are noted below.¹⁰⁸⁹ As it mentions several works of his own, viz. *Nirṇayasindhu*, the *Dānakamalākara*, the *Prāyaścittaratna* and the *Śūdradharmā* (i. e. *Śūdrakamalākara*), the *Vivādatāṇḍava* was one of his latest works. On several points he differs from his own cousin Nilakantha. For example, he prefers the mother to the father as an heir and does not give the sister a high place among the *gotraja* heirs as Nilakantha does. The *Vivādatāṇḍava* has been frequently noticed in judicial decisions.¹⁰⁹⁰

The *Śūdrakamalākara* (also called *Śūdra-dharmatattva* or *Śūdra-dharmatattvaprakāśa*) has been printed in Bombay several times (with Marathi translation). I used the *Nirṇayasāgara* edition of 1895. In this work he refers to his own *Dānakamalākara*, *Pūrtakamalākara*, *Prāyaścittaratna* and *Nirṇayasindhu*. Out of about two hundred authors and works quoted therein, prominent ones are noted below.¹⁰⁹¹ This work is a standard treatise on the duties and religious observances of Śūdras.

1089 अपार्ष्णिक, कल्पलङ्का, गोविन्दराज, जीमूतबल्लभ, दिव्यतरङ्ग (of गोड i. e. रघुनन्दन), भोज, मनुटीका, माधवीय, रत्नाकर, विष्णुरूप, शिरोमणि, शिरोमणिभट्टाचार्य.

1090 Vide I. L. R. 33 Bom. 452 at p. 459, I. L. R. 9 Cal. 315 at p. 324, I. L. R. 39 Cal. 319 at p. 331 for references to *विवादाण्डव*.

1091 आचार्यचूडामणि, तिथितरङ्ग, मदनरत्न, माधवीय, कपनागयणीय, रुद्रविवेक (of रुद्रधर), शूलपाणि, श्रीदत्त, स्मृतिकौमुदी, इतिहासार्थ.

He first starts with the discussion that the Śūdra is not authorised to study the Vedas, but that he can listen to the recitation by Brāhmanas of smṛtis and purāṇas and religious rites are to be performed for Śūdras with Purāṇic *mantras*. Then the following subjects are dealt with:— worship of Viṣṇu and other deities by Śūdras and the observances of *vratas* and *fasts* by them; Śūdra can make gifts of works of public utility (*pūta*); Śūdra can adopt a son; the conflicting views as to the number of *saṁskāras* for a Śūdra, most authors holding that he is entitled to ten *saṁskāras* (without Vedic *mantras*), viz., *garbhādhāna*, *pūṁsavana*, *simanta*, *jatakarma*, *namakarāṇa*, *śuniṣkramāṇa*, *annaprāśana*, *cūḍākarma*, *karmavedha* and *vivaha*; the five great daily *yajñas* were to be performed for the Śūdra according to the *Vājasaneyasākha*;¹⁰⁹² *śrāddhas* for Śūdra (to be performed with uncooked food); actions prescribed and forbidden in the case of Śūdras; the details of various rites and *saṁskāras* of Śūdras; the daily duties of Śūdras; impurity on birth and death; rites after death; duties of wives and widows; persons of mixed castes who have to follow the rules laid down for Śūdras; rules for those who are born of *pratiloma* connections; about *Kaṣṭhas*.

The *Nirṇayasindhu* or *Nirṇayakamalakāra* is the most famous of Kamalakāra's works. It is a monument of erudition, industry and lucidity. It has been judicially referred to as a work of authority.¹⁰⁹³ I have used the *Nirṇayasāgara* edition of 1905 (with Marathi translation). In the whole range of *nibandhakāras* there is hardly any other writer, except perhaps *Nilakantha* and *Mītra-mīśra*, who lays under contribution as many works as Kamalakāra does. In the *Nirṇayasindhu* about one hundred *smṛtis* and over three hundred *nibandhakāras* are mentioned by name. In the introductory verses he expressly says that he pondered over the views of *Hemadri*, *Mādhava* and other learned writers. The work is divided into three *paricchedas*. The following is a very concise

1092 This is interesting 'तथा शूद्राणां पञ्चमहायज्ञान्नं भवति । ... ते च वाजसनेयि-
शासना कार्याः । शूद्रा वाजसनेयिन इति गौडनिचये दक्षोक्तेः । हरिहरमाष्ये विवाह-
प्रकरणेऽप्येवमुक्तम्' शूद्रकमलाकर p. 51; vide शूद्रकृत्यविचारतत्त्व (Jivananda
vol. II p. 634) and मलमासतत्त्व (vol. I, p. 792) for an explanation of this.

1093 I. L. R. 3 Bom. at p. 197; *Kusakalaśand* v. *Bai Mani* I. L. R. 11 Bom.
247 at p. 254; I. L. R. 46 Bom. at p. 556; I. L. R. 49 Bom. 739 at p. 757;
I. L. R. 9 Cal 315 at p. 324.

statement of the contents of this voluminous work. The principal subject is to give decisive opinions as to the proper times for various religious acts; the various views about the year being solar, lunar, sidereal etc., months of four kinds, lunar, solar etc., saṅkrānti rites and gifts; intercalary month; *ksayanāsa*; about *tithis*, *śuddha* and *viśuddha* (combined with another *tithi* on same day); *vratas*; the various *vratas* and festivals during the twelve months of the year; the *samskāras* from *garbhādhāna* onwards; sapinda relationship; consecration of images; auspicious times (*muhūrtas*) for various actions such as sowing operations, buying horses and cattle &c.; *śrāddha*; impurities on birth and death; rites after death, rites for *sati*; *śaṅkya*.

The time when Kamalākara flourished can be determined with great accuracy. We saw above that the *Nirṇayasindhu* was one of his earliest works and that it is referred to in several works of his. According to a verse at the end of the *Nirṇayasindhu* the work was composed in 1668 of the Vikrama era on the 14th day of the dark half of the month of Māgha when cyclic year was Raudra (i. e. on the 20th February 1612 A. D.). In a ms. noticed by M. M. Haraprasāda Śāstri the same verse is read differently, so as to refer the composition to Vikrama *śaṅkya* 1678; but it is clearly a copyist's error or misreading, since the cyclic year Raudra cannot tally with Vikrama 1678.¹⁰⁹⁴ We saw above that a ms. of the *Tattvakaṃalākara* is dated 1638 A. D. Kamalākara was a voluminous writer and therefore we shall be not far wrong if his literary activity be assigned to the period between 1610 A. D. and 1640 A. D. This date is corroborated in several ways. His grandfather Narayanaḥṭṭa was born in 1513 A. D. and he quotes in his *Nirṇayasindhu* the *Todaraṇanda* compiled in the last quarter of the 16th century. Gaḡaḥṭṭa *alias* Viśveśvaraḥṭṭa, who officiated at the coronation of the great Shivaji in 1674 A. D., was Kamalākaraḥṭṭa's nephew.

1094 वसुधतुक्लुम्निने श्लोके नरपतिविक्रमलोभं याति रोदे । तपसि शिवतिथौ समापितोयं
पुण्यपादसोऽहोर्नित्यम् ॥ 6th verse at end; vide Notices of mss. by Haraprasāda Śāstri vol. X, p. 324, No. 4233 where the reading is वसुधतुक्लुम्निने.

107. Nīlakanthabhaṭṭa

In my introduction to the *Vyavahāramayūkha* (Poona, 1926) I have dealt exhaustively with the personal history of Nīlakanṭha, his works, their contents, their position in dharmasāstra literature, the period of Nīlakanṭha's literary activity and his position in modern Hindu Law. In the following a brief résumé of the conclusions there arrived at is given.

Nīlakanṭha was a grandson of Nārāyaṇabhaṭṭa and a son of Śaṅkarabhaṭṭa. Śaṅkarabhaṭṭa was a profound *mīmāṃsaka* and composed several works on *mīmāṃsā*, viz. a com. on the *Śāstradīpikā*, the *Vidhirasāyaṇadūṣaṇa*, the *Mīmāṃsābālaprakāśa*. He also wrote *Dvaitanirṇaya* (vide Annals of the Bhandarkar Institute, vol. III part 2. pp. 67-72 for an account of it) and the *Dharmaprakāśa* or *Sarvadharmaprakāśa*. Nīlakanṭha composed an encyclopaedia of religious and civil law, styled *Bhagavantabhāskara*, in honour of his patron Bhagavantadeva, a Bundella chieftain of the Seṅgara clan, that ruled at Bhareha near the confluence of the Jumna and the Chambal. This work is divided into 12 sections (called *mayūkhās* ' rays ') on *saṃskāra*, *ācāra*, *kāla* (or *samaya*), *śrāddha*, *mṛti*, *vyavahāra*, *dāna*, *utsarga*, *pratiṣṭhā*, *prāyaścitta*, *śuddhi*, *śānti*. These have been printed at Benares and some of them have been printed in Bombay at the Gujarati Press and by Mr. Gharpure. Besides this encyclopaedia he composed also a work called *Vyavahāratattva*, which is a summary of the *Vyavahāramayūkha*, and probably a work styled *Dattakanirṇaya*. The *Vyavahāratattva* has been for the first time published by me as appendix I to my edition of the *Vyavahāramayūkha*.

Nīlakanṭha is one of the foremost *nibandhakāras*. Being brought up in a family that had made the study of *mīmāṃsā* its own for several generations, he is very acute in applying the maxims and rules of *mīmāṃsā* to dharmasāstra. He stands unsurpassed by any mediaeval Sanskrit writer on dharmasāstra in mastery over the vast *smṛti* lore, in lucidity of exposition, in conciseness and ease of style, in clarity of vision and sobriety of judgment. Though he admired the learning and labours of such predecessors as Vijñāneśvara, Hemādri and others, he does not slavishly follow their dicta and expresses his dissent from them most frankly.

His Vyavahāramayūkha is a work of paramount authority on matters of Hindu law according to the decisions of the Bombay High Court in Gujerat, the island of Bombay and northern Konkan.¹⁰⁹⁵ Even in the other parts of the Bombay Presidency such as the Maratha country and the Ratnagiri District the Vyavahāramayūkha occupies a very important place though it is subordinate to the Mitākṣarā.¹⁰⁹⁶ The general principle on which the Bombay High Court acts in construing the rules laid down in the Mitākṣarā and the Vyavahāramayūkha is that the two works are to be harmonized with one another wherever and so far as that is reasonably possible.¹⁰⁹⁷ Though the Mitākṣarā is a paramount authority in the Maratha country and the Ratnagiri District and though it is silent about the sister's right as a *gotraja* heir, the courts, in deference to the authority of the Vyavahāramayūkha, have assigned to the sister a high place as an heir even in the Maratha country and in Ratnagiri. Among the other Mayukhas, the Saṁskāramayūkha has been frequently relied upon by the courts.¹⁰⁹⁸ The Prāyaścittamayūkha and the Pratiṣṭhāmayūkha¹⁰⁹⁹ have also been relied upon in the High Court.

The period of Nilakantha's literary activity can be settled within very narrow limits. He was the youngest son of Śaṅkarabhāṭṭa. In the Dvaitanirṇaya, Śaṅkarabhāṭṭa quotes the views of the Todarānanda which, as we saw above, must have been composed between 1570 and 1589 A. D. So the Dvaitanirṇaya could not have been composed before 1590 A. D. Nilakantha, the youngest son of Śaṅkarabhāṭṭa, could hardly have commenced his literary career earlier than Kamalākara who was the second son of Śaṅkarabhāṭṭa's elder brother. Kamalākara composed his Nirṇayasindhu in 1612

1095 Vide *Lallubhai v. Manikyaobai* I. L. R. 2 Bom. 388 at p. 418; I. L. R. 6 Bom. 541 at p. 546; I. L. R. 14 Bom. 612 at pp. 623-624; I. L. R. 24 Bom. 367 (F. B.) at p. 373.

1096 Vide *Krishnaji v. Pandurang* 12 Bom. H. C. R. 65 at pp. 67-68; 5 Bom. H. C. R. (A. C. J.) 181 at p. 185; 7 Bom. H. C. R. (A. C. J.) at p. 169; I. L. R. 14 Bom. 612 at p. 616.

1097 *Gajabai v. Śrinani Shakhjirao* I. L. R. 17 Bom. 114 at p. 118 and *Keserbai v. Hunraj* I. L. R. 30 Bom. 431 at p. 442 (P. C.).

1098 I. L. R. 2 Bom. 388 at p. 425; I. L. R. 3 Bom. 353 at p. 361; I. L. R. 32 Bom. 81 at pp. 88 and 96; 46 Bom. at p. 884.

1099 Vide *Parami v. Mahadevi* I. L. R. 34 Bom. 278 at p. 283 (for प्राश्चित्त-मयूख) and 22 Bom. L. R. p. 334 (for प्रतिष्ठा-मयूख).

A. D. So Nilakantha's literary activity must have commenced a good deal after 1610. One ms. of the Vyavaharatattva bears the date *sauvat* 1700 (1644 A. D.). This shows that the Vyavaharatattva was composed not later than 1644 A. D. The Vyavaharatattva refers to the Vyavaharamayūkha as already composed. Hence we may say, without being far from the truth, that Nilakantha's literary career falls between 1610 and 1645 A. D. This date is confirmed by the fact that Nilakantha's son Śaṅkara wrote the Kuṇḍabhāskara in 1671 A. D. and Divākarabhaṭṭa, the son of Nilakantha's daughter, composed his Ācārarka in 1686 A. D. It appears that there was probably a rivalry between the two great cousins Kamalākaraabhaṭṭa and Nilakantha. On many matters their views diverged. Though the Nirṇayasindhu is said to have been composed in 1668 of the Vikrama era, yet from the references to several works of his own in the Nirṇayasindhu it looks as if Kamalākara revised it from time to time by adding on references to his own other works and to those of others. The Nirṇayasindhu (III *paricheḍa*, section on Dattakagrahaṇa) emphatically says that he who asserts the absence of ownership in one's son in spite of Vedic indications is a fool.¹¹⁰⁰ It is not unreasonable to suppose that this is a hit at Nilakantha who must have been younger than Kamalākara and who tries hard in his Vyavaharamayūkha to establish that there is no ownership in one's wife and children.

108. The Viramitrodaya of Mitramiśra

The Viramitrodaya is a vast digest composed by Mitramiśra embracing almost all branches of dharmasāstra. Excepting the Caturvarga-cintāmaṇi of Hemādri, this work is probably the largest known on dharmasāstra. But it surpasses in interest and usefulness even Hemādri's work since it deals with vyavahāra also. It was divided into sections called *prakāśas*. So far the *prakāśas* on vyavahāra, paribhāṣā, saṁskāra, rājanīti, ātṇika, pūjā, tirtha and lakṣaṇa have been published, the first by Jivananda (Calcutta 1875) and the rest in the Chowkhamba Sanskrit series. The text of the dāyabhāga portion of the Vyavahāraprakāśa was also published by Golapchandra Sarkar Sastri with an English translation (Calcutta 1879). It appears that

1100 ' पुत्रे स्वत्वाभावे न दत्तं मूलं एव ' निर्णयसिंधु, contrast व्यवहारमयूक p. 92 ' भवा-
दादिषु भार्यायां स्वत्वाभावेन तस्यामुत्पन्नेष्वप्येव तदभावात् । '

Mitramiśra wrote on *prāyaścitta* also.¹¹⁰¹ But that work has not yet been met with. The very names of the sections of the Viramitrodaya convey an idea of the subjects dealt with in them. The Lakṣaṇa-prakāśa deals with the auspicious signs of men, women, the several parts of human body, elephants, horses, thrones, swords, bows and with the characteristics and qualities of the queen, the ministers, the astrologer, physician, doorkeeper, description of śalagrāma, śvaliṅga, rudrākṣa beads etc. In the *āluṅkā*-prakāśa he dilates upon the daily duties beginning with one's rising from bed on brahma-muhūrta, śauca, ācamana and ending with going to bed. The Vyavahāraprakāśa is probably the largest *nīlavalī* on *vyavahāra*. This is divided into four parts. The first part deals with the meaning of *vyavahāra*, the constitution of the *sabha* (court of justice), the appointment of judges, conflict of dharmaśāstra and arthaśāstra, assessors, the various grades of courts, the procedure about plaints and defendant's replies and their faults; the burden of proof and the means of proof. The second gives a detailed exposition of the means of proof, viz. witnesses, documents, possession and ordeals. The third treats of the eighteen titles of law including *dayaviḥbhāga* and the fourth very briefly speaks of those matters which were to be started *suo motu* by the king and not by a private individual. The *dayaviḥbhāga* portion of the Vyavahāraprakāśa occupies a little more than one-fourth of the whole of the work.

In the Tirthaprakāśa he deals with the nature of *tirthas*, the utility thereof for men, the persons entitled to undertake pilgrimage, the proper times for pilgrimage, the ceremonial acts to be performed at *tirthas* such as shaving, fasts, bathing, gifts, the description of the several *varṣas* and *dvīpas* and of sacred rivers like the Ganges, Narmadā, sacred places like Gayā, Prabhāsa, Badrī, Puṣkara and Pūrī.

In the Pūjāprakāśa he speaks of the definition of *pūjā*, persons entitled to perform *pūjā* (worship of gods), the rewards of *pūjā*, proper times and places for *pūjā*, śalagrāma, the proper articles and clothes for the worship of idols, proper flowers, fragrant substances, *nanadya*, the detailed method of worshipping Viṣṇu, Śiva, the Sun, Durgā, Brahmā etc. In the printed edition there are no introductory verses here.

1101 अथौदित्यात्तदकुर्वन्तीनां त्वेनेति निष्कासनमित्यादि पापश्रितप्रकारो (पङ्कणे 1)
(विवेकचन्द्रः । वरि० p. 640 (अष्टमः section, Jivananda).

In the *Saṁskāra-prakāśa* the author enumerates the *saṁskāras* and describes in detail *garbhādhāna*, *pūṣṭasavāna*, *anavalobhāna*, *śanantonayāna*, *jātakarma*, *nāmalatana*, *śiśuniṣkramaṇa*, *annaprāśana*, *cūḍā*, *upanayāna*, *vivāha* etc., the duties of *brahmacārins*, *gotras*, *prararas* and *sapindya*, all astrological matters in connection with marriage, *pindapitrayajña*, *sarpabali*, *ajakāśrāddha*, *śulagava*.

The *Rajanitiprakāśa* treats of the definition of *rajan*, the proper time and procedure of coronation, the daily routine for kings, the qualifications of ministers, commander-in-chief and the dependents of the king, forts, capital, palaces, the four expedients of *rajan* etc., the six *gṇas*, auspicious and evil signs, marching for battle, *Kaumudi* and *Indradhvaja* festivals etc.

In all his works *Mitrāmśra* mentions hundreds of authors and works. The portion on *vyavahāra* is full of long-drawn controversies in which he refutes the views of numerous predecessors. The *Viramitrodaya* enters into polemics far more frequently than *Nilakantha*. He generally upholds the *Mitākṣarā* of *Vijñāneśvara* against all its critics, particularly the writers of the Bengal school. But he does not slavishly admire the *Mitākṣarā* in every thing. Now and then he rebukes even *Vijñāneśvara*. For example, he does not approve of what the *Mitākṣarā* says about the son called *Kaṣīma*.¹¹⁰² He finds fault with *Vijñāneśvara*'s explanation of the verse 'anyodaryastu' as extremely forced and far-fetched and as simply exhibiting the author's pedantry.¹¹⁰³ Out of the host of works and writers that he names in the *vyavahāra* section the important ones are noted below.¹¹⁰⁴

1102 या तु मिताक्षराकृता यद्यनुवायानुत्यन्त्रस्तीर्हि मानामदस्तोऽप्युदायां नदा वोदुरेवेति व्यवस्था कृता सापि मनसि न चमत्कारमावृणोति । वीर० p. 606.

1103 विज्ञानेयरेणापि मानवसंवादावाग्योदयेस्तु संसृष्टी नान्योदयो धनं इरेदिति पाठेन योगीश्वरवचनस्य वस्तुद्वयानुसंधानादिसिद्धिः क्लृप्तमवस्तमतीवमानार्थकं स्वप्रज्ञाविलसितमात्रम् । वीर० p. 681 ; vide वीर० pp. 183, 668 for other criticisms of the *Mitākṣarā*.

1104 अपराङ्ग, कल्पतरु, गोवाल, चण्डेश्वर, जीमूतबाह्वन, तत्त्वपर्यपरिशुद्धि (or उद्घन), द्वापतत्व, पारेश्वर, नवविषयक, पारिजात, पार्थसारथि, प्रकाश, प्रदीप, मन्वेद, मन्वाथ, मन्तराल, माधवीय, मिताक्षरा, मेघानिधि, ग्धुनन्दन, रत्नाकर, लीलावती, वाचस्पति, वादमण्डल, विज्ञानयोगिन्, विद्यारण्य, व्यवहारतत्त्व, व्यवहारतिलक (or मन्वेद), व्यवहारचिन्तामणि, शारदातिलक, शास्त्रदीपिका, श्रुतपणि, सोमेश्वर, स्मृतिचन्द्रिका, स्मृतिनयन, इत्यादि.

The Viramitrodaya is a work of high authority in the Benares School of Hindu Law. The Privy Council has laid down that 'the Viramitrodaya is properly receivable as an exposition of what may have been left doubtful by the Mitākṣarā and declaratory of the law of the Benares school.'¹¹⁰⁵ Similarly it has been said by the same high tribunal that the Viramitrodaya may be referred to even in Bengal where the Dāyabhāga is silent.¹¹⁰⁶ But where the text of the Mitākṣarā on any point is quite clear, the gloss of the Viramitrodaya on the text of any sage which is in conflict with the rule laid down in the former cannot be referred to for the purpose of casting a doubt on the clear rule of the Mitākṣarā.¹¹⁰⁷ The Viramitrodaya is inferior to the Vyavahāramayūkha in Western India¹¹⁰⁸ and its doctrines are not followed in those provinces when in conflict with those of the other two works. Their Lordships of the Privy Council say in *Vedachala v. Subramania*¹¹⁰⁹ 'although the Smṛticandrikā in the Southern Presidency is regarded as the most authoritative commentary on Viṣṇuśārā's work, the Viramitrodaya holds, as in Western India, a high position. It supplements many gaps and omissions in the earlier commentaries and illustrates and elucidates with logical preciseness the meaning of doubtful prescriptions.'

There is a ms. of the Dānaprakāśa in the Deccan College (No. 305 of 1884-1887). It is an extensive work and contains the usual topics about gifts.

Besides the digest called Viramitrodaya Mitrāmīśra composed a commentary on the smṛti of Yājñavalkya. There is a ms. in the Deccan College (No. 58 of A. 1883-84) which contains portions (with gaps) of the commentary on the three kandas (ācāra, vyavahāra, prāyaścitta). From the portion available it appears that

1105 *Vide Girdharilal v. The Bengal Government* 12 Moo. I. A. 448 at p. 466 (where following the Viramitrodaya the maternal uncle was held to be an heir as a bandhu); *vide Collector of Madras v. Mootoo Ramlinga* 12 Moo. I. A. 397 at p. 438.

1106 *Moniram v. Keri Kolitani* I. L. R. 5 Cal. 776 (P. C.) at p. 389 (where it was held that unchastity in the case of a widow subsequent to her inheriting her husband's property does not work forfeiture of her rights).

1107 I. L. R. 25 Cal. 354 at pp. 367-368.

1108 12 Moo. I. A. 397 at p. 438 and I. L. R. 3 Bom. 369.

1109 I. L. R. 44 Mad. 753 (P. C.) at p. 764 = I. R. 45 I. A. p. 349.

the commentary was of considerable extent, though not as voluminous and as full of polemics as his digest. The *ācāra* portion had at least 446 folios (with 6 lines on each side and 30 letters in each line), the *vyavahāra* at least 257 and *prāyaścitta* a great many more than 153. Besides the works noted above he quotes the *Karma-pradīpa* and the *Smṛtisāra*. In this work he does not quite approve of the reasons for the preference shown to the mother over the father as an heir by the *Mitākṣara*, viz. the occurrence of the word 'mātā' as the first word when the word 'pitarau' is dissolved and the greater propinquity of the mother as compared with the father, since the latter can beget sons from another wife.¹¹¹⁰ The commentary gives three varieties of *daṇi*.¹¹¹¹ Vide I. O. cat. p. 371 No. 1288 and Peterson's 2nd report pp. 49-53 for further details about this commentary.

In the *Ācāraprakāśa* he quotes besides some of the works mentioned above the following also, viz. *Kullūka*, *Prayogapārijāta*, *Prāyaścittaviveka*, *Madanapārijāta*, *Śrīdatta* (vide I. O. cat. p. 437 No. 1471).

In the introductions to the several sections of his digest and also in the colophons therein *Mitrāmīśra* furnishes considerable information about himself, his family and the family of his patron. *Mitrāmīśra* was the son of *Paraśurāmapāṇḍita* and grandson of *Hamsapāṇḍita*. *Hamsapāṇḍita* seems to have been a native of *Gopacala* (Gwalior) and was endowed with the rare combination of wealth and learning. One *Candēśvara* of *Kāśī* was the *guru* of *Paraśurāmapāṇḍita*. *Mitrāmīśra* indulges in hyperbolic¹¹¹² descrip-

1110 इत्थं च विद्वद्भाष्ये मातृशब्दस्य पूर्वनिपलात् पित्रपेक्षया वेमात्रेयान्नकल्पेनासाधारण-
प्रत्यासत्तिसत्त्वाच्चेति मिताक्षरालिखनं चिन्तयम् । folio 149 of the oen, on व्यवहार
section of याज्ञ०; compare वरिमित्रोदय p. 666 (Jivananda) where *Mitrā-*
mīśra is apologetic about the same reasons of the *Mit*.

1111 दासी पुत्रविवेकेण विवाहापवर्गहीना । सा च त्रिविधा । एकेन पुत्रेण स्वभोगार्थं
पुरुषान्तरभोगतो निरुद्धा भुजिष्या वेश्या चेति । भुजिष्या च स्वामिन्नियतपुत्रभोगतो-
भोगविक्रया स्वपरिचर्याकारिणी । folio 247.

1112 मा कुर्वन्तु मुग्धा मुग्धाः परिचयं हन्येपु नानविधे-
ष्वन्यन्तं न हि तेषु सर्वपरिचयः कश्चित् कचिद्वर्तते ।
परश्चन्तु मणचादल्पमनसो यत्तं मदीये त्विमं
अर्धार्धमस्तनस्तनिर्गमविधिर्धर्मिन्द्रोदयते ॥ verse 39 of आश्रितिकमकारा.

tions of his own learning and naively tells his readers that they need study only his work and may neglect all other *nibandhas*. Mitrāmītra was commanded by Virasīnha to compose his great digest.¹¹¹³ The introduction to the *Almikaprakāśa* starts with king Medinimalla who was a scion of the Kāśirāja family. His son was Arjunadeva who became ruler of Bundelkhand. His son was Malakhāna, whose son was Pratāparudra (founder of the capital Orchha). His son was Madhukarāsāha, whose son was Virasīnha. Virasīnha's son was¹¹¹⁴ Jujhāra who is described as 'young' (yuvā in verse 23). His son was Vikramarka whose son was Narasīnhaadeva. There is no such introduction to the printed *Pajāprakāśa* and Narasīnhaadeva is not mentioned in the introductions to the other *prakāśas*. From the article of Mr. Lala Sitaram in the *Calcutta Review* (May and July 1924) further information can be gathered about Birsinghdeo (i. e. Virasīnhaadeva). In the article it is shown how and under what circumstances Virasīnha killed Abul Fazal, the friend of Emperor Akbar and a great literary genius. We are told there that there is a work called *Virasīnhaadeva-carita* composed in Vikrama year 1664 (1607-8 A. D.) by Keśavadāsa, author of *Kavīpriya* and *Rasikapriya*. Virasīnha was 7th out of the eight sons of Madhu-

1113 स्वस्ति श्रीद्युतवीरसिंहनृपतेराज्ञापशादुत्सुकः

श्रीमित्राभिधण्डितः प्रतिदिशे कौत्स्यानिशे मण्डितः ।

नानानिर्णयवर्णने व्यसनिना संख्यावतां प्रीतिर्द्वं

संपादय्यद्धारसाधकमिमं क्वे प्रकाशं परम ॥ 2nd Intro. verse to *व्यवहारप्रकाश* (Jīvananda).

1114 राजवं मार जुलारसिंहनृपतिर्यथायतो भूपते—

स्तत्पुत्रोऽपि गुणार्णवः समजनि श्रीविक्रमार्को नृपः ।

तन्मनुनैरसिंहैश्चतुर्भिर्नै रीरसिंहं विवा

लेभे राज्यवत्परतुल्यमिदं मन्ये महेन्द्रोऽपि किम् ॥ verse 27 of *आह्निकप्रकाश*.

The colophon at the end of the first part of *व्यवहारप्रकाश* is इति श्रीमत्स-
कलसामन्त्रचक्रचूडामणिमञ्जरीधिमञ्जरीनाराजितथरपाकमलश्रीमद्धारजाधिपराजप्रतापहृद-
तनूज-श्रीमन्महाराजसमुकरसाहसुनु-श्रीमद्धारजाधिपराजचतुर्दधिवल्लयवत्पुष्पाद्द्वयपुण्ड-
रीकविकासदिनकाश्रीशिरसिहृदयोशोभित-श्रीहंसपण्डितालज-श्रीपरशुरामिदं सुनुसकल-
विद्यापराधाराणिपुर्णजगद्द्विगिद्यमहागजपारीन्द्रविहङ्गमनजीवातु-श्रीमन्नित्रमिश्रकृते
श्रीमित्रोद्याभिधनिचन्द्रे व्यवहारप्रकाशे &c.

Vide Pogson's 'History of the Bundelās' pp. 16-17 for Arjunadeva and his descendants.

karasāha. Not only was he a soldier, but he was a great builder. He built the palace forts of Orchha and Datia, the temple of Keśava-deva at Mathurā, several lakes called Birasāgara, Sīrṅhasāgara and Dcośāgara (after the three parts of his own name). He is said to have ruled at Orchha from 1605 to 1627 A. D. From the introduction to¹¹¹⁵ the commentary on Yājñavalkya it appears that Virasīrṅha commanded Mitramiśra to write it and that a learned man Sadānanda, the ornament of Tirabhukti (Tirhoot), was also connected with its composition. It will be seen that the title Viramītrodaya very cleverly suggests that Mitramiśra wrote it under the patronage of Virasīrṅhadeva. The title may mean 'the rise of Vira and Mitra' or 'the rise of the friend of Vira' or 'the rise of the sun, viz. Vira'.

The time when Mitramiśra flourished can be easily settled on account of his relations with Virasīrṅhadeva. In his *Āhnika-prakāśa* he mentions the great-grand-son of Virasīrṅha. Therefore that section must have been written when Virasīrṅha was advanced in age. Virasīrṅha ruled at Orchha from 1605 to 1627. Hence the literary activity of Mitramiśra must be placed in the first quarter of the 17th century. This date agrees with the fact that he names Vācaspati and Raghunandana. We thus see that Mitramiśra was almost a contemporary of Kamalākara-bhaṭṭa and Nīlakanṭha. The two latter do not refer to him nor does Mitramiśra name them.

In the *Vyāgyārtha-kaumudī* of Anantāśrama¹¹¹⁶ of Puṇya-stambha (Puntāmbē) on the Godāvarī, a commentary on the *Rasamañjarī* of Bhānūdatta, the author gives a pedigree of his patron. He describes the Kāśīrāja family at Benares, in which was born Pratāparudra whose son was Madhukarasāha, whose son was Virasīrṅhadeva. Ananta wrote the commentary for Candrabhānu, a son of Virasīrṅhadeva, in 1635 A. D. This corroborates the dates above given by Mr. Lalā Sitaram. Therefore it is almost beyond doubt that the literary activity of Miśra-miśra lies between 1610 and 1640 A. D.

1115 I. O. cat. p. 371 No. 1288 'वित्तं मत्वाप्यसार् वितरद्वित्तं बाह्यवन्त्योक्तिमुक्त्वा वारं स्मृत्यर्थसार् रचयितुमभ स प्रादिष्टमिवमिभम् । उत्तंसस्तीरभुकेरसिलमुपगुहः श्री-सदानन्दधीमान् श्रीनाम्नो मित्रमिशाज्जगदुपलभे विप्रवादेऽसदीपम् ॥ क्षामानां देव्य-दोषान्महामलिमयं बाह्यवन्त्योक्तिकोशाद् वृष्ट्वा स्मृत्यर्थसार् समपिबुत यशो धर्मलक्ष्मी-विभ्रम् ।' verses 15 and 16.

1116 Vide I. O. cat. p. 356 No. 1224.

109. Anantadeva

Anantadeva compiled a vast digest called *Smṛtikaustubha* divided into several sections on *śaṁskāra*, *ācāra*, *rājadharmā*, *dāna*, *ut-sarga*, *pratiṣṭhā*, *tithi* and *śaṁvatsara*. The section on *śaṁskāras* and that on *rājadharmā* are also called *Śaṁskāra-kaustubha* and *Rājadharmā-kaustubha*. Each *Kaustubha* is subdivided into parts called *didhiti*. The *Śaṁskāra-kaustubha* is the most popular and most well-known work of his. It has been printed several times, the best editions being that of the *Nirnayasāgara Press* (1913) and that issued at *Baroda* (1914) under the patronage of H. H. the *Maharaja Gaikwad* (with a *Marathi* translation by *Sastri Venkatācārya Upadhyaya*). I have used the latter. The *Śaṁskāra-kaustubha* is recognised as an authoritative work by the highest court for India.¹¹¹⁷ The following is a very brief summary of the contents :-

The sixteen *śaṁskāras*, the first being *garbhādhāna*, the astrological aspects of the first appearance of menses and the various propitiatory rites therefor; the proper times for *garbhādhāna* and the several rites connected therewith; *pūnyahavācāna*, *nāndīśrāddha*, *mātrkāpūjana*; *nārāyaṇabali* and *nāgabali*; *pañcagavya*, *krocchra* and other *prāyaścittas*; *cāndrāyanavratā*; adoption, who is entitled to adopt, who can be adopted, rites of adoption, *gotra* and *śapīṇḍya* of the adopted son, mourning to be observed by the adopted, succession of the adopted; *putrakāmeṣṭi*; *pūṁsavana*; *anavalobhana*; *śimāntonayana*; rites on the birth of a child or son; impurity on birth; propitiatory rites for evil aspects at birth; *nāmākaraṇa*; *niṣkramaṇa*; *annaprāśana*; piercing the ear; celebration of birth day; *caula*; *upanayana*, proper times for it, the necessary materials for it, the *gayatrī*, the vows of a *brahmacārī*; *śmānavartana*; marriage, *śapīṇḍya* for it, *gotras* and *pravaras*, proper times for marriage, forms of marriage, *vāg-niścaya*, *śmāntapūjana*, *madhuparka*, *kanyādāna*, *vivāhahoma*, *saptapadi*, *homa* on the entrance of the married couple etc.

The portion of the *Śaṁskāra-kaustubha* on the subject of adoption is frequently cited separately as *Dattakadidhiti* and is so entered in the catalogues of mss. It is a treatise of great importance and deserves to be studied along with the *Dattakamīmāṁsā*, the *Vyava-*

1117 *Vide Collector of Madras v. Nootoo Ramalinga* 12 Moo. 1. A. 397 at p. 438; *Sakharam v. Sitabai* I. L. R. 3 Bom. 353 at p. 361.

harinayūkha and other similar works. The more important of his views are set out below. Like the Dattakamīnī, he recommends that the nephew is the most suitable for adoption, then one may select any *sagotra*, *sapiṇḍa*, then an *asagotra sapiṇḍa*, then a *sagotra* but *asapiṇḍa*, then any one of the same caste though not *sagotra*, but a daughter's or sister's son cannot be adopted nor can a brother, a paternal or maternal uncle be adopted. A Śūdra may adopt a daughter's or sister's son. The person to be adopted must not be an only son or the eldest. A wife can adopt with the consent of her husband and a widow does not require the express permission of her husband. The boy to be adopted may be below five or above five and may be taken before or after the *caḍa* ceremony is performed in the natural family. Anantadeva refers to the¹¹¹⁸ view of some that the verses of the Kalikapurāṇa on this subject are not found in several mss. and so are unauthoritative and tells us that others hold that the whole passage refers to the adoption of an *asagotra* boy. Anantadeva himself holds, like the Vyavahāramayūkha, that even an *asagotra* boy may be adopted after his *upanayana* is performed in the natural family. When the ceremony of *caṇḍa* and the rest are performed in the family of the adopter, the adopted boy belongs to the *gotra* of the adopter, but where the *upanayana* alone is performed in the adoptive family or the adoption is made after *upanayana* the boy belongs to both *gotras*. But this holds good only as regards obeisance, śraddha etc. while for marriage every adopted boy has to avoid the *gotra* and *pravara* of both families. If a natural son be born to the adopter after he takes a boy in adoption, the adopted boy becomes an equal sharer with the *ourasa*, if all the *sanskāras* up to *upanayana* are performed by the adoptive father for the adopted boy, or he takes only a

1118 एषां वचसां बहुषु कालिकापुराणपुस्तकेष्वदर्शनादिमूलत्वादिति केचित् । अन्ये तु समुल्लेखे आश्रयलोकप्रत्यक्षासंगोऽदत्तकविषयत्वात्तत्प्रापयित्वा नान्यभ्युक्तस्यापि तादृशवचनमेषोचितम् । अतः सगोत्रस्य दत्तकस्य नाप्यनियम इति परिणीतिरिति दत्तको मवेदिताहः । इत्युक्तस्तु नासंगोऽप्युपनयनजनसंस्कारोत्तरं दत्तकत्वसामान्यनिषेधः कर्तुं शक्यः पुराणवचोर्भिर्वैदिकलिङ्गविरुद्धस्मृतियचसां प्रामाण्यासंभवस्य बलादल्लधिकारणवार्तिकराणकसिद्धत्वात् । संस्कारकोस्तु pp. 169-170 ; compare व्यवहारमयूख p. 114 for remarks on the कालिकापुराण passage. The निर्णयसिद्धि appears to regard the कालिकापुराण verses as genuine and holds on their strength that the adoption of a boy after *upanayana* is prohibited.

fourth share if only some of the *saṁskāras* ending with *upanayana* are performed by the adopter and he gets no inheritance but only provision for marriage if he was adopted after *upanayana* is performed in the natural family. Anantadeva, disagreeing with Nīlakaṇṭha, holds that a girl may be adopted.¹¹¹⁹

Like the *Nirṇayasindhu* and the *Mayukhas* of Nīlakaṇṭha, Anantadeva in the *Saṁskārakaustubha* and elsewhere names several hundred authors and works. It is not necessary to set out the whole lot. His authorities are practically the same as those of the former. He principally relies among *nibandhas* upon the *Mitākṣara*, *Aparārka*, *Hemādri*, *Mādhava*, *Madanaratna*, *Madanaparijāta*. The *Smṛtikaustubha* was divided into several *śiḍhitis* (rays, parts). In the *Smṛtikaustubha* published by the *Nirṇayasāgara* Press it is expressly stated that the *tīrthīśiḍhiti* has been already¹¹²⁰ expounded. At the end also it is said that the work is only the complete *abaddhīśiḍhiti* (i. e. portion dealing with *saṁvatsaras* of five kinds). The year is said to be of five kinds, *candra*, *saura*, *savana*, *bārhaspatya* and *nākṣatra*. The printed work treats of the several rites, observances, festivals and *vratas* on the important *tithis* of the twelve months of the *candra* year with the intercalary month and observances thereof, the rites proper to *saura* year and *saṁkrāntis* (the sun's passage from one sign into another), the rites of the *savana* year, the rules about rites when Jupiter is in the sign of Leo, the rites of the *nākṣatra* year, the actions forbidden and allowed in Kali age according to Anantadeva and discussion of the views of Hemādri, Mādhava and the *Madanaparijāta* thereon.

The *Rājadharmakaustubha*¹¹²¹ was divided into several parts (*śiḍhitis*). The first deals with the characteristics and defects of

1119 दत्तकपुत्र्या अपि स्वीकार उक्तविधिना कार्यः । नस्वामि पुत्रसंश्रमितादिगतपुत्रस्य पुमान् पुत्र इत्यादिवैदिकप्रयोगमूलकेन वृत्तिरुदकन्यायेन पुत्रीसाधारण्यात् । दानधन-प्रदविधिषु उद्देश्यविशेषपुंगवत्वविषयायाश्च । इतिहासपुराणेषु कुन्या दत्तकत्वोक्तम् । संस्कारकौस्तुभे p. 188 ; contrast व्यवहारमूल p. 108 * दत्तकन्य पुमानेव भवति न कन्या &c. ' (my edition, Poona).

1120 तिथिर्दीधितिश्च प्राचक्ष्यामोद्धोषदीधितिम् । अयमेवाद्वाद्वाम्नेना माधवोक्त्यनुसारतः ॥ Intro. verse 20 of *स्मृतिर्कोस्तुभ*.

1121 Vide Mitra's *Bik. cat.* p. 444 : No. 955 at the end ' राज (बाज !) वाङ्मन-चन्द्रमूपतेः कोस्तुभेन नृपधर्मयोगचरैः । दीधितिः प्रथमभाग ईरशस्तोषरुत्सुतिना व्यजायत ' ; vide also Mitra's *Notices* vol. I p. 196 No. 346 for the same.

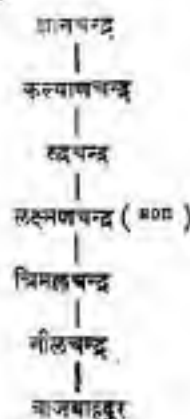
kings, the qualities and characteristics of queens, ministers, *pirohita*, astrologer, the rites to be performed at coronation, duties to be observed after coronation. Another portion of the same work deals with *vyavahāra* viz., the *sabhā*, the judge, the plaint, the reply, means of proof, ordeals etc.

It is unnecessary to go into details about the other treatises on *prāyaścitta*, *pratiṣṭhā*¹¹²² &c. Anantadeva also wrote several *prayogas* such as the *Agnihotraprayoga*, *Cāturmāsya* *prayoga*. In the Bhadkamkar collection there is a ms. of a drama called *Kṛṣṇa-bhakti-candrikā* composed by Anantadeva in which the characters are a *Śaiva*, *Vaiṣṇava*, *Mīmāṃsaka*, *Tārkaika* &c.

In the *Smṛtikaustubha* (*Nirṇayasagara* edition of 1909) Anantadeva gives a pedigree¹¹²³ of his patron's family. The family claimed descent from the moon. Whether the first three kings mentioned in the *Smṛtikaustubha* were related as father and son is doubtful. *Lakṣmanacandra* is said to have been the son of *Rudracandra* and it was he who conquered several chiefs wielding sway over the Himalayan territories.¹¹²⁴ *Trimallacandra*, the successor

1122 Vide Aufrecht's Oxford cat. p. 272b where there is a reference to *प्रतिष्ठादीधिति* 'अथ राजधर्मा उच्यन्ते तत्र राज्याभिषेकदीधित्युक्तलक्षणलक्षितो राजा प्रासादप्रतिष्ठादीधित्युक्तप्रकरणे दुर्गगान्निर्माण भद्रासने च निर्माण ... व्यवहारा निरुच्यन्ते', vide also Mitra's Notices, vol. II, p. 21 No. 556 for the same.

1123 The pedigree is as follows :—



1124 तेनानेकहिमाचलस्थवृषतीन् दुष्टान्धिनित्य स्वके राज्ये वृद्धिरकारि वृद्धिरमिता चाधायि विद्वद्भूवि ॥ verse 5.

(and probably the son) of Lakṣmanacandra, is praised for his continual liberality to the learned men of Benares.¹¹²⁵ It was at the command of Baz Bahadurcandra and for pleasing him that Anantadeva compiled his *Smṛikaustubha*.¹¹²⁶ At the end Anantadeva tells us that Baz Bahadurcandra conquered several mountain forts in the Himalayas.¹¹²⁷ After giving a pedigree of his patrons' family Anantadeva gives some information about himself. He was a descendant of the great Maratha saint Ekanātha whom he describes as endowed with Vedic sacrifices and as a devotee of Kṛṣṇa.¹¹²⁸ That this Ekanātha is the same as the great Maratha saint is vouchsafed by Kāśinātha, author of *Dharma-sindhu*, in another work of his.¹¹²⁹ Anantadeva was the great-great-grand-son of Ekanātha and he was the grandson of Ananta and son of Apadeva, the author of the *Mīmāṃsānyāyaprakāśa* *alias* *Apadevi*.

1125 काशीस्थ विद्वद्भिष्यो धनराशिनदासदाः ॥ verse 6.

1126 तस्यात्मजं वैदिकशास्त्रविदं सन्तोसकृत्यादुरन्तदेवम् ।

माज्जह्वरजो वचसा विधेयं निबन्धसारोद्धरणं स्वयम् ॥

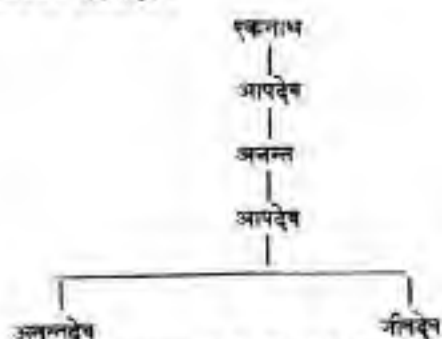
अन्तरदेवेन गदाजवाधो मुदे हरेः पूजनयन्धनम् ।

ह्रीराम्बुवि बुद्धिगुणैर्मधिरा जकायमेवं स्मृतिकोस्तम्भः को ॥ verses 17-18.

1127 येमाजितानि युधि सर्वरिपून् विजित्य दुर्गाणि दुर्पेहनराणि धनैर्युगानि । श्रीपादबाहू-
दुरचन्द्रनूपस्य तस्य बाचा हिमाचलगतावनिदेवतुष्टये ॥ योनन्तदेवकृतमन्धनसन्निबन्ध-
ह्रीराम्बुजोय सतनं हरिणा पूजो यः । नित्यं मित्रं इदि सतां प्रमुदेस्तु तस्य सर्वाब्द-
दीधितिरेव स्मृतिमास्करन्त्य ॥ verses 2 and 3.

1128 आत्मोद्देहावरीतीरं वेदवेदिसमान्वितः । श्रीकृष्णभक्तिमानेक एकनाथाभिधो द्विजः ॥
verse 13 of *स्मृतिकोस्तम्भ*.

The pedigree of अनन्तदेव is



1129 Vide his *विद्वलकवृन्धसारभाष्य* folio 37 a (D. C. ms. No. 100 of 1869-70).

Mīmāṃsā lore seems to have been a hereditary endowment in the family as in the case of the Bhaṭṭas of Benares. In all his works, particularly in the *Saṃskārakaustubha*, Anantadeva applies at every step the maxims and doctrines of the *Pūrvamīmāṃsā* for the decision of doubtful points of *Dharmasāstra*. Anantadeva had a younger brother Jivadeva whose *Gotrapravaranirṇaya* he draws upon in the *Saṃskārakaustubha* while dealing with *sāpīḍya* for marriage.¹¹³⁰ Bhandarkar notices an *Aśaucanirṇaya* of Jivadeva in which the *Nirṇayasindhu* is cited as an authority.¹¹³¹

West and Bühler in their digest¹¹³² thought that Anantadeva flourished about the same time as the author of the *Nirṇayasindhu*. But this requires some correction. Baz Bahadur, the patron of Anantadeva, seems to have been a scion of the Candra (or Chand) family and ruled over Almora and Nainital from 1638 to 1678 A. D. It is said in the *Imperial Gazetteer*¹¹³³ that the first of the Chandra-rājas was Somachand who hailed from Jhōsi near Allahabad and came to the Himalayan regions in the 10th century and that in 1563 the capital was transferred to Almora by Kalyāncand, whose son Rudracandra was a contemporary of Akbar and made his obeisance to the latter in 1587 A. D. at Lahore. The *Smṛtikaustubha* does mention the ancestors Kalyānacandra and Rudracandra of Baz Bahadur. Between Baz Bahadur and Rudracandra there are three names. Supposing that they are the three direct ascendants of Baz Bahadur and allowing a period of 25 years for each after Rudracandra's known date of 1587 A. D., we get the year 1662 A. D. for Baz Bahadur. We are told in the *Gazetteer* that in 1672 Baz Bahadur introduced a poll tax, the proceeds of which he remitted to Delhi as tribute. Therefore Anantadeva must have been patronised by Baz Bahadur between 1645 and 1675 A. D. A greater approximation can be made in another way. The saint Ekanātha finished his Marathi *Bhāgavata* at Benares in śake 1495 and 1630 of the Vikrama era on Kārtika full-moon day (i. e. 9th November

1130 अथ गोत्रप्रवरनिर्णयो मदनमूलजीवदेवकृत एवामिमप्रसरे प्रवर्तते । संस्कारकौस्तुभ
p. 687.

1131 Vide Bhandarkar's Report, 1883-84, p. 53 (for जीवदेव).

1132 Vide Digest p. 24 (3rd ed.) and p. 25 (4th ed.).

1133 Vide *Imperial Gazetteer of India* vol. XVIII. p. 324 and vol. V. p. 245.

1573) as he himself tells us.¹¹³⁴ Anantadeva was the fourth in descent from him (exclusive of Ekanātha). Counting 25 years for each of the four generations, Anantadeva should have been a grown up man in 1673 A. D. There are controversies about the dates of the birth and death of Ekanātha, the commonly accepted dates being śake 1450-1521 (b. 1528-d. 1600 A. D.).¹¹³⁵ The date of his death is śake 1521 Falguna dark half 6th day (25th February 1600). Others give 1548-1599 A.D. as the dates. Whichever date is correct, the literary activity of Anantadeva must be assigned to the third quarter of the 17th century. This date is confirmed by the fact that in the Āśaucanirṇaya of Jivadeva, younger brother of Anantadeva, the Nirṇayasindhu composed in 1611-12 A. D. is cited as an authority.

110. Nāgojibhatta

The learning of Nāgojibhatta was of an encyclopaedic character. Though his special forte was Vyākaraṇa (grammar) he wrote standard works also on poetics, dharmasāstra, yoga and other śāstras. The total number of his works is about thirty. On dharmasāstra he composed several works, viz. Acārenduśekhara, Āśaucanirṇaya, Tithīnduśekhara, Tīrthenduśekhara, Prāyaścittenduśekhara or Prāyaścittasārasaṅgraha, Śrāddhenduśekhara, Sapindīmañjarī and Sapindyaḍipikā or Sapindyanirṇaya. Of his far-famed works on the Pāṇinian system, such as the Mahabhāṣya-pradīpodyota, the Paribhāṣenduśekhara, the Vaiyākaranasiddhāntamañjūṣā (in large and small recensions), the Subdenduśekhara (big and small) and of his

- 1434 वाराणसी महामुक्तिशेख । विष्णुशक वृषसंवत्सर ।
 शके सेव्यशे निसोत्तर । टीका एकाकार अनार्द्रनरुपा ॥
 महार्मगल कार्तिकमासी । शुक्लपक्ष पूर्णिमेसी ।
 सोमवार शिवयोगेसी । टीका एकादशी समाप्त झाली ॥
 स्वदेशीचा शक संवत्सर । दण्डकारण्य श्रीरामशेख ।
 प्रतिष्ठान गोदावरीतीर । येथील उच्चार तो एका ।
 शास्त्रिवाङ्मनश्चक वेम्ब । संख्या चौदशी पंचाणव ।
 श्रीगुरु संवत्सराचे नांव । टीका अपूर्व ते जाहली ॥

verses 552-555 of the last *अव्यास* (Nirṇayasāgara edition).

- 1135 Vide Mr. Bhavo's महाराष्ट्रसारस्वत ed. of śake 1846 part 1 p. 245 and Mr. L. R. Pangarkar's life of Ekanāth (Marathi) chap. II (ed. of 1911).

commentaries on the Kāvya-prakāśa-pradīpa, the Kuvalayananda, the Rasagangādhara, the Rāsataranginī, the Rasamañjarī, nothing can be said here for want of space.

For his Prāyaścittendusekhara, *vide* Mitra's Notices vol. V, p. 23 No. 1735, where detailed contents are given; for the Śraddhendusekhara, Ulwar cat. extract No. 360 p. 139, for the Tirthendusekhara, Ulwar cat. p. 120, extract No. 312.

Nāgojibhatta was the son of Śivabhatta and Sati and was a Mahārāstra Brāhmaṇa surnamed Kala (Kale). At the beginning and end of several works of his (such as the Rasagangādhara-marmaprakāśa, the Mañjūṣā) he tells us that he was patronised by Rāma of the Bisena family,¹¹³⁶ the ruler of a city named Śrīgavera (which seems to be on the Ganges above Allahabad). He was the pupil of Haridikṣita,¹¹³⁷ son of Viṇśvara and pupil of Rāmaśrama and grandson of the great grammarian Bhattoji-dikṣita.¹¹³⁸ Tradition says that he composed the grammatical work Śabdaratna and ascribed it to his teacher Haridikṣita in gratitude. In the¹¹³⁹ commentary on the Prañdhamaṇoramā Haridikṣita refers to the Śabdaratna as his own work and to the Śabdendusekhara as that of his pupil.

Bhattojīdikṣita was a pupil of the Mimāṃsaka Śankarabhatta and of Śeṣa Śrīkṛṣṇa and almost a contemporary of Jagannāthapāṇḍita. Bhattojī's pupil Nīlakarṇī Śukla wrote a work in aṅgīvat 1663 (Dr. Belvalkar in 'Systems of Sanskrit Grammar', p. 47). Therefore he flourished in the first half of the 17th century. Nāgojibhatta was a pupil of Bhattojī's grandson. Therefore Nāgojibhatta must have flourished towards the end of the 17th century and the first half of the 18th century. Nāgojibhatta's literary activities, looking

1136 वाचकानां कल्पतरोरिदं कृतं कृतं । नागेशः शृङ्गेरेवासामतो लब्धनीतिविकः ॥ रस-
गङ्गाधरमर्मप्रकाशः ।

1137 अधीत्य कविभाष्याधि सुप्रान्दहरिदीक्षितात् । at the end of the मञ्जूषा.

1138 गृहोक्तिप्रथितां पितामहकृतां विद्वन्मोक्षदां भक्त्याधीत्य मनोरमां निरुत्तमा-
ब्रामाह्मणमासदुरीः । तत्प्राज्ञानवशात्परेण कलितान्दीयान् समुन्मूलयन् न्याचरे हरि-
रेष नां कविमतामालोच्य वैरेभ्यरिः ॥ 2nd Intro. verse to the शब्दरत्न,
L. O. cat. p. 174 Nos. 651-52.

1139 विक्रान्तु अस्मन्कृतो शब्दरत्ने मदनोपासितशब्देन्दुशेखराद् च द्रष्टव्यः । at end of
D. O. ms. No. 520 of 1886-1892 and Tri. cat. Madras Govt. ms. for
1919-22 p. 4913 (1st verso).

to his vast out-put, must have extended over a long period of more than 30 years. The pedigree¹¹⁴⁰ from Bhattojīdikṣita, through a succession of teacher and pupils or father and son, is given below. *Vide* introduction to the *Rasagaṅgadhara* (Nirn. ed.); Trivedi's introduction pp. 18-20 to the *Vaiyākaranabhūṣaṇa* of Koṇḍabhaṭṭa, a nephew of Bhattojī (B. S. series); Dr. Belvalkar's *Systems of Sanskrit grammar* pp. 46-50 and Kielhorn's preface to the *Paribhaṣendusekhara* p. xxv (where the succession of teacher and pupil is brought down to the days of Kielhorn himself) for further details. In the *Indian Antiquary*, vol. 41 p. 247, Mr. S. P. V. Ranganātha

1140 The pedigree are :—



Svāmi makes Bhaṭṭoji a pupil of Śeṣa Vireśvara and not of Śeṣa Kṛṣṇa. But the passage of the *Manoramakucamardana*, if properly interpreted, makes it clear that Bhaṭṭoji was the pupil of Śeṣa Kṛṣṇa and not of Vireśvara.¹¹⁴¹ A ms. of Nāgojibhaṭṭa's commentary on the *Rasamañjarī* is dated *saka*vat 1769, Māgha 7th bright half, Wednesday, i. e. 21st January 1713 A. D. (vide I. O. cat. vol. III p. 365). It is not unlikely that Nāgojibhaṭṭa first composed his commentaries on the comparatively easy *śāstra* of poetics and that he then worked upon *Dharmaśāstra* and *Vyākaraṇa*. The edition of the *Rasagaṅgādhara* in the *Kāvya-mālā* series says that there is a tradition that Nāgoji was invited by king Savai Jaising of Jaipur to a horse-sacrifice in 1714 A. D., but that Nāgoji declined on the ground of *Kṣetra-tathayāsa*. Therefore his literary activity must be placed between 1700 and 1750 A. D. Mahamahopādhyāya Haraprasad Śāstri says (Ind. Ant. vol. 41 p. 12) that Nāgoji died about 1775. But this appears rather improbable. If one of his works was copied in 1713 A. D. he could hardly have lived up to 1775, unless he was about 100 years old at that time.

111. Balakṛṣṇa or Bālabhaṭṭa

The *Lakṣmīvyākhyāna* *alias* the *Bālabhaṭṭa* is a commentary on the *Mitākṣara* of Viṇāyakeśvara, ascribed to a lady named Lakṣmīdevī. The commentary is a voluminous one and displays uneven workmanship. The commentary on the *ācāra* section of the *Mitākṣara* is the most learned part of the whole book and is almost an

1141 इह केचित् ... शेषवेशावतंसानां श्रीकृष्णपण्डितानां विराचार्यितयोः पादुकायोः प्रसादत्वादितशब्दानुशासनाः तेषु च पारमेस्वरं पदं प्रयतेषु ... तत्रभवद्विरुद्धासितं प्रक्रियाप्रकाशमाशयानवबोधनिवृत्त्यर्थेऽर्थोः स्वयं निर्मितायां मनोरमायामाकृत्यकार्पुः । सा च प्रक्रियाप्रकाशकतां पोषेत् ... अस्मद्गुरुपण्डितवरैश्वराणां तनयैर्द्वितीयापि स्वमनि-परीक्षार्थं पुनरस्माभिर्निर्दिश्यते ॥ p. 3 of the Intro. to the *rasagaṅgādhara*. If *पादुका* means 'pupil' here as Mr. Ranganath Svami contends (Ind. Ant. vol. 41 p. 351), why should the dual be necessary or be used and not the singular or plural? The *प्रक्रियाप्रकाश* is a com. on the *प्रक्रियाकोमुदी* of रामचन्द्राचार्य. Vide *Journal of Oriental Research* vol. III, part 2, p. 148 where it is said that Jagannātha was a pupil of श्रीरवर, son of शेषकृष्ण, who lived under the patronage of Giridhārī, son of Todarmal and that Bhaṭṭoji was a pupil of शेषकृष्ण and later of अण्णयदीक्षित.

independent work. The *ācāra* portion has been published by Mr. J. R. Gharpure. The *vyavahāra* portion of the *Bālabhāṭṭi* was published by Mr. S. S. Setlur, Advocate, Bombay in 1911 and by Mr. J. R. Gharpure (1914). This portion of the commentary explains the *Mitākṣarā* word by word and also engages in lengthy discussions on important topics. The portion of the commentary on the *prāyaścitta* section has not yet been published; but Mr. Govinda Das who examined it (vide Mr. Gharpure's edition of the *ācāra* portion, p. 27 at end) reports that it is meagre as compared with the preceding sections. In the following Mr. Gharpure's edition has been used.

In the *Bālabhāṭṭi* the author quotes by name a host of writers and works. As the *Bālabhāṭṭi* is almost the latest work on *Dharmaśāstra* worth special mention in this work, no useful chronological purpose will be served by giving the names of all such writers and works. It may however be stated that he names the *Nirṇayasindhu*, the *Viramitrodaya*, the *Mayukha* of *Nilakantha*, the *Saṁskāra-kaustubha*, *Siddheśvarabhāṭṭa* the nephew of *Nilakantha*, *Khaṇḍadeva* the author of *Bhāṭṭadīpikā* on the *Mīmāṃsāsūtra*, the *Kaṣṭha-dharmapradīpa* of *Gāgabhāṭṭa* and the author's father's commentary thereon.

Of the *Bālabhāṭṭi* ascribed to *Lakṣmidevi*, West and Bühler say 'she generally advocates latitudinarian views and gives the widest interpretation possible to every term of *Yājñavalkya*. Her opinions are held in comparatively small esteem and are hardly ever brought forward by the *lastris*, if unsupported by other authorities'.¹¹⁴² For example, in the *Bālabhāṭṭi* the word '*bhrātaraḥ*', occurring in *Yājñavalkya*'s verses laying down the order of succession to a man dying without male issue, is interpreted as including sisters and the author says that sisters succeed immediately after brothers.¹¹⁴³ This dictum of *Bālabhāṭṭa* taken along with the words of the *Vyavahāranayukha* seems to have influenced their Lordships of the Privy Council in *Finlay v. Lakshmi Bai* on the question of the rights of the sister as an

1142 Digest of Hindu Law, 3rd ed. p. 17.

1143 'आतृपुत्रो ह्येकमेव श्रुतसिद्धान्तरीत्या पूर्व आता नदभावे स्वता ।' बालम्भट्टे p. 309 (Gharpure) ०० वाङ्म. II. 135; 'तत्पुत्रा इति आता पुत्राः कन्याश्च स्वतः पुत्राः कन्याभ्येत्यर्थः' p. 210.

heir.¹¹⁴⁴ In *Sakharani v. Sitabai*¹¹⁴⁵ Sir Michael Westropp C. J. went so far as to say on the construction of the term 'brethren' in the Mitākṣarā as including sisters, which construction was adopted in that case (in *Finayak v. Lakshmibai*) both by the Supreme Court and the Privy Council, "we must treat the Mitākṣarā also as preferring sisters to half brothers, whom it brings in after brothers." But this was a mere *obiter dictum*, since the case in which these observations were made was governed by the law of the Vyavahāramayūkha which expressly prefers full sisters to half brothers. It has been laid down in several cases in Bombay¹¹⁴⁶ that Bālabhāṭṭi's doctrine that the word 'brothers' includes 'sisters' has not been accepted in that Presidency and that Sir Michael Westropp was under a misapprehension as to the exact drift of the Bālabhāṭṭi which nowhere says that the term 'brothers' excludes half brothers and which does not bring in the full sister before the half brother, but expressly says that the full brother inherits first, then the half brother and then comes the sister. The Bālabhāṭṭi not only brings in the sisters after full and half brothers, but places the sons and daughters of sisters after the sons and daughters of brother's, full or half. This is in direct conflict with the order of succession expressly mentioned by the Mitākṣarā and the Bombay High Court has refused to give the sister's son the place which the Bālabhāṭṭi assigns to him and treats him as a mere *bandhu*.¹¹⁴⁷ The Bālabhāṭṭi is regarded as of little authority in the interpretation of the Mitākṣarā in the Bombay Presidency and its interpretations cannot be accepted without due caution and examination.¹¹⁴⁸ Even in the Benares¹¹⁴⁹ School where the Bālabhāṭṭi has been accepted as one of the leading authorities, the authority of Bālabhāṭṭi has been held to be inferior to that of Nandapāṇḍita in matters of adoption, it being held that a widow cannot adopt in the Benares School without express authority from her husband (while Bālabhāṭṭi holds that she can adopt without such authority). Similarly it has

1144 9 Moo. L. A. 516 = 1 Bom. H. C. R. 117 at pp. 122-123; vide also *Sakharani v. Sitabai* I. L. R. 3 Bom. 353 at pp. 390 and 393.

1145 I. L. R. 3 Bom. 353 at p. 363.

1146 Vide *Mulji v. Gursandas Natha* 24 Bom. 563 at p. 579 and *Bhagwan v. Warubai* I. L. R. 32 Bom. 300 at p. 305.

1147 Vide *Bhagwan v. Warubai* I. L. R. 32 Bom. 300 at p. 312.

1148 Vide *Dattatraya v. Gangubai* I. L. R. 46 Bom. 557 at p. 558.

1149 Vide *Tulshi Ram v. Behari Lal* I. L. R. 12 All. 328 at p. 363 (F. B.).

been held that the Bālabhāṭṭi cannot prevail over the views of the Viramitrodaya and that a daughter-in-law is not in the line of heirs at all though the Bālabhāṭṭi says that she is so.¹¹⁵⁰

The author of the Bālabhāṭṭi is somewhat of an enigma. Such women as Śīlā, Vijā, Avantī-sundarī have been worshippers at the shrine of the Muse of Poetry. A lady has been associated with the composition of a work on Mathematics, viz. the Līlāvati. Inspiration for several works on Dharmasāstra was, we know, derived from queens and princesses, as in the case of the Vivādacandra compiled by Queen Lakṣmidevī through Mīsarumīśra, the Dānavākyaṇī compiled by Mahādevī Dhīramatī of Mithilā through Vidyāpati, the Dvaitanirṇaya composed by Vacaspati at the bidding of queen Jayā, wife of king Bhairavendra. It gives one great pleasure to contemplate that at least one work on Dharmasāstra, the Bālabhāṭṭi, is claimed by a lady as her own. But this pleasure receives a rude shock if the question of the authorship of the Bālabhāṭṭi is dispassionately considered. The introductory verses no doubt start by saying that Lakṣmī, the wife of Vaidyanātha Pāyagūṇḍa, and the daughter of Mahādeva of the Mudgala *gotra* and surnamed Kheradā, composed the work, her maiden name being Umā.¹¹⁵¹ The colophon at the end of the ācitra portion says that the work was composed by Lakṣmī, the daughter of Mahādeva and Umā, the wife of Vaidyanātha Pāyagūṇḍa and the mother of Balakṛṣṇa.¹¹⁵² At the end of the vyavahāra section in the printed editions we have the words 'mother of Lālākṛṣṇa' but this is obviously a misreading of the mss. or a mistake of the copyists. The pretence that the work was composed by a lady is made extremely plausible by

1150 I. L. R. 9 Cal. 315 at p. 324 ; vide also I. L. R. 15 Cal. 367 at pp. 376-77 (about brother's widow).

1151 श्रीलक्ष्मीरमणं नम्रा लक्ष्मीर्लक्ष्मी शिशुप्रसूः । खेरदामुद्रलापायणेशापायकृष्णकः ।
महादेवः सुतस्तस्य वेदमूर्तिर्जदान्तावत् । श्रोतव्यमार्थनिपुणो दीक्षितो राजपुत्रितः ॥
पत्नी तस्य सुमरुपा साय्यसुमा तस्य कन्यका । पायगुण्डोपास्यपेयनाथपत्नी पति-
व्रता । मिताक्षराया विवृतिं तनुते सर्वसंविदे ॥ बालम्भट्टी, Intro. verses of
आचारकाण्ड.

1152 इति श्रीमन्मिताक्षराम्याख्याने महादेवभट्टज्योतिषाचार्यविरचिते लक्ष्म्याभिधे आचार्यकरणम् । Vide for an identical colophon at the end of the vyavahāra section, I. O. cat. p. 369-370 No. 1282 and Aufrecht's Oxford cat. p. 262 b.

the frantic efforts made in it for the rights of women in matters of inheritance. But this pretence is not kept up in the body of the work at all. In several places the author of the *Bālabhāṭṭi* refers to the *Māñjuśā* and other works of his *guru* and to works of his father.¹¹⁵¹ We know that Vaidyanātha Payagūṇḍa was a pupil of Nagojibhāṭṭa,¹¹⁵² who composed several *Māñjuśās* (on grammar) and a work on *prāyaścitta*. Therefore it follows either that the *Bālabhāṭṭi* was composed by Vaidyanātha himself and ascribed to his wife or that the work was composed by Balakṛṣṇa *alias* Bālabhāṭṭa, son of Vaidyanātha, and was ascribed to his mother. Nagojibhāṭṭa who certainly attained a very advanced age was the *guru* of Vaidyanātha as well as of the latter's son Balakṛṣṇa. That Balakṛṣṇa or Bālabhāṭṭa Payagūṇḍa was a learned man like his father Vaidyanātha follows from several circumstances. He wrote a work called *Upakṛitātva*.¹¹⁵³ Gopala *alias* Manudeva, in his commentary called *Laghubhūṣaṇakānti* on the *Vaiyakaraṇabhāṣanaśāstra*, styles Bālabhāṭṭa Payagūṇḍa his *guru*.¹¹⁵⁴ Looking to the colophons where Lakṣmī is referred to as the mother of Balakṛṣṇa and to the fact that the work is known as *Bālabhāṭṭi*, we must conclude that it was composed by Bālabhāṭṭa and not by his father Vaidyanātha. What motive impelled Bālabhāṭṭa to publish the work in the name of his mother it is difficult to say. Tradition

1151 a. ii. आचारः p. 468 'अत्र मनुष्याकये न प्रोत्पद्यते न च गौर्वर्हितायामपि स्तन्य-
द्वयोस्तयेवेति मतिरादितं गुरुचरणमिच्छन्नुपायम् । विशदीकृते चेत् पाण्डुरस्यनेपि
अप्यशुभकरणेष्मानिरिति दिक्', p. 314 'तथा उपादिरूपक्षयिष्यस्त्वपि तेषां न क्षत्रि-
यत्वं किं तु शूद्रत्वमेवेति गुरुचरणकृतमत्यप्रार्थितनिर्णये स्पष्टम् । तत एव बोध्यम् ।
स्तुतीनां चेतश्चित्चरणः कायस्थनिर्णये । ... तत्सर्वं गामामृतककायस्थप्रदीपे
विगुपरणकृततद्वति च स्पष्टमिति नेह प्रपञ्चयते ।'. The first passage is not
properly arranged in Mr. Gharpure's edition; vide p. 415 for
मातृप्रायश्चित्तनिर्णय.

1152 येननाथः पायगुण्डो नन्वा नागम्बरं गुरुम् । व्याख्यां प्रभाख्यां ननुते कोस्तुभस्य
स्वमुद्भवे n. V. de L. O. cat. p. 163 No. 610 for the पया, a com. on महोनि's
शब्दकोस्तुभ.

1153 Vide Stein's cat. p. 302 श्रीङ्गालसावति नन्वा सण्डे(यं) कपर्दिनम् । पायगुण्डो
वाल्हल्लः प्राङ् तत्पुत्रान्नो ॥

1154 वाल्महृमिथं पायगुण्डोपाख्यं परं गुरुम् । गोपालदेवनामासी गणितो बालमुद्भवे ॥
रुम्भदेवान्नो लोकं मनुदेवापरजिथः । I. O. cat p. 189 No. 717.

says that he did so to console Lakṣmidevi in her bereavement on the death of a child. Vaidyanātha composed several commentaries on grammatical works such as on the Mahābhāṣyapradīpodyota of Nāgojibhāṭṭa, on the Paribhāṣenduśekhara (com. called Kāṣikā and Gada), on the Vaiyākaraṇa-siddhāntamañjuṣā (com. called Kālā), on the Laghuśābarenduśekhara (com. Cidasthīrālā), on the Laghuśābdaratna (com. Bhāvaprakāśa). Mr. Govinda Das (p. 27 in Mr. Gharpure's edition of ācāra portion) says that these works were really composed by Bālabhāṭṭa and ascribed to his father. In these grammatical works the names of Vaidyanātha's parents are given as Mahādeva and Venī.

The I. O. cat. (pp. 458-59, No. 1507) notices an incomplete work called Dharmasāstrasaṃgraha compiled by Bālaśarma Pāyagunḍa, son of Vaidyanātha and Lakṣmī and patronised¹¹⁵⁷ by Colebrooke. The work dealt with topics of civil law, viz. definition of vyavahāra, *sabha*, the judge, the *sabhyas*, the relative strength of *smṛtis* etc., return of debts etc. It breaks off at folio 79. On the ms. there is a note in Colebrooke's own hand (which is not complimentary to the honesty of Bālaśarma) dated 1st may 1800 " fresh sheets were received from Bālaśarma Pāyagunḍa on this date. This is little else but the Viramitrodaya revised. As it is a scarce book and very little known Bālaśarma and his pupil Manudeva did not suspect I could detect the plagiarism."

The foregoing shows that Bālakṛṣṇa Pāyagunḍa was a Deccani Brahmana, that his father and mother were Vaidyanātha and Lakṣmī, that his maternal grandfather was Mahādeva, also a Deccani Brahmana surnamed Kherada, that he was the pupil of Nāgojibhāṭṭa and that he was a *pandit* of Colebrooke. Mr. Govinda Das is not right when he identifies (p. 27) Vaidyanātha the commentator of several grammatical works of Nāgojibhāṭṭa with Vaidyanātha the author of several commentaries on *Alaṅkāra* works (such as the *Udāharaṇacandrikā* on the *Kāvya-prakāśa* and the *Prabha* on the *Kāvya-pradīpa*). The reasons are two. Vaidyanātha, author of the *Udāharaṇacandrikā*,

1157 श्रीकौण्ठो विजयते रणरङ्गधीः ॥ ४ श्रीशं नत्वा श्रीनिवासी दाक्षिणात्यो निवन्धकः ।
नानेकपादनिरतो वेदनाथात्मजः सुधीः ॥ ५ सुमनःकुलपुत्रकाहेवास्तुधनीयिकः ।
लक्ष्मीसुभवात्मको विमद्वयविलेखकः ॥ ६ धर्मशास्त्रिमहादेवमन्तु (नृ !) देवसहायकः ।
बालशर्माबालचन्द्रः पायगुण्डोन्नतमकः ॥ ७.

was the son of Rāmabhaṭṭa, son of Viṭṭhala Tatsat, while Vaidyanātha the grammarian was a son of Mahādeva and Venī. Besides the *Udāharanacandrikā* was composed¹¹⁵⁸ in *śaivrat* 1740 Kārtika śuddha 8, Wednesday (i. e. 17th October 1683). We saw above that Vaidyanātha Pāyagūṇḍa was a pupil of Nāgoji, who flourished towards the end of 17th and the first half of the 18th century. If Vaidyanātha, the writer on poetics, were the same as the commentator of Nāgoji, he could not have composed a work on poetics so early as 1683 A. D. Dr. Belvalkar (*Systems of Sanskrit Grammar* p. 60) says 'Lakṣmidevi, the wife of king Candrasinha of Mithilā, was probably his patroness in whose honour he is reported to have composed a commentary on the Vyavahārikāṇḍa of the *Mitākṣarā*.' This throws to the winds all chronology. We saw above (pp. 399 and 404) that the Mithilā princess Lakṣmī or Lachimadevi flourished in the first half of the 15th century, while the Bālabhāṭṭi quoting as it does writers and works like Gagabhāṭṭa and the *Kaustubha* could not have been composed before 1700 A. D.

Mr. Govinda Das says that a ms. of the *ācarakāṇḍa* of the Bālabhāṭṭi in the Benares palace library is dated *śaivrat* 1831 (i. e. 1774-75 A. D.). The I. O. cat. (pp. 458-459) notices that Bālabhāṭṭa was about 80 years old when Colebrooke entrusted the *Dharmasāstrastamgraha* to him about 1800 A. D. Besides both Bālabhāṭṭa and his father Vaidyanātha were the pupils of Nāgoji-bhāṭṭa. The ms. of the *Upakṛtātva* (Stein's Jammu cat. p. 302) is dated *śaivrat* 1848 i. e. 1791-92 A. D. and the ms. of the *Laghubhūṣanakānti* of Bālabhāṭṭa's pupil is dated *śaivrat* 1856 (i. e. 1799-1800 A. D.). Hence it follows that Bālabhāṭṭa must have flourished between 1730 and 1820 A. D. Mr. Govinda Das says that Bālabhāṭṭa died at the age of 90 and gives his dates as 1740 to 1830 A. D. (p. 29 of Mr. Gharpure's *acara* section of Bālabhāṭṭi at the end).

1158 Vide I. O. cat. p. 329 No. 1151 for the *उदाहरणचन्द्रिका* and its date विष्णुदेवमुनिवार्त्तिके कर्तृके सिते । शुभाष्टमिमे ग्रन्थे वैद्यनाथोऽश्वरयत् ३ ; vide Stein's cat. pp. 60, 61, 62, and 80 for commentaries on the *काव्यप्रदीप*, *कुसुमवन्द*, *चन्द्रालोक* and the *काव्यरी* by वैद्यनाथ, son of रामचन्द्र.

112. Kāśinātha-Upādhyāya

Kāśinātha Upādhyāya or Bābā Pādhye composed an extensive work called Dharmasindhusāra or Dharmābhisāra, which is popularly known as Dharmasindhu. It is now the leading work in matters of religious observances in the Deccan and has been referred to even in judicial decisions.¹¹⁵⁹ It has been published several times. In the following the Nirṇayasāgara edition of 1926 with Marathi translation has been used. He says that he consulted former *māhātmas* and, following the order of the subject matters in the Nirṇayasindhu, composed the work which sets forth only the established conclusions after eliminating the original *smṛiti* texts.¹¹⁶⁰ At the end he says that the work is not meant for learned men conversant with *mīmāṃsā* and Dharmasāstra, but for men whose intellect is not sharp and yet who want to know the established conclusions on matters of dharma. The work is divided into three *paricchedas*, the third being the longest and split into two parts. The first deals with *kāla* in general, viz. the kinds of year, month, the *saṃkrāntis*, intercalary months and *ksayamāsa*, what *tithis* are proper for what rites, conclusions about *tithis* from the first to the 15th and about *amāvāsya*, eclipses; the second deals with the festivals, fasts and observances of particular months from Caitra to Phālguna; the third in the first part speaks in detail about the *saṃskāras* from *garbhādhāna* to marriage, *sapīṇḍya*, *gotras* and *pravaras*, duties of *brahmachārin*, the daily duties from rising to going to bed, the five daily *mahāyajñas*, consecration of sacred fires, idols and dedication of tanks and works of public utility, *kalivarjya*; the latter part of the third *pariccheda* dilates upon the details of *śrāddha*, impurity on birth and death, the rites after death, the duties of widows, *śaśinyāsa*.

Kāśinātha was a very learned man and a great devotee of God Viṭhoba at Pandharpur in the Sholapur District. He wrote several other works, such as the *Prāyaścittenduśekhara* (Bühler 3. 110), an exposition of the *Vedastuti* in the *Bhāgavatapurāṇa* (X. 87)

1159 I. L. R. 49 Bom. 739 at p. 756.

1160 नवार्थांश्च वित्तोमि माधवमुक्तां धर्माब्धिसारं वितम् ॥ 3rd Intro. verse : तस्यानन्ताभिधानस्योपाध्यायस्य सुतः कृती । काशीमाधामिधो धर्मासिन्धुसारं समा-
तनोत् ॥ last verse : दृष्ट्वा धर्मसिन्धुस्य निर्वचसिन्धुक्रमेण सिद्धार्थान् । श्रवणेन मूल-
वचनान्पुनरिहत्वा लिखामि शालयोपाय ॥ 4th Intro. verse.

and a work called *Viṭṭhala-rāmantrasārabhāṣya*.¹¹⁶¹ In the latter he takes several Rk verses (such as Ṛgveda I. 95. 1-11 and I. 164. 31) and explains them as applying to God Viṭṭhala.

We know a good deal about the family of Kāśinātha Pādhye from his own works and from the biography of the great Marathi poet Moropant published by Mr. L. R. Pangarkar (ed. of 1908, chap. 16 pp. 107-119). His family hailed from Golavali, a village in the Ratnagiri District. They were Karhādā Brāhmaṇas and had the Joshi and Upadhye *vytti* of seventy-two villages in the Saṅgameśvara *taluka* of the Ratnagiri District. At the end of the *Dharmasindhu* he says that his grandfather was Kaśyapādhyaya who had two sons Yājñeśvara and Ananta. Ananta was a very pious man and a great devotee and left his native land Koṅkana, and resided at Pandharpur on the banks of the Bāṁna. The *Dharmasindhu* does not give the reason for Ananta's migration from Koṅkana. But it is said that the Pādhyes had a dispute with another family about the *upadhye vytti*, took it for decision to the Peshwa's Court at Poona and were defeated, on which they cursed the Peshwa, vowed not to stay in the territories under the Peshwa's rule and migrated to Pandharpur. The *Dharmasindhu* was composed¹¹⁶² in *śaka* 1712 i. e. 1790-1 A. D. Kāśinātha was related to the great Marathi poet Moropant, as his daughter Āvaḍī was married to Ramakṛṣṇa, the second son of the poet. He had great veneration for Moropant and refers to the *Mantrabhāgavata* of the latter.¹¹⁶³

1161 Vide D. C. ms. No. 100 of 1860-70 dated *śaka* 1731. In this *viṭṭhala* is derived as 'विष्णु वेदने राज्ञं तेन दाः शब्दाः तां तां स्वीकरोमि.'

1162 'अथर्थाः षोडशोऽष्टौ प्रसिद्धाः । ते चेदानीं द्वादशभिस्सप्तदशशतसंख्याकैः शालिवाहनशके एकविंशतिरथाशा इति &c.' धर्मसिन्धु p. 3.

1163 'एकेनैव प्रकारेणैकत्रैव पद्ये क्रमेण वर्णोद्गारे स्वयमेव चमत्कारनिर्वाचोत्पत्तिश्चेति वाच्यमित्युक्तम् । अथा एव श्रीमत्पुरुषसुष्टितत्त्वप्रकाशेन मन्त्रमयभागवते मन्त्रमयरामायणे च द्वादशाक्षरमन्त्रवर्णाः श्रीरामायणरामायणविद्योदशाक्षरवर्णाश्च क्रमेणोपनिबन्धवर्णान्तरसंनिधयेन कथार्थं बोधयन्ती मन्त्रानुपूर्वमिति बोधयन्तीति चमत्कारविशेषावावृत्तकाम्यरूपनोपपद्यते । विह्वलकृष्णभाष्य folio 56a of D. C. ms. No. 100 of 1860-70.

Kāśinātha became a samnyāsin and died in śake 1727 i. e. 1805-6 A. D.¹¹⁶⁴

113. Jagannātha Tarkapañcānana

After the British took over the administration of Bengal from the Nabobs, attempts were made to compile easily accessible digests of the personal law of the Hindus. The Vivādārṇavaśetu¹¹⁶⁵ compiled in 1773 for Warren Hastings by several *pandits* was translated into English from a Persian rendering and was published in 1774 A. D. as Halhed's Gentoo Code. But this was a very unsatisfactory work. Another attempt was made at the instance of Sir William Jones by Trivedi Sarvorūsarman who compiled in 1789 A. D. a digest of civil law called Vivādasārṇava¹¹⁶⁶ in nine *tarangas*. But the most famous of such digests that owed their inspiration to the British is the Vivādabhaṅgārṇava compiled by Jagannātha Tarkapañcānana of Triveni on the Ganges, son of Rudra Tarkavāgīśa. This digest was suggested by Sir William Jones and two parts of it on contracts and succession were translated by Cole-

1164 The pedigree is :—



1165 The विवादार्णवसेतु is published by the Venkatesvara Press in Bombay (ś'ake 1810); vide also I. O. cat. p. 458.

1166 Vide I. O. cat. p. 457 for विवादसारणव,
H. D. 59.

brooke in 1796. The translation was first published in 1797 A. D. and is known to the legal profession as Colebrooke's Digest. This work exercised great influence over the courts in their administration of Hindu Law in the early days. The work is divided into *dvīpas*, each *dvīpa* being subdivided into *ratnas*. The principal topics dealt with are : recovery of debts, deposits, sale without ownership, partnership, rescission of gifts, non-payment of wages, rescission of sale and purchase, emancipation from slavery, disputes between master and servant, duties of man and wife, inheritance and partition. Jagannātha is said to have died at the venerable age of 111 in 1806.¹¹⁶⁷ Though Jagannātha exercised great influence in moulding Hindu Law in Bengal, his work has been held from very early times not to have any binding authority in Western India.¹¹⁶⁸

114. Conclusion

In the foregoing pages most of the classical works and the most prominent writers on Dharmasāstra during a period of about twenty five centuries have been passed in review. The number of authors and works on dharmasāstra is legion. All these numberless authors and works were actuated by the most laudable motives of regulating the Aryan society in all matters, civil, religious and moral, and of securing for the members of that society happiness in this world and the next. They laid the greatest emphasis on the duties of every man as a member of the whole Aryan society, as a member of the family, as a member of the village, as a member of the tribe, as a member of the State, as a member of the world. They created great solidarity and cohesion among the members of the Aryan society in India in spite of their conflicting interests and inclinations and enabled Hindu society to hold its own against successive aggressions of foreign invaders. They preserved Hindu culture and literature in the midst of alien cultures and in spite of bigoted foreign domination. There is no doubt that the authors on dharmasāstra in their desire to evolve order out of chaos and to adjust and harmonise the varying practices of people with the dicta of ancient sages were guilty of the faults of raising hair-splitting arguments, divisions and

1167 Vide 'Dawn of new India' by Mr. Brajendranath Banerjee, 1927, Calcutta (pp. 81-91).

1168 Vide *Vidya Vāgavakya* v. Lakshmināth, 1 Bom. H. C. R. 117 at p. 124.

sub-divisions and also of thinking that religious rites and formularies were the be-all and end-all of human existence. But living as most of the later writers did in the midst of aggressive and violently unsympathetic cultures and possessing no powerful central government that sympathised with their ideals, they were driven more and more to revolve within their own narrow grooves and could not see far in order to regulate society in a free and buoyant spirit. In spite of these defects, the work done by the writers on dharmaśāstra should excite our admiration and entitles them to the regard of all those that are interested in the study of the vicissitudes of Hindu society for thousands of years.



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N. B. In the case of several works and authors like the *Mitākṣarā*, *Aparārka*, *Smṛticandrikā*, which occur almost on every page, exhaustive references are not given. Where a work or author is described as the special subject of a section or as a special topic, thick type has been used to indicate such pages.

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- Vrdāha-Preśasta, p. 329.
- Vrdāha-Sātātapa, p. 129; bhāṣyakāra of, p. 129.
- Vrdāha-Vasistha, pp. 59, 134.
- Vrdāha-Viṣṇu, pp. 69, 135.
- Vrdāha-Vyāsa, p. 238.
- Vrdāha-Yajñavalkya, pp. 119, 133, 134, 188; work of, p. 188.
- Vrjika, p. 101.
- Vriṣṇis, saṅgha of, p. 101.
- Vyādhṛti, p. 13.
- Vyādhṛtisāman, p. 13.
- Vyāgyārthākanuśīlī, of Anantā-drama, p. 446.
- Vyāsa, smṛti of, pp. 236-238.
- Vyavahāra, compared to Vajra, p. 211; has four pādas, pp. 213, 215; defined, p. 244.
- Vyavahāracintāmaṇi of Vāsepati, pp. 409, 418a.
- Vyavahāramāṅgikā, pp. 179, 204, 301a, 210a, 215, 258, 282; 321-322.

- Vyavahāramayūkha, pp. 135, 311a, 335, 339; relation of, to *Mitākṣarā*, p. 439.
- Vyavahārapadas, p. 96.
- Vyavahāratāṅkera, pp. 294, 367, 371.
- Vyavahārasiroṃsai, p. 292.
- Vyavahāratattva, pp. 12, 254, 301, 323, 394, 438, 442a.
- Vyavahāratilaka, of Bhavadēya, pp. 301-305, 442a.
- Vyavahāroccaya, p. 421a.
- Wealth, three kinds of, according to Nārada, p. 199; ancestral, concealment of, p. 214; lost and regained by one co-sharer, p. 223.
- Weber, Prof. p. 80.
- Week-days, names of, pp. 67, 69; whether first established by Greeks, p. 185; earliest mention of, in Indian inscriptions, p. 185.
- Weights, to be made of iron or stone from Magadha, p. 102; units of, given by Manu, p. 146.
- West and Bühler, digest of, pp. 428, 452, 457.
- Westropp, Sir Michael, p. 458.
- Widow, of sonless man, according to Pūrīṭa, was to submit to Niyoga, and give wealth to son so born, p. 309; erring, allowed bare maintenance by Hārta, p. 246; even in undivided family, succeeded to husband's property, according to Jitendriya and Dhyanbhāgu, pp. 382, 323; of separated coparcener allowed to inherit, p. 337, if she submitted to niyoga, pp. 341, 396; of predeceased man preferred to daughter as heir, by Nandapāṇḍita, p. 428; adoption by, p. 448; of predeceased son or grandson, right of, p. 259; succeeded to husband's estate, if small, according to Śaṅkara, p. 266; remarriage of, allowed by Vasīṣṭha, p. 58; remarriage of, allowed by Kauṭilya, p. 96; remarriage of allowed by Nārada, p. 202; remarriage of condemned by Manu, pp. 96, 202; right to inherit to husband, pp. 150-151, 186, 209, according to Āpastamba and Gautama, p. 349; not recognised by Nārada, p. 303; recognised by Yājñ. and Bṛhaspati, p. 209; right of, to succeed, view of Saṅgraha, as to, p. 257; right of, to succeed, view of Viśvarūpa, p. 238; right of, to succeed, view of Haradatta, p. 349; succeeded to her sonless husband and was bound to offer *śrāddhas*, p. 239; to get 2000 *kāṣāpas* from husband's estate, p. 237.
- Wife, adoption by, p. 448; even adulterous, not to be cast adrift by husband, p. 246; duties of, p. 121; when desertion of husband by, condoned, p. 96, 130a.
- Winteritz, Dr., pp. 32, 86, 89, 205, 317.
- Witnesses, even minors and defective men could be, in certain cases, p. 116; of two kinds, *kṛta* and *akṛta*, p. 230.
- Women, two kinds of *brahmavādinis* and *sadyovadhūs*, according to Hārta, p. 73; claims of, to succession not favoured by Āpastamba and Śaṅkha, p. 78; bought, are not *patais*, p. 117; duties of, p. 122; wealth of, should not be appropriated by king, p. 122; pass on marriage into husband's *gotra*, p. 332; not allowed to resort to *sahnyāsa*, p. 335; intelage of, as to their husband's wealth, p. 246.
- Writing, importance of, in transactions, p. 245.
- Yādavathūsaṇa-bhaṭṭakērya, p. 374.
- Yādavas, genealogy of, p. 357.
- Yājñas, five, p. 7.

- Yājñavalkya**, commentator of *Yasni-
tha*, p. 60.
- Yājñatantra-sūdhānidhi**, of Śyāma,
p. 377.
- Yājñavalkya**, p. 168; dialogues of,
with *Jatuka*, p. 168; works ascrib-
ed to, p. 138; capture of, with *Vai-
śampāyana*, p. 168.
- Yājñavalkyasmṛti**, pp. 4, 168-190; and
Agniparāśa, pp. 170-173; and *Ga-
ruḍa-purāṇa*, pp. 173-175; and Greek
astrology, pp. 185-187; and white
Yajurveda, pp. 169, 191-82; and *Mā-
navagṛhya*, pp. 180-81; and *Manu*,
pp. 176-177, 180; and *Parāśara*, p. 182;
borrowed passages of *Bṛhadāraṇyaka-
opaniṣad*, pp. 181-182; com-
ments of, pp. 177-179; date of, pp. 183-
187; earlier and later strata in,
pp. 175-176; enumerates 12 *smṛti-
kāṇḍas*, p. 132; editions of, pp. 169-
170; literature known to, p. 179;
philosophy of, p. 187; various read-
ings in, pp. 163-170; verses of, bor-
rowed by *Viṣṇudharmasūtra*, p. 64.
- Yājñavalkya** *Brāhmaṇa*, reviling at,
if called modern, p. 349.
- Yajurveda**, Black, *śrautasūtras* of
p. 105; White, promulgated by *Yāj-
ñavalkya*, p. 168.
- Yajvan**, an author named by *Medhā-
tithi*, p. 371.
- Yama**, referred to by *Vasiṣṭha*, pp. 55,
132, 231; *smṛti* of, pp. 231-235.
- Yāmunamuni**, p. 264.
- Yāskatilaka**, p. 124, 127, 224n.
- Yāska**, p. 8.
- Yaj.**, p. 121; six dates of, p. 274.
- Yatidharmasāṅgraha**, p. 274.
- Yatindramatadīpikā**, p. 264.
- Yastaka**, meaning of, p. 280.
- Yavana**, a mixed caste, mentioned by
Gautama, p. 19, 45; mentioned by
Manusmṛti, p. 151.
- Yavaneśvara**, p. 341n.
- Year**, of five kinds, p. 443.
- Yoga**, pp. 121, 319; eight *āṅgas* of,
p. 106.
- Yoga-kṣema**, defined, p. 236.
- Yogasūtra**, Bhoja's commentary on,
called *Rājamārtanḍa*, p. 276.
- Yogasūtrabhāṣya**, p. 188.
- Yoga-Yājñavalkya**, p. 188; earlier
than 600 A. D., p. 188.
- Yogīśvara**, means *Yāj.* and is different
from *Yoga-Yāj.*, p. 138; *Yogīśvara* is
different from *Yāj.* and is a *niband-
hakāra*, pp. 276, 320.
- Yogluks**, pp. 286-287, 320a, 322, 418a.
- Yuddhajayīrṇava**, p. 413c.
- Yuga**, which *smṛti* is authoritative in
which, p. 132.
- Zodiacal signs**, not known to *Yāj.*
smṛti, p. 186.

APPENDIX A.

List of Works on Dharmasāstra

It is necessary to say a few words about the methods followed in preparing this list of the works on dharmasāstra. Purely śrauta works have generally been excluded, except where they have been profusely quoted or relied upon by dharmasāstra writers. Works of the Tantra class and the Purāṇas have been passed over, inasmuch as they form in themselves independent and extensive branches of Sanskrit literature requiring an exhaustive and detailed treatment, which from considerations of space had to be abandoned here. All individual prayogas, mahānyas, vidhis, vratas, śāntis, stotras have been omitted, except where the names of the authors are well-known or there is some importance or peculiarity attaching to them. Purely astrological works on jāta, and tājika have not been included, but works of the muhūrta class that are closely connected with everyday religious practices have been included. Though the grhyasūtras and their commentaries were not dwelt upon in the body of the present work, they have been included in this list as their subject-matter is closely allied to dharmasāstra. Only works up to about 1820 A. D. have been entered here. Works on politics (arthaśāstra) have also been included. I am afraid that all the restrictions set out above have not been rigorously observed in the following and crave the indulgence of scholars in this respect. I must gratefully acknowledge, as everyone engaged in preparing a similar list on any branch of post-Vedic literature must do, my indebtedness to the monumental *Catalogus Catalogorum* of Dr. Aufrecht. But even that catalogue leaves many things doubtful and necessarily gives meagre information. For removing such doubts I was compelled to read and compare the original catalogues of Sanskrit mss. such as that of the India Office, the *Notices of Sanskrit mss.* by Dr. Mitra and and M. M. Haraprasāda. Besides the third part of Aufrecht's Catalogue was published in 1903. Since then several other catalogues, such as the *Descriptive Catalogues and Triennial Catalogues of the Madras Govt. mss. Library*, *Notices of mss.* (new

series, part III) by M. M. Haraprasād Śāstri, Catalogue of Palmleaf and Paper mss. of Nepal Durbar Library by M. M. Haraprasād Śāstri, Hultzsch's Report (part III), Catalogue of Central Provinces Sanskrit mss. by Rai Bahadur Hiralal and Catalogue of the mss. collected by the Bihar and Orissa Govt. (vol. I), have been published. Moreover I have consulted hundreds of mss. from collections like those at the Deccan College (now in the Bhandarkar O. R. Institute at Poona), at the Ānandaśrama Institution (Poona), the Bhadkamkar memorial collection started by Prof. H. D. Velankar in Bombay at the Wilson College and the vast collection of the Baroda Oriental Institute. In preparing this list I give wherever possible and desirable the names of the authors and of their ancestors, the names of the works quoted by them or of the works that quote them, the age of the work (or of the mss.) their contents &c. In most cases the very name of the work indicates its subject-matter. In spite of all this many doubtful points are still left. Various circumstances tend to create confusion in preparing such lists as are offered here. The same work appears under two, three or even more names in the mss. and the catalogues. Sometimes the names of the authors and even their fathers' names are the same as in the case of Divākara, son of Mahādeva and Śaṅkara, son of Nīlakaṇṭha. Very often portions of a large work appear separately as distinct works in the Catalogues. The same author appears under several forms, as Narasiṁha and Nṛsiṁha, Nageśa and Nāgoji. I have made great efforts to remove such doubts as far as I could and hope that I have been able to make my own humble contributions to the work so ably done by Aufrecht and others. I do not give references to catalogues in the case of each work, nor do I give all possible references to catalogues against each entry. Only in important cases have I given references to catalogues. It has been my endeavour to give earlier references to works and authors wherever I could than those given by Aufrecht and to find out the age of a work or author by resort to various devices. Only a detailed comparison with Aufrecht can show this, which task I must in all humility leave to the readers who will use this list. One more feature of this list to which I wish to draw the attention of the reader is that I have pointed out what works have been printed. In doing this I generally refer only to well-known series and editions like the Bombay Sanskrit series,

the Benares Sanskrit series and have not set out editions to which very few can have access. For those who want exhaustive information on this point, the catalogues of printed works in the British Museum Library which have now been brought up to 1928 will be found helpful.

Besides the abbreviations given at the beginning of this work, the following abbreviations have been employed in this list and the next.

a = author of.

Anan. sm. = The collection of smṛtis published by the Ānandāśrama Press, Poona.

Anan. P. = Ānandāśrama Press (Series of books).

Ano. = Anonymous.

Aufrecht's Oxf. Cat. = Catalogue of Sanskrit mss. in the Bodleian Library at Oxford by Dr. Aufrecht (1864).

Baroda O. I. = Collection of Mss. at the Baroda Oriental Institute.

Ben. S. Series = Benares Sanskrit Series.

Bhad. col. = Bhadkamkar Memorial Collection made by Prof. H. D. Velankar of Wilson College, Bombay.

Bik. Cat. = Catalogue of Sanskrit mss. in the Library of H. H. the Maharaja of Bikaner by Rajendralal Mitra (1880).

B. O. cat. = Cat. of mss. collected for the Bihar and Orissa Government, vol. I.

Burnell's Tanj. Cat. = Classified Index to the Sanskrit mss. in the palace at Tanjore by Dr. A. C. Burnell (1880).

C = commentary (of a work under which this letter occurs).

CC = commentary on a commentary.

Ch. S. Series. = Chowkhamba Sanskrit Series.

com. = commentary or commentator, according to context.

C. P. cat. = Catalogue of Sanskrit and Prakrit mss. in the Central Provinces and Berar, by Rai Bahadur Hiralal (1926, Nagpur).

G. O. Series = Gaikwad's Oriental Series, Baroda.

Govt. O. Series. = Government Oriental Series, Poona.

Hultzsch's R. = Reports on Sanskrit mss. in Southern India by
Dr. Hultzsch, parts I-III.

Jivananda sm. = collection of smritis edited by Jivananda in two parts.

m. = mentioned (by or in).

Mysore G. O. L. = Mysore Government Oriental Library Series.

N. = Notices of Sanskrit mss. in Bengal vol. I-XI (vol. I-IX by
Dr. R. Mitra and X-XI by M. M. Haraprasād Śāstri).

N. (new series) = Notices of Sanskrit mss., new series, vol. I-III
by M. M. Haraprasād Śāstri.

Nir. P. = Nirṇayasāgara Press, Bombay.

pr. = printed.

q. = quotes.

Stein's cat. or Stein = Catalogue of the Sanskrit mss. in the Raghunath
temple Library of H. H. the Maharaja of Jammu and
Kashmir, by Dr. M. A. Stein (1894).

Ulwar cat. = Catalogue of mss. in the Library of the Maharaja of
Ulwar, by Dr. Peterson.

Venk. P. = Venkatesvara Press, Bombay.

W. and K. = Catalogue of Sanskrit mss. in the Bodleian Library,
vol. II (1905) by Dr. Winternitz and Prof. A. B. Keith.

List of Works on Dharmasāstra

- अंशवष्टि gives propitiatory rites (Śantis) for any particular arsha of a man's rāsi.
- अकालभास्कर by शम्भुनाथ सिद्धान्त-
बानीश; composed in Śaka 1636
(अकालिनरसलोणी) on intercalary
months, how to calculate them
and on the special duties per-
formed in them.
- अक्षमालाप्रतिष्ठा.
- अखण्डादश by अखण्ड (?) m. in स्मृति-
रत्नाकर of वेङ्कटनाथ. Divided into
kāṇḍas on dharma and vyava-
hāra.
- अगस्त्य or अगस्त्यसंहिता-m. in कालविवेक
of जीवन्वाहन, in अपराह.
- अग्निकार्यं.
- अग्निकार्यपञ्चाति.
- अग्निनिर्णय by कमलाकर.
- अग्निसंधानवचन on ceremonies per-
formed to make up for omission
in the daily performance of
aupāsana.
- अग्निसंस्थापन.
- अग्निहोत्रकर्मव.
- अग्निहोत्रमन्त्रार्थचन्द्रिका by वैष्णवाय,
son of रामचन्द्र, son of विठ्ठल.
About 1683 A. D.
- अग्निहोत्रविदाहविधि.
- अथर्वदीपिका.
- अथर्वनिर्णय by वेङ्कटेश, son of शङ्कराच
and grandson of सरस्वतीवल्लभ;
names विज्ञानेश्वर, अखण्ड, स्मृत्यर्थ-
सार, वरद्वारा.
C. by author.
C. called दीपिका by रामानुजयज्वन.
- C. by वैदिक सार्वभौम (this is
probably the same as the author's
own com.).
- अथर्वनिर्णय by वीरराघव of वसिष्ठगोत्र.
- अथर्वश्रवणवेचन by मधुरानाथ.
- अथर्वश्रवण by मधुरानाथ (in 63 verses).
- अथर्वअष्टि by वीथि (-वि- or -जि-नाथ
of the कौशिकगोत्र).
- C. स्मृतिसिद्धान्तसुधा by रामचन्द्र ब्रुध.
- अथर्वकाशिका (in 11 khaṇḍas).
- अथर्वदीप.
- अथर्वदीपिका ascribed to याज्ञवल्क्य.
- अथर्वानुव or दानमार by विश्वेश्वरभट्ट
(Baroda O. I. No. 7129 C.).
- अथर्वमोचन.
- अथर्वविवेक by नीलकण्ठदीक्षित, son of
अप्यदीक्षित अद्वैताचार्य of भारद्वाज-
गोत्र (in 6 प्रकरणस).
- अथर्ववेचन by रामचन्द्र, son of अनन्त
of भारद्वाजकुल, in two परिच्छेदस.
- C. refers to मुक्ताफल.
- C. by रुचिदत्त.
- अथर्वतक.
- अथर्वट.
क
- अथर्वशयतिमिरादित्यसूत्र.
- अथर्वग्रह.
- अथर्वग्रहदीपिका (Haltzsch R. I.
No. 270).
- अङ्गनार्षणप्रयोग (from प्रयोगरत्न of नारा-
यणभट्ट).
- अङ्गनार्षणविधि (from वाञ्छरात्रागम).
- .. (from शास्त्रादितिलक).

अङ्गिपत्तः Vide sec. 39.

C. by कुलमणि शुरु.

अचलनिबन्ध.

अशुद्धलारीय by क्षेपाचार्य.

अण्णादीक्षितीय by अण्णादीक्षित.

अतिक्रान्तवापश्चित्त.

अतिक्रमज्ञानि.

अतीचारनिर्णय by महेष्ट (B. O. cat. vol. I, p. 2, No. 3).

अतीचारनिर्णय by भुजवलभीम (B. O. cat. vol. I, p. 3, No. 4).

अत्रि Vide sec. 19.

C. by कृष्णनाथ.

C. by तकनलाल. Later than 1686 A. D.

C. by हरिराम.

अद्भुतदर्पण or अद्भुतसंघट्ट by माधव-
शर्मन् of the सुपवाण family, son of
रघुनाथ and elder brother of मोविन्द.
Based on the अद्भुतसागर of बल्लाल-
सेन. On दिव्य, नाभस and भीम
phenomena. Quotes मधुरचित्र. N
(new series) vol. I, pp. 2-4.

अद्भुतविशेष by महीधर.

अद्भुतसागर by बल्लालसेन son of बिअप-
सेन (printed in 1905 by Prabha-
kari and co, Calcutta); m. by रघु-
नन्दन, कमलाकर, वीलकण्ठ, अनन्तदेव,
begun in 1090 Śaka (1068 A.D.)
and finished by लक्ष्मणसेन.

अद्भुतसागरसार by चतुर्भुज.

.. by श्रीपति.

अद्भुतसिन्धु; quoted by नारायण in
शान्तिनिरुद्ध.

अद्भुताधृत on उपात्त of three kinds,
दिव्य, आन्तरिक्ष, भीम.

अद्भुतोपात्तज्ञानि of शौनक.

अधिकमासप्रकरण

अधिकमासनिर्णय—vide मलमासनिर्णय.

अधिकमासफल.

अधोमुखजननज्ञानि attributed to
शौनक.

अध्यायोपाकर्मप्रयोग.

अनन्तभाष्य—m. in समवमयस.

अनन्तव्रतपूजापद्धति (from the ब्रतार्क
of शङ्कर).

अनन्तव्रतोदापन.

अनन्तभट्टी or स्मार्तानुष्ठानपद्धति of अन-
न्तभट्टीक्षित son of विश्वनाथ, sur-
named यज्ञोपवीत. Vide under
प्रयोगरत्न.

अनन्ताष्टिक.

अनाकुल, com. of हरदत्त on आपस्तम्ब-
श्रद्धासूत्र. Vide sec. 86.

अनाचारनिर्णय.

अनारुहशान्ति of शौनक.

अनुभोगकल्पतरु by जगन्नाथ.

अनुमरणपदीय by गौरीशम्भु.

अनुमरणविशेष (quoted by रघुनन्दन
in सुश्रुतपत्र).

अनुयागपद्धति by आनन्दीर्थ, son of
जनादन.

अनुयागपद्धति by कृष्णानन्दसरस्वती.

C. by भार्गवधरीन्द्र (Baroda O. I.
No. 12337).

अनुष्ठानपद्धति.

C. by रघुनाथ.

अनुपबिलास or धर्माधोषि written
under Anupāṇinīha Rāthor by
मणिराम दीक्षित, son of गङ्गाराम, son
of शिवदत्त, divided into six parts,
माचाररत्न, समपान्न, संस्काररत्न, वस्त्र-

- रत्न, हामरत्न, झडिरत्न. Refers to Alamgir, emperor of Delhi. अनुपसिंह was contemporary of Shah Jehan. About 1660 A. D.
- अनुपावेषक attributed to अनुपसिंहदेव of Bikaner. Treats of the शास्त्र-ग्रामपरीक्षण in five ullasas. अनुपदेव ruled in 1673, son of कर्णसिंह (1631). Vide D. C. ms. 22 of 1902-1907 copied in Saka 1691. Vide under दासनाथकर.
- अन्तरिक्षवासुधावपकाश.
- अन्यकर्मदीपिका by हरिभट्ट दीक्षित.
- अन्यकर्मपद्धति.
- अन्योक्त्यावधि by मणिगाम. Quotes शास्त्रमय. Later than 1630 A. D.
- अन्योष्टि.
- अन्योष्टिक्रियापद्धति.
- अन्योष्टिपद्धति.
- अन्योष्टिपद्धति by अजयदेव, son of अजयदेव. Vide sec. 109.
- अन्योष्टिपद्धति by केशव, son of अमल-भट्ट of पुण्यसम्भ (Puntambe on the Godavari). Later than 1430 A. D.
- अन्योष्टिपद्धति by महेश्वरभट्ट.
- अन्योष्टिपद्धति by रामानाथ.
- अन्योष्टिपद्धति by हरिहर son of भास्कर alias भातुभट्ट, following भारद्वाजसूत्र and the भाष्य thereon; says there are a hundred पद्धतिस following भारद्वाज, but his is quite different.
- अन्योष्टिपद्धति or और्ध्वदेहिकपद्धति by भट्टनाथपण, son of रामेश्वर; vide sec. 103.
- अन्योष्टिपद्धति or और्ध्वदेहिकपद्धति by विश्वनाथ, son of गोपाल.
- अन्योष्टिप्रकाश by विशाकर, of the भारद्वाजसूत्र. N (new series) vol. III. p. 3.
- अन्योष्टिप्रयोग (आपस्तम्बीय).
- अन्योष्टिप्रयोग (हिरण्यकेशी) by केशवभट्ट from his प्रयोगमार्ग.
- अन्योष्टिप्रयोग by नारायणभट्ट. Vide sec. 104.
- अन्योष्टिप्रयोग by विश्वनाथ, based on आपस्तम्बीय.
- अन्योष्टिविधि by तिकन, quoted by रघु-नन्दन in शुद्धितय.
- अन्योष्टिप्रार्थना.
- अन्योष्टिसामर्थी.
- अन्योष्टिपद्धति printed in Bombay in 1890 A. D.
- अन्यदान.
- अन्यप्राशन.
- अन्यप्राशनप्रयोग.
- अन्यष्टका.
- अन्यष्टकानवमीश्रावणपद्धति.
- अन्यष्टकअपशान्ति ascribed to शौनक.
- अपिशालपद्धति (or शुद्धपद्धति) of अपि-पाल m. in आद्यतन्त्र of रघुनन्दन, आद्यक्रियाकीमुदी of गोविन्दानन्द. Earlier than 1500 A. D.
- अपिशालकारिका m. in मलमासतन्त्र of रघुनन्दन.
- अपेक्षितार्थयोगितवी. com. by नारायण; m. in मदनमन (शान्दव्यय).
- अप्युक्तिप्रयोग or वर्षसिद्धि.
- अप्युक्तिपुत्रा.
- अपि by केशर (?); quoted by श्रीधर in स्युन्यर्थसार.
- अभयमहोदयकरण.

अभिनवप्रापश्चितः.

अभिनवप्रापरीय by माधवाचार्य.

अभिनवपदशीति (on अशौच) by सुज-
ल्लप, son of वेङ्कटेश of पोंडिरिबंश
(printed in Telugu script, Madras
1874). Vide Hultzsch's R. vol. II
p. 113 and preface p. VI.

C. धर्मपदीपिका by the author
himself; refers to चन्द्रिका, माधवीय
and पदशीति of कौशिकादित्य. Later
than 1400 A. D.

अभिलषितार्थचिन्तामणि, alias मानसोल्लास
by चातुर्व्य king सेमेश्वर (vol. I in
G. O. S. and also in Mysore
G. O. L.); composed in 1051
śaka (i. e. 1129 A. D.); has 100
chapters divided into five विंशतः
on 'means of acquiring rājya,'
'means of the stability of the
kingdom,' 'royal enjoyments,'
'vinoda or recreations' and 'kridā
(games and sports).

अभ्युदयभाट्टः.

अभ्युदयाख्या m. in शुद्धिचन्द्रिका of
नन्दपण्डित. Earlier than 1575 A.D.

अभिवर्धनचन्द्रिका m. in अहत्याकाम-
धेनु.

अयननिर्णय by नारायणभट्ट.

अपाचितकालनिर्णय.

अयुतहोमलक्षहोमकोटिहोमाः by राम, a
protégé of अनूपसिंह of Bikaner.
About 1650 A. D.

अयुतहोमविधि by नारायणभट्ट. Vide
sec. 103.

अरुणभृति m. in दानचन्द्रिका, निर्णय-
सिन्धु. Vide Ulwar cat. No. 1253
and extract 285, which show that

there are 149 verses on accep-
tance of gifts and प्रापश्चितः con-
nected therewith.

अर्कविवाहपद्धति by शौनक.

अर्कविवाह (on marriage with the
Arka plant before marrying a
third wife on the death of the
first two). BBRAS. cat. p. 240.

अर्घ्यदान.

अर्घ्यप्रदानकारिका.

अर्घ्यानुष्ठान.

अर्जुनाचनकन्यलता by रामचन्द्र (on wor-
ship of कर्तवीर्य).

अर्जुनाचोपारिजात by रामचन्द्र.

अर्थकौमुदी of बोविन्दानन्द, a com. on
शुद्धिदीपिका. Vide sec. 101.

अर्थशास्त्र of कौटिल्य; vide sec. 14.

C. प्रतिषद्वाचिह of भट्टस्वामिन् (ms.
on chap. 8-36 of 2nd अधिकरण).

C. तदर्थचन्द्रिका of माधवपञ्चमिस.

C. श्रीमद् by गणपतिशास्त्रिन् (Tr.
S. S.).

अर्थप्रदीप m. in राजनीतिरत्नाकर of
चण्डेश्वर.

अर्घोदयपर्यवृत्तन (Baroda O. L. No.
3742).

अहंसीति of हेमाचार्य; 1088-1172 A.D.
(printed at Ahmedabad, 1906).

अलङ्कारदान.

अलसकाजीण्यकाश.

अत्ययम m. in स्मृतिसार of हरिनाथ.

अवधूताश्रम—Ano. Gives denomi-
nations of ten classes of sannyā-
sins and their duties. N (new

- series) vol. III preface p. IX and p. 8.
- अवसानकालप्रायश्चित्त.
- अशुद्धिचान्द्रिका (or rather शुद्धिचान्द्रिका) by मन्दपण्डित. Vide sec. 105.
- अशौचनिर्णय by उमानाथ (B. O. - at. No. 10 p. 7).
- अशौचप्रकाश-vide under आशौचप्रकाश. Many works on अशौच indiscriminately use the words अशौच and आशौच.
- अशौचसार by सत्यण्डितश्रीवलभद्र; mentions कुबेरपण्डित, भीमोपाध्याय, भवदेवभट्ट and स्मृतिसमुच्चय.
- अश्वत्थपूजा.
- अश्वत्थप्रतिष्ठा.
- अश्वत्थोद्यापन (from शौनकास्मृति) BBRAS cat. vol. II. p. 240.
- अश्वत्थोपनयनपद्धति-(acc. to शौनक) BBRAS cat. vol. II. p. 240.
- अश्वदान.
- अष्टकाकर्मन.
- अष्टकाकर्मपद्धति.
- अष्टकाशौचभाव्य-vide मृतकनिर्णय.
- अष्टमहाद्वादशीनिर्णय by रघुनाथ, son of माधव (Baroda O. I. No. 12586 A). About 1550-1625 A. D.
- अष्टमहामन्त्रपद्धति quoted in स्मृत्यर्थसागर.
- अष्टविंशतिसुनिर्मित (Baroda O. I. No. 12743).
- अष्टशुद्धिविधानविधि.
- अष्टादशशौच (Baroda O. I. No. 3854).
- अष्टादशजातिनिर्णय (Stein p. 82).
- अष्टादशविषादसंज्ञेय (Stein p. 82).
- अष्टादशसंस्काराः by चतुर्भुज.
- अष्टादशस्मृतिसार.
- अष्टादशस्मृतिसारसंग्रहः (Baroda O. I. No. 10214).
- अभयप्रपञ्चपरिग्रहपरीक्षा by अहोबल. N (new series) vol. III. p. 11.
- असुरिण्डाससौत्रपरीक्षा-probably the same as असौत्र...परीक्षा above.
- असुरिण्डाससौत्रपुत्रपरिग्रहावैधि by अहोबलशास्त्रिन्.
- आश्विप्रक्षेप (from चन्द्रप्रकाश Baroda O. I. No. 5478).
- अश्विहस्तादि.
- अश्विहस्तादिप्रयोग.
- अश्वयुद्धराज.
- अहर्षविधि.
- अहल्याकामेधेनु (Ms. in Benares S. college) by केशवदास, called after अहल्या, wife of खण्डेराव, son of महारिराव ; seems to refer to Ahilyabai, the famous ruler of Indore in the latter half of the 18th century).
- अहिर्बुध्न्यसंहिता (Pr. at Adyar by Schrader).
- अहंकीति by हेमाचार्य, रायभाग portion, pr. at Lucknow in 1891.
- आग्रयणपद्धति by विठ्ठल दीक्षित-Part of यजुर्वेदभाषा (q. v.).
- आङ्गिरसस्मृति on प्रायश्चित्त in 12 chapters. (I. O. Cat. vol. III. p. 386 No. 1304).
- आचारकाण्ड.
- आचारकोसुदी by गोपाल (Baroda O. I. No. 11133).

आचारकौस्तुभ by राजाराम son of सोमेश्वर (Vaiṣṇavite treatise on good conduct and devotion to Viṣṇu) ms. (N. vol. VIII, 191) dated संवत् 1782 (1725-26 A. D.).

आचारकण्ड (Baroda O. I. No. 12796).

आचारचन्द्रिका by त्रिविक्रमसूत्र.

आचारचन्द्रिका by दशनाभदत्त. In 1367 A.D. he composed his सुपुत्र grammar and his वृषोदरादिज्ञान in 1375 A.D.

आचारचन्द्रिका by रत्नेश्वरमिश्र.

आचारचन्द्रिका by रामाश्रित.

आचारचन्द्रिका by भीमथापायचूडामणि, son of श्रीकराथाप (on duties of शूद्र and द्विज), ms. copied in Śake 1410 (1488-89 A.D.); m. by रघुनन्दन; flourished about 1475 A.D.; vide I. O. cat. p. 524 for date Śake 1410 of the ms.

आचारचन्द्रोदय alias सारस्वतप्रकाश by मोहेश, son of सारस्वतदुर्ग and pupil of विठ्ठल पुरुषोत्तम कविवर of मिथिला; divided into 8 परिच्छेद in relation to the duties of the eight parts of the day for Vajasaneyas; composed under माधव, youngest of the three sons of a chief named नाव, king of लावपुर on the banks of इरावती on the Western coast of India. Later than 1500 A. D. Vide Mitra's Notices V. p. 97 and I. O. cat. p. 506.

आचारचन्द्रोदय by सदाराम.

आचारचिन्तामणि by वाचस्पतिमिश्र; m. by रघुनन्दन, श्रीदत्त. Vide sec. 98.

आचारतरङ्गिणी by रविनाथमिश्र.

आचारमन्त्र by हरिप्रसाद son of मकरन्द (Stein's cat. pp. 83 and 301).

आचारतिलक quoted in ग्रन्थसूचिदीपिका and निर्णयदीपक earlier than 1500 A. D.

आचारतिलक by गङ्गाधर in 108 verses. Vide D. C. Ms. No. 135 of 1886-92 for a fragment.

आचारदर्पण by श्रीदत्त—same as आचारादर्श; vide sec. 89.

आचारदर्पण of बोधदेव, m. in पुस्तकदिनक-रोदयोत.

आचारदर्शन.

आचारदीपिति part of the सृष्टिकौलुभ of अनन्तदेव.

आचारदीप- or प्रदीप by कमलाकर resident of कुपंगगाव (Kopergaon) on the Godavari.

आचारदीप by नागदेव on dhruka in 8 अध्याय; quoted by नोलकण्ठ in his आचारमयस्य and by अग्निहोत्रि-हरिहर on कृष्णायन's स्नानविधिमुख; ms. (B. O. cat. No. 22) dated 1436 A. D.

आचारदीपक of गंगाविष्णु, patronised by त्रिविक्रम; ms. copied 1752 A. D.

आचारदीपिका.

आचारदीपिका by कमलाकर.

आचारदीपिका, a com. by हरिलाल on the आचारादर्श of श्रीदत्त.

आचारदीपिका—from सारसमुच्चय (Baroda O. I. No. 10910).

आचारद्वैतविभेक by विभाकर, composed under king रामभद्र of मिथिला; solves doubts on भाव. About 1500 A. D.

आचारनवनीत by अप्पा दीक्षित, a native of गौरीमाधुर; composed in the time of Shahaji (1684-1711 A.D.); divided into four kandas on आचार, आशु, श्रव्यशुद्धि and कालनिर्णय.

आचारनिर्णय by गोपाल.

आचारनिर्णय— in 66 verses on duties of ब्राह्मण, origin of कायस्थs &c.

आचारप्रकाशिका by महाशर्मन्.

आचारपद्धति by बाळदेवेन्द्र.

„ by विद्याकर.

„ by श्रीधरहरि.

आचारप्रकाश by भास्कर, son of आयाजी (Baroda O. I. No. 12789).

आचारप्रकाशिका quoted in अहल्याकामधेनु.

आचारप्रदीप by केशवभट्ट, quoted in आशुतत्त्व of रघुनन्दन.

आचारप्रदीप by नागदेव. He wrote निर्णयतत्त्व also.

आचारप्रदीप by भट्टोजि.

आचारप्रशंसा.

आचारचूर्ण of ज्यम्बक राम ओक (in 1741 Śāke) in 9 kīrtan; pr. in Anant. P.

आचारमञ्जरी by मधुरानाथ.

आचारमण्डल of नीलकण्ठ (ed. by J. R. Gharpure, Bombay and by Gujarati P., Bombay). Vide sec. 107.

आचारमाधवीय of माधवाचार्य, the first part of his com. on पराक्षरश्रुति.

आचारमाला by निधिराम.

आचाररत्न m. in आह्निकतत्त्व of रघुनन्दन.

आचाररत्न by मणिशाम (first part of अनुषङ्गिलास).

H. D. 65.

आचाररत्न by लक्ष्मणभट्ट, son of राम-कृष्णभट्ट, son of नारायणभट्ट. He was younger brother of कमलाकरभट्ट and so flourished 1580-1640 A. D. Pr. at Nir. P.

आचाररत्न by चन्द्रमौलि.

आचाररत्नाकर quoted by रघुनन्दन in आह्निकतत्त्व.

आचारवाक्यद्वया.

आचारवार्ति by रमापति उपाध्यायस्त्रिभूष. He wrote विवादवार्ति also.

आचारविधि.

आचारविवेक by मानसिंह.

आचारविवेक by मदनसिंह (part of मदनरत्न).

आचारव्रतादिरहस्य.

आचारसंग्रह by रत्नपाणिशर्मा, son of गंगोली संजिविश्वरशर्मा.

आचारसंग्रह by हरिहरपण्डित, son of नारायण.

आचारसागर of बल्लालसेन quoted in the मदनपरिनात (p. 58), स्मृति-रत्नाकर of वेदाचार्य, and in author's own work दानसागर (composed about 1168 A. D.).

आचारसार—m. by हेमाद्रि (III. 2. 900.)

आचारसार by लक्ष्मणभट्ट, son of राम-कृष्ण, son of नारायण; seems to be the same work as आचाररत्न above.

आचारस्मृतिचण्डिका by सदाशिव, son of गदाधर.

आचारादर्श, by श्रीदत्त (मैथिल). About 1300 A.D. (pr. at Benares, samvat

1920 and by Ven. P.) ; m. in the शुद्धिविषयक of कन्नपर and mentions कामधेनु, कल्पवृक्ष and हरिहर ; vide sec. 89.

C. by गौरीपति, son of दामोदर, composed in Benares in 1696 संवत् (1640 A.D.). Pr. by Ven. P.

C. आचारदीपिका by हरिलाल.

आचारादर्शिका, abridgment of the आचारादर्श.

आचारार्क- a part of धर्मशास्त्रप्रधानिधि by दिवाकर, son of महादेव, son of बालकृष्ण; refers to नीलकण्ठ author of मध्याय who was his maternal grandfather ; composed in संवत् 1743 (i. e. 1686-87 A. D.).

C. by लक्ष्मणलाल.

आचारार्ककम (अनुकमणिका of आचारार्क) by the author's son वैद्यनाथ who wrote अनुकमणिका to दानदीपावलि and आद्यचरित्रिका also.

आचारार्क by मधुरानाथ.

आचारार्क by रामचन्द्रभट्ट.

आचारोन्दु of ज्यम्बक, son of नारायण, surnamed माटे. Composed in Śake 1760 (1838 A.D.) at सतारि (modern Satara). Pr. in Anan.P.

आचारोन्दुसेखर by माणेशभट्ट, son of शिवभट्ट and सती. Vide sec. 110.

आचारोद्घोष by टोडरानन्द.

part of मदनलक्ष्मणप्रदीप by मदनसिंहदेव.

आचारोल्लास first part of the परशुराम-प्रकाश by लखेश्वराय, son of नारायण-वर्धन, धर्मशिक्षक at Benares at the bidding of परशुराममिश्र, who

was a शाकदीपीयत्राज्ञाण and son of होल्लिह (र) मिश्र, who was given the title बाणीरसालराय by the Emperor. The 25th मध्याय speaks of the origin of शाकदीपीय-त्राज्ञाणः. N (new series) vol. II. pp. 10-12*).

आचारोल्लास by मधुरानाथ शुक्ल.

आचारपञ्चणाराध, of वेङ्कटाचार्य son of शतक्रतुताताचार्य (Madras ms. contains only the chap. called पंचकालकर्म dealing with rites and worships performed by वैष्णव during the day divided into five parts).

आचार्यचूडामणि.

C. on शुद्धपाणि's आद्यविषयक, quoted by रघुनन्दन and in शुद्धकर्मलक्षण.

आतिथ्येष्टि.

आतुरसंन्यास- Vide B. B. R. A. S. Cat. Vol. II. p. 241.

आतुरसंन्यासकारिका.

आतुरसंन्यासपञ्चति (Baroda O. I. No. 5803).

आतुरसंन्यासविधि.

आतुरसंन्यासविधि by आङ्गिरस.

आतुरसंन्यासविधि by कात्यायन.

आतुरादिपञ्चति- D. C. Ms. No. 138 of 18886-92.

आश्वेपधर्मशास्त्र in 9 अध्याय (I. O. Cat. vol. III. p. 380 No. 1305). There is another in 6 chapters (I. O. Cat. vol. III. p. 381, No. 1308).

आश्वेपधर्मशास्त्र m. by विश्वरूप, हेमाचरि.

आत्रेयस्मृति (in 369 verses). I. D. Cat. vol. III. p. 381.

आथर्वणश्रुतसूत्र (ms. in Bom. University Library) in 14 adhyāyas and 141 khandīkas; ends with anadhyāya (school holidays); m. in नीतिमयस.

आथर्वणधर्मिताक्षरा by वासुदेव, son of श्रीपति. (Baroda O. I. No. 7603). Mentions हेमाद्रि and त्रैविक्कमीपद्धति.

आदिधर्मसारसंग्रह attributed to Tulajī-rāja (1765-88 A. D.).

आदिस्मृत्यर्थसार- Vide स्मृत्यर्थसार.

आनन्दकारनिबन्ध- m. in स्मृतिसारोद्धार of विश्वम्भर.

आपस्तम्बपाण्डित्यनशातद्वयी- vide प्रायश्चित्तशातद्वयी.

आपस्तम्बश्रुतसूत्र.

आपस्तम्बसूत्रध्वनितार्थकारिका or त्रिकाण्डमण्डन by भास्करमिश्र, son of कुमारस्वामिन्. It contains four काण्डs on अधिकार, प्रतिनिधि, पुनराधान, आधान (pr. B. I. series).

C. Vide Stein (Cat. p. 12).

C. पदप्रकाशिका or त्रिकाण्डमण्डन-विवरण and. (Is it same as above?)

आपस्तम्बश्रुतसूत्र (ed. by Winternitz and tr. in S. B. E. vol. 30).

C. अनाकुला by हरदत्त (pr. in Mysore G. O. I. Series).

C. by कर्क.

C. कर्पटीकारिका (pr. at Kumbhakonam, 1916).

C. श्रुतान्तर्यर्थार्ण by सुदर्शनान्वर्य (pr. Kashi S. series).

C. प्रयोगशृङ्गि by ताहवृन्तानिवास्मिन् (pr. at Kumbhakonam, 1907).

आपस्तम्बश्रुतसूत्रदीपिका.

आपस्तम्बश्रुतसूत्रप्रयोग.

आपस्तम्बश्रुतसूत्रभाष्यार्थसंग्रह quoted by हेमाद्रि.

आपस्तम्बश्रुतसूत्र by महामहोपाध्याय-योगनभट्ट (आन्ध्र).

आपस्तम्बश्रुतसूत्रकारिका by सुदर्शन, son of बालविजय.

आपस्तम्बश्रुतसूत्रकारिकाशृङ्गि by नरसिंह (exposition of आपस्तम्बश्रुत in 969 verses composed in śake 1336, 1614-15 A. D.; pr. in 1922 with Telugu tr.).

आपस्तम्बनातकर्म by बापणभट्ट.

आपस्तम्बधर्मसूत्र Vide sec. 7.

C. उज्ज्वला by हरदत्त (pr. in B. S. Series and at Kumbhakonam).

आपस्तम्बपद्धति.

आपस्तम्बपद्धति by विश्वेश्वरभट्ट.

आपस्तम्बपरिभाषासूत्र (edited with two com. in Mysore G. O. I. series 1894 and in Ānand. series No. 93).

C. by कर्पटीस्वामिन्.

C. by हरदत्त.

आपस्तम्बपूर्वप्रयोग.

आपस्तम्बपूर्वप्रयोगकारिका.

आपस्तम्बपूर्वप्रयोगपद्धति by शिल्पभट्ट (Hultzsch R. 1. No. 87).

आपस्तम्बप्रयोगशान by नारायणजवह.

आपस्तम्बप्रयोगसार.

आपस्तम्बप्रयोगसार by गङ्गाभट्ट.

आपस्तम्बपाण्डित्यनशातद्वयी.

C. by वेङ्कटवानपेयिन्.

आपस्तम्बभारुप्रयोग.

आपस्तम्बतृयकारिका.

आपस्तम्बतृयसंग्रह.

आपस्तम्बस्मृति (in verse in 10 chapters) pr. by Jivananda.

आपस्तम्बस्मृति, quoted by विज्ञानेश्वर, हेमाद्रि, माधव, हरदत्त.

आपस्तम्बाह्निक

आपस्तम्बाह्निक by काशीनाथभट्ट.

आपस्तम्बाह्निक by गोवर्धन कविमण्डन.

आपस्तम्बाह्निक by रुद्रदेव तोरो.

आपस्तम्बीयद्वादशसंस्कारः.

आपस्तम्बीयसंस्कारपाठ ed. by Dr. Win-
termitz.

आपस्तम्बीयसंस्कारप्रयोग.

आब्धिकनिर्णय.

आभ्युदयिकआद्यपद्धति.

आभ्युदयिकआद्यपद्धति.

आरामादिप्रतिष्ठापद्धति by गङ्गाधर
महादकर.

आरामोत्सर्गपद्धति-see जलाभयारामोत्सर्ग-
पद्धति.

आरामोत्सर्गपद्धति by भट्टनारायण.

आरामोत्सर्गपद्धति by क्षिराभ.

आरामोत्सर्गप्रयोग (Baroda O. I. No.
5424).

आर्षचन्द्रिका.

आर्षचन्द्रिका by वेणुनाथ.

आर्षिरेणस्मृति m. by निर्णयसिन्धु.

आश्वमेधप्राधान्यपद्धति of श्रीधर.

आशौच by वेङ्कटेश.

आशौचकाण्ड, part of दिनकरोदयोत.

आशौचकाण्ड by वेणुनाथ दीक्षित (a part
of स्मृतिमुद्राकाल).

आशौचकारिका.

आशौचगङ्गाधरी by गङ्गाधर.

आशौचचन्द्रिका.

आशौचचन्द्रिका by वेदाङ्गराव, son of
त्यगलामट्ट or तिगलामट्ट, son of रत्न-
भट्ट (Stein's cat. p. 83).

आशौचचन्द्रिका by राजकृष्णतर्कवागीश-
भट्टाचार्य.

आशौचतत्त्व- vide शुद्धितत्त्व.

आशौचतत्त्व by महादेव, son of विश्व-
नाथ of the अगस्त्यगोत्र, in 48 verses.
Hultsch R. II. p. 143

C. by शिबसूरि (महाजन), son of
श्यामक.

आशौचतत्त्वविचार.

आशौचविश्लोकी-see विश्लोकी ; pr.
at Aligarh.

C. दीप by राघवभट्ट, whose guru
was मकुन्द ; quotes स्मृत्यर्थसार-
निर्णयसूत.

C. by भट्टाचार्य (Baroda O. I.
No. 3883 is dated संवत्
1579, 1522-23 A. D.).

C. by भट्टोजि.

आशौचदशक alias दशश्लोकी by विज्ञाने-
श्वर ; vide under दशश्लोकी also.

C. विवरण by भट्टोजि.

C. by रघुनाथ, son of माधव, son of
रामेश्वर, composed in A. D. 1578.

C. (चिह्नित) by विश्वेश्वर, son of
लक्ष्मीधर ; mentions विज्ञानेश्वर and
वाचस्पति, भट्टोजि (Stein's cat. p. 302
for extract); later than 1650 A. D.

C. by वेङ्कटाचार्य.

C. by श्रीधर.

- C. by हरिहर (I. O. ms. dated सेवत 1589 i. e. 1532 A. D. ; vide cat. p. 565).
- आशौचदीपति, part of the स्मृतिकौस्तुभ by अतनन्देश्वर.
- आशौचदीपक by a prince of कोटिलिङ्गपुरी (Cranganore).
C. by author.
- आशौचदीपिका by अधोराशिवाचार्य.
- आशौचदीपिका by विश्वेश्वरभट्ट alias गणभट्ट. N. VI. p. 136. Portion of दिनकरावधौत on आशौच.
- आशौचदीपिका by स्वामिन्धर-भट्टाचार्य.
- आशौचदीपिका by कम्भाधुर नृसिंह, who consulted हेमाद्रि, माधवाचार्य, बृहद्गीति, पारिजात.
- आशौचनिर्णय or बृहद्गीति. Aufrecht II. p. 11 identifies बृहद्गीति with अभिनवबृहद्गीति.
- आशौचनिर्णय by आदिव्याचार्य or कौशिकदिव्य.
C. शुद्धिचन्द्रिका by नन्दरघुपण्डित (pr. Ch. S. series) between 1590-1625 A. D.
- आशौचनिर्णय of कौशिकाचार्य (in Bhadkamkar collection); contains 146 verses, refers to 86 verses of कौशिकदिव्य and adds certain texts of गोभिल.
- आशौचनिर्णय by गोपात, composed in शके 1535 (1613 A. D.); quoted by him in शुद्धिनिर्णय. N. IX p. 267.
- आशौचनिर्णय by गोविन्द, son of बृहदाचार्य who is styled मातामह also by गोविन्द.
- आशौचनिर्णय by जीवदेव, son of आपदेव; born on the Godavari; probably brother of अतनन्देश्वर.
- आशौचनिर्णय by ज्यम्बक रघुपण्डित, son of रघुनाथ, son of नारायण of the आङ्गिरसगोत्र (divided into अंशः). (pr. at Nir. P.). Quotes निर्णयसिन्धु and नामोनिर्णय; about 1760 A. D.
- आशौचनिर्णय by नामोजि, son of शिवभट्ट.
- आशौचनिर्णय by भट्टोजि (1560-1620 A. D.).
- आशौचनिर्णय by माधव son of रामेश्वर; about 1515-1570 A. D.
- आशौचनिर्णय by रघुनन्दन.
- आशौचनिर्णय by रघुनाथरघुपण्डित; vide under विश्वसूक्तिकी.
- आशौचनिर्णय by रामचन्द्र.
- आशौचनिर्णय by वरद, son of श्रीनिवास. Refers to आशौचशतक and आशौचशतक as his authorities.
- आशौचनिर्णय by वीरेश्वर.
- आशौचनिर्णय by वेङ्कटाचार्य; see अचनिर्णय.
- आशौचनिर्णय by वेदान्तरामाहुजतातदास, son of वेङ्कटेशवदताताचार्य.
- आशौचनिर्णय by वैदिकसाधुभौम (Is it same as आशौचशतक ?).
C. by शठकोपशम (Baroda O. L. No. 6380 b.).
- आशौचनिर्णय by श्रीनिवासतर्कवागीश.
- आशौचनिर्णय by सोमव्यास.
- आशौचनिर्णय by हरि.
- आशौचनिर्णय or स्मृतिकौस्तुभ by रायस वेङ्कटाक्षि.

आशौचनिर्णय of स्मृतिसंग्रह-

आशौचनिर्णय of स्मृतिसार, a com. on some work of वेङ्कटेश.

आशौचनिर्णयसंग्रह (Baroda O. I. No. 12600).

आशौचनिर्णयटीका by मधुरानाथ.

आशौचपरिच्छेद.

आशौचप्रकाश by चतुर्भुज भट्टाचार्य; probably the same as that m. in *श्रुतितत्व* of *रघुनन्दन* and so before 1500 A. D.

आशौचप्रकाश (from धर्मतत्त्वकलानिधि) by पृथ्वीचन्द्र.

आशौचमञ्जरी.

आशौचमाला by गोपालसिद्धान्त.

आशौचविवेक.

आशौचव्यवस्था by राधानाथधर्मन.

आशौचशतक.

आशौचशतक by रामेश्वर.

आशौचशतक by वेङ्कटाचार्य or वेङ्कटनाथ; son of रङ्गनाथ of the *हारीतमोच*, with his own com. Vide *अप-निर्णय* above. Hultzsch R. II. No. 1499.

C. आशौचनिर्णय by रामानुजदीक्षित.

आशौचशतक by नीलकण्ठ.

आशौचशतक by वैदिकसार्वभौम (probably same as वेङ्कटाचार्य above).

आशौचषडशीति- see above आशौच-निर्णय.

आशौचसंक्षेप by मधुसूदनवाचस्पति.

आशौचसंग्रह by सत्याधीशशिष्य (Baroda O. I. 5862).

आशौचसंग्रह by चतुर्भुज भट्टाचार्य.

आशौचसंग्रहविग्रह by भट्टाचार्य.

आशौचसंग्रह by रामचन्द्रशेखर, son of वेङ्कटनाथरायण.

आशौचसंग्रह by वेङ्कटेश; quotes *आचार-नयनीत*, *अपनिर्णय*, *अपविषेक*, *अभिनव-वटशीति*.

आशौचसंग्रहविशच्छ्लोकी- Vide under *विशच्छ्लोकी*.

आशौचसागर of कुल्लुक in his *आश-सागर*.

आशौचसार by वल्लभ.

आशौचसिद्धान्त.

आशौचस्मृतिचन्द्रिका.

आशौचस्मृतिचन्द्रिका by सदाशिव sur-named दशपुत्र, son of गदाधर; com-piled for prince जयसिंह (of जय-नगर). The author also wrote *लिङ्गाचरितचन्द्रिका*.

आशौचादर्श quoted in *सारसंग्रह*.

आशौचाटक by वररुचि (pr. in Tri. S. series).

C. anonymous. Names निर्णयकार, मन्त्रकार on *गीतमधर्मसूत्र* and *सहस्र-स्वामिन*.

आशौचादिनिर्णय by रामदेवश.

आशौचीयदशश्लोकीविरुति by विश्वेश्वर, son of लक्ष्मीधर; see *आशौचदशक* alias *दशश्लोकी* above.

आशौचेन्दुशेखर by रामदेवश.

आशौचेन्दुशेखर by नागोनिभट्ट.

आश्वलायनपञ्चासूत्र (pr. Nir. P. and B. I. series and translated in S. B. E., vol. 29).

C. अनामिका by हस्त (pr. Tri. S. series).

- C. by आनन्दरायपानदेवपञ्चन, minister of Tanjore king Shahji and Sarfoji I.
- C. by गदाधर.
- C. विमलोदपमाला by जयन्तस्वामिन, father of अविनन्द and son of कान्त, son of कन्याचस्वामिन. N. vol. X. p. 163. About end of 8th century.
- C. by देवस्वामिन; m. by नारायण. About 1000-1050 A. D.
- C. by नारायण, son of दिवाकर of नैपुणगोत्र (pr. B. I. series and Nir. P. 3; refers to bhāṣya of देवस्वामी. Doubtful whether he is identical with नारायण, son of नरसिंह, commentator of आश्वलायन-श्रौत. Vide B & R A. S. cat. vol. II. p. 202.
- C. by विष्णुसहस्वामिन. Follows देवस्वामिन, नारायण and others.
- आश्वलायनसूत्रकारिका in 22 adhyāyas and 1296 verses.
- C. विवरण by a pupil of वृष्यदेव or उपदेवभट्ट.
- C. by नारायण.
- आश्वलायनसूत्रकारिका by कुमारिल-स्वामिन (? कुमारस्वामिन). Refers to नारायणवृत्ति on आश्वलायनसूत्र and to जयन्तस्वामिन. B.B.R.A.S. cat. vol. II. p. 203; pr. in Bombay, 1894.
- आश्वलायनसूत्रकारिका by रघुनाथदीक्षित.
- आश्वलायनसूत्रकारिकावली by गोपाल.
- आश्वलायनसूत्रार्थसिद्धि (pr. Nir. P. and B. I. series at end of सूत्र-सूत्र).
- आश्वलायनसूत्रपरिभाषा.
- आश्वलायनसूत्रप्रयोग.
- आश्वलायनसूत्रोक्तवास्तुशान्ति by राम-कृष्णभट्ट.
- आश्वलायनधर्मशास्त्र in 22 अध्यायस on duties of द्विजस and on श्राद्ध, प्रायश्चित्त, जातिनिर्णय &c. (Baroda O. I. No. 8708).
- आश्वलायनपूर्वप्रयोग (Hultsch R. I. No. 431).
- आश्वलायनप्रयोग.
- C. वृत्ति by विष्णु.
- आश्वलायनप्रयोगदीपिका by तिकमल सोम-याजिन, son of तिकमलपञ्चन.
- आश्वलायनयाज्ञिकपद्धति.
- आश्वलायनशास्त्राद्विप्रयोग by कमलाकर, son of रामकृष्ण.
- आश्वलायनसूत्रपद्धति by नारायण.
- आश्वलायनसूत्रप्रयोग by वैविधवद्ध.
- आश्वलायनसूत्रप्रयोगदीपिका by मध्वा-चार्यभट्ट (pr. Benares S. series).
- आश्वलायनसूत्रि (ms. in Bombay University Library) in eleven adhyāyas and about 2000 verses; refers to आश्वलायनसूत्रसूत्र and वृत्ति thereon and कारिका also. Quoted by हेमाद्रि and माधवाचार्य.
- आहिताग्निमरणे दाहादि (आश्वलायनीय).
- आहिताग्निमरणे दाहादि by मधुनारायण, son of रामेश्वरभट्ट. Vide sec. 102.
- आहिताग्नेर्दाहादिनिर्णय by रामभट्ट, son of विष्णुनाथ हेमिण.
- आहिताग्न्यन्येष्टिप्रयोग.
- आहुततीर्थेकस्नानप्रयोग.
- आह्निक-numerous works are so styl-
ed. Only some are noted below.

आह्निक by आनन्द, son of प्रभाकर, of the दशपुत्रकुल.

आह्निक by आपदेव.

आह्निक by कमलाकर son of रामकृष्ण. Sec. 106; same as बहुआह्निक.

आह्निक by गङ्गापर.

आह्निक by गोपाळदेशिकाचार्य.

आह्निक by छल्लरि रुसिह for followers of मध्वाचार्य.

आह्निक by ज्ञानभास्कर. He wrote आह्निकमंशेप also.

आह्निक by दिवाकरभट्ट.

आह्निक by बलभद्र.

आह्निक by भट्टोजि (from चतुर्विंशति-मतटीका).

आह्निक by रघुनाथ, son of माधवभट्ट.

आह्निक by विठ्ठलाचार्य.

आह्निक (बोधायनीय), by विश्वपतिभट्ट.

आह्निक by वैद्यनाथ दीक्षित.

आह्निक by व्रजराज (for followers of बल्लभाचार्य).

आह्निककारिका.

आह्निककृत्य of दिवाकर; m. in मलमास-तन्त्र of रघुनन्दन and so before 1500 A. D.

आह्निककौस्तुभ (from हरिवंशविलास).

आह्निककौस्तुभ by श्रीनिवास pupil of पाद्माचार्य (Baroda O. I. No. 8809). This is a com. on सदा-धारस्मृति of आनन्दतीर्थ.

आह्निकचन्द्रिका by काशीनाथ.

आह्निकचन्द्रिका by कुलमाणि शूद्र (Is it चन्द्रिका or चन्द्रिकाटीका?).

आह्निकपात्रिका by request of मोकुल-चन्द्रचर्मण.

आह्निकचन्द्रिका by गोपीनाथ.

आह्निकचन्द्रिका by दिवाकर, son of महा-देव काल, son of रामेशभट्ट; men- tions भट्टोजीय (pr. at. Nir. P. with extracts from सायण on Vedic mantras). Same as संक्षे- पाह्निकचन्द्रिका.

आह्निकचन्द्रिका by देवराज.

आह्निकचिन्तामणि quoted by रघुनन्दन in आह्निकतत्त्व (and so earlier than 1500 A. D.).

आह्निकतत्त्व or आह्निकाचारतत्त्व by रघु- नन्दन; pr. by Jivananda.

C. by मधुसूदन.

आह्निकदर्पण of रामकृष्ण (pr. with Ma- rathi tr. in Bombay, 1876).

आह्निकदीपक.

आह्निकदीपक by अचल residing, at आनन्दपुर, son of वल्लभराज, son of गोविन्द, son of लक्ष्मीधर, son of अमल-सुम्नान्त. About 1518 A. D. Vide Ulwar cat. extract No. 291.

आह्निकपद्धति by शिवराज. See आह्निक-संक्षेप.

आह्निकपद्धति by रघुनाथ सक्तादस्थपति, son of माधव, son of रामेश्वर; he was younger brother of विश्वनाथ and प्रभाकर.

आह्निकपद्धति by विठ्ठलदीक्षित. Vide बल्ल-भट्टभा below.

आह्निकपात्रिज्ञात by अतन्तभट्ट.

आह्निकप्रकाश— from the वीरमित्रोदय.

आह्निकप्रदीप— quoted by कमलाकर.

आह्निकप्रयोग by कसलाकर of कर्पूरग्राम (Kopergaon on the गोदावरी). There is confusion of author- ship in Baroda O. I. No. 277.

- आह्निकप्रयोग by काशीदीक्षित, son of सदाशिवदीक्षित; quoted by अनन्त in his *रुद्रकल्पद्रुम*.
- आह्निकप्रयोग by गोवर्धन दक्षिणपट्टन (for आपस्तम्बीयः).
- आह्निकप्रयोग by मनोहरभट्ट, son of मरा-देवभट्ट (for विष्णुवेदेषु).
- आह्निकप्रयोग by रघुनाथ, son of साधव, son of रामेश्वरभट्ट; his younger brother प्रभाकर composed *रसप्रदीप* in 1583 A. D. at the age of 19.
- आह्निकप्रयोगचरनमाला by विश्वम्भरदीक्षित पिटे, son of मयुरेश्वरभट्ट resident of वैराज (modern Wai in Satara District). Mentions भट्टजिदीक्षित, आचार्यः.
- आह्निकप्रायश्चित्त—*अष्टाध्यायी* कमलाकर (I. O. cat. III. p. 123).
- आह्निकभास्कर by इन्द्रगुप्त सुवर्णरावण.
- आह्निकमञ्जरीटीका by श्रीश्वर, son of हरिपण्डित, son of शिवपण्डित at पुण्यस्तम्भ (modern Puntambe) on the Godavari; composed in Śake विष्वक्तरशरेन्दुमिले i.e. 1598 A. D.
- आह्निकरत्न (on daily duties).
- आह्निकरत्न by दाक्षिणात्य शिरोमणिभट्ट. In three prakāśas.
- आह्निकरत्नचक्र by गङ्गाधरसुत (Baroda O. I. No. 12306-7).
- आह्निकविधि by कमलाकर.
- आह्निकविधि by नारायणभट्ट.
- आह्निकसंक्षेप of कौथुमिशास्त्र.
- आह्निकसंक्षेप of ज्ञानभास्कर.
- आह्निकसंक्षेप by रामदेव, written for Lala Thakkura. H. D. 66.
- आह्निकसंक्षेप by शिवराम, an abridgement of वैयनाथ's आह्निक.
- आह्निकसंग्रह of अनन्तभट्ट, son of वागेशभट्ट, son of यज्ञभट्ट, for शुक्रयजुर्वेदः.
- आह्निकसार by इत्यतिगज (2nd chap. of *दृष्टिहयशास्त्र*).
- संक्षिप्तसार by बालम्भट्ट (probably same as author of आह्निकसार-मञ्जरी below).
- आह्निकसार by सुदर्शनाचार्य.
- आह्निकसार by हरिराम.
- आह्निकसाम्प्रदायी by बालम्भट्ट, son of विश्वनाथभट्ट दातार.
- आह्निकवृत्त of गौतम in 17 खण्डः on duties of ब्राह्मणः; vide BBRAS. cat. p. 204 No. 631.
- आह्निकस्मृतिमञ्जरि.
- आह्निकशास्त्राज्ञा by रामानन्द वाचस्पति, great-great-grandson of पुष्कराक्ष of the family of सञ्जानन्द; compiled under राजा कृष्णचंद्रराय of Nadia about 1750 A. D.
- आह्निकस्मृत of वासुदेवभट्टाचार्य, son of रघुनाथ, on duties and ritual of the वैष्णव school of वैष्णवः.
- आह्निकोद्धार quoted by रघुनन्दन in आह्निकतत्त्व.
- इन्द्रदत्तस्मृति.
- इष्टिकल by दामोदर.
- ईशानसंहिता m. in समयमण्डल.
- ईश्वरसंहिता quoted by रघुनन्दन in तिथितत्त्व.
- उज्ज्वला by हरदत्त, com. on आपस्तम्ब-धर्मसूत्र.
- C. कालाष्टतटीका by वेङ्कटपण्यन्.

उत्तरकालासृत by कालिदास (on *Marri-*
age, विनयमन्त्र-*See*).

उत्तरक्रियापद्धति by याज्ञिकदेव.

उत्तराणकर्मन् (कान्धीय).

उत्पातशान्ति attributed to बुद्धगर्ग.

उत्पत्तकर्मलक्षण of कमलाकरभट्ट.

उत्पत्तकर्मन्.

उत्पत्तकौस्तुभ, part of स्मृतिकौस्तुभ of
अनन्तेदेव.

उत्पत्तिनिर्णय by कृष्णराम.

उत्पत्तिपद्धति by अनन्तेदेव.

उत्पत्तिपरिशिष्ट.

उत्पत्तिप्रयोग by नारायणभट्ट.

उत्पत्तिप्रयोग by नीलकण्ठ (pr. by J. R.
Gharpure in Bombay).

उत्पत्तिगोपाकर्मप्रयोग by रामकृष्ण, son of
नारायणभट्ट.

उत्पत्तिनपद्धति.

उत्पत्तिनोपाकर्मप्रयोग by वासुभट्ट, son of
महादेव.

उत्पत्तिनिर्णय by तुलजाशम.

उत्पत्तिनिर्णय by पुरुषोत्तम.

उत्पत्तिनिर्णयमञ्जरी by मङ्गलधर, com-
posed in Śāke 1554 i. e. 1632 A. D.
(Baroda O. I. 2575).

उत्पत्तिप्रकाश.

उत्पत्तिप्रदान by बुरुषोत्तम.

उत्पत्तिप्रदान.

उत्पत्तिप्रकाश by उवाचानाथमिश्र.

उत्पत्तिप्रकाश (तन्त्र) quoted in माहा-
संस्कार.

उत्पत्तिप्रकाश (Baroda O. I. No.
8016).

उत्पत्तिप्रतिष्ठा.

उत्पत्तिप्रतिष्ठा.

उत्पत्तिप्रतिष्ठा.

उत्पत्तिचन्द्रिका by गोवर्धन उपाध्याय.

उत्पत्तिहस्त— see चिदाहस्त.

C. by काशीनाथ-वाचस्पति-भट्टाचार्य
(printed in 1877 at Calcutta in
Bengali characters and in 1916).

उत्पत्तिनिर्णय by गोपालन्यायप्रधान.

उत्पत्तिहस्त.

उत्पत्तिविशेष by गणेशभट्ट.

उत्पत्तिव्यवस्था N. vol. II. p. 77.

उत्पत्तिव्यवस्था— vide संन्यस्यव्यवस्थाविकाश.

उत्पत्तिव्यवस्थासंक्षेप.

उत्पत्तिहस्तिका by गोपीनाथ (Baroda
O. I. No. 10226).

उत्पत्तिप्रकाश.

उत्पत्तिप्रकाश (महादेवपरिचर्या-
सूत्रव्याख्या) by सुश्वरराममिश्र, pu-
pil of सुव्रतमतीर्थ).

उत्पत्तिप्रकाश.

उत्पत्तिप्रकाश anonymous.

उत्पत्तिप्रकाश by शिवानन्द.

उत्पत्तिप्रकाश by गोभिल.

उत्पत्तिप्रकाश by रामदत्त.

उत्पत्तिप्रकाश by लोकाक्षि.

उत्पत्तिप्रकाश by रामदत्त (for वाचस्पति
followers).

उत्पत्तिप्रकाश by विश्वनाथदीक्षित.

उत्पत्तिप्रकाश.

उत्पत्तिप्रकाश.

उत्पत्तिप्रकाश (Stein's cat. p. 12).

उत्पत्तिप्रकाश (कान्यायनीय) by वैद्यनाथ.

उत्पत्तिप्रकाश by बालदीक्षित.

उत्पत्तिप्रकाश (आपस्तम्बीय).

उपाकर्मप्रयोग (आम्बलापनीय).

उपाकर्मप्रयोग by द्वारकानाथ, son of टीकामहदु.

उपाकर्मविधि.

उपाकृतितत्त्व by बालभट्ट alias बालकृष्ण पापगुण्ड; ms. dated संवत् 1848 (1792 A. D.) in Stein's cat. p. 302.

उपाकर्मविधि by दयाशङ्कर.

उपाङ्गिनः स्मृति.

ऊर्ध्वपुण्ड्रधारण.

ऊर्ध्वपुण्ड्रनिर्णय by कृष्णोत्तम (ms. No. 3862 in Baroda O. I. is dated संवत् 1764).

ऊर्ध्वपुण्ड्र.

कर्मवेदाङ्गिक by काशीनाथ. Also called कर्मवेदाङ्गिकचन्द्रिका.

कर्मवेदाङ्गिक by शिरोमणि.

कर्मवेदाङ्गिकचन्द्रिका by काशीनाथ.

कस्तुरप्रयोग by भट्टराम, son of विश्वनाथ होमिग (following तीर्थदर्पण). Baroda O. I. No. 851; ms. dated 1676 (śake).

कस्तुमिताक्षरा—same as मिताक्षरा.

कणमोक्षण.

कतुलक्षण.

कतुशान्ति.

कविवरगणनिर्णय by अनन्तदेव.

कवितर्पण.

कवितर्पणकारिका.

कविभट्टी; see संस्कारभास्कर.

कथ्यशङ्कविधान (rite for inducing rainfall). Baroda O. I. 11047 A and C.

कथ्यशङ्कनसूति—vide sec. 40.

एकदण्डसंन्यासविधि by शौनक.

एकनक्षत्रजननशान्ति by गण (Baroda O. I. No. 5661).

एकवस्त्रस्नानविधि by मानुभट्ट, son of बीलकण्ठ, son of शङ्करभट्ट. About 1640-1680 A. D.

एकाग्रिकाण्ड (यजुर्वेदीय) also known as मन्त्रपाठ, मन्त्रप्रपाठक and मन्त्रप्रश्न. (pt. in Mysore G. O. L. series, 1902). Vide आपस्तम्बीयमन्त्रपाठ.

एकाग्रिकाण्डमन्त्रव्याख्या by हरदत्त.

एकाग्रिदानपद्धति of श्रीदत्तमिश्र; ms. copied under देवमिह of मिथिला in इ. सं. 299 i. e. 1418 A. D.

एकादशाहकृत्य.

एकादशीनीप्रयोग (chanting of ब्रह्मव्यास eleven times).

एकादशीतत्त्व by रघुनन्दन.

C. by काशीराम वाचस्पति.

C. दीप by राममोहन गोस्वामी, a friend of Colebrooke, residing at Santipura. He was a descendant of अहिल, associate of चेतन्य.

एकादशीनिर्णय (several works are so called and are also in the catalogues).

एकादशीनिर्णय or निर्णयसार by धरजीधर, son of मुरारि; composed in śake 1408 (1486 A. D.); refers to महाराजधिराज वीरलदेव; mentions अनन्तभट्ट. चोपदेवपण्डित, विश्वरूप

(verses on varieties of बुद्ध and विद्या एकादशी), विज्ञानेश्वर (three अष्टाध्यायी verses on एकादशी), Baroda O. I. ms. No. 12032 is dated संवत् 1620.

एकादशीनिर्णय of हरि, son of नरसिंह, of अष्टपुत्र family, at विराटनगर (Wai) on the Kṛṣṇa.

एकादशीनिर्णय by शङ्कर, son of नीलकण्ठ (part of सदाचारसंग्रह).

एकादशीनिर्णयव्याख्या of अच्युतातन्त्र (a pupil of आनन्दगिरि).

एकादशीविषयक by शूलपाणि- sec. 95.

एकादशीव्रतनिर्णय by देवकानन्दन.

एकादशीव्रतोपाधनपद्धति.

एकादशीहोमनिर्णय (Baroda O. I. 8332).

एकादशीहोमनिर्णय by रामनक्षत्रन (Baroda O. I. 8656).

एकोद्दिष्टश्राद्ध.

एकोद्दिष्टश्राद्धपद्धति.

एकोद्दिष्टश्राद्धप्रयोग.

एकोद्दिष्टनारिणी by रत्नपाणिमिश्र, son of भंगोलीसखीचिन्मय, composed for securing the favour of the king of मिथिला.

ऐन्दवमासनिर्णय by गणेशदत्त.

औदीच्यप्रकाश by वेणीदत्त.

औपासनप्रायश्चित्त (from संस्कारदीप्ति of अन्नदेव).

और्ध्वदेहिककल्पवल्ली by विश्वनाथ.

और्ध्वदेहिकक्रियापद्धति by विश्वनाथ, son of ज्योतिर्विद गोबाल (according to ब्रह्मपञ्चरत्न मारुतान्दशस्त्रा). He was गोमतीपालहातोप.

और्ध्वदेहिकनिर्णय by बाह्यदेवाक्रम.

और्ध्वदेहिकपद्धति of कमलाकरभट्ट, son of रामकृष्ण; sec. 106.

और्ध्वदेहिकपद्धति or-प्रयोग by कृष्ण-दीक्षित, son of यज्ञेश्वर (according to सामवेद).

और्ध्वदेहिकपद्धति by द्वापाशङ्कर.

और्ध्वदेहिकपद्धति or अन्त्येष्टिपद्धति by नारायणभट्ट, son of रामेश्वर.

और्ध्वदेहिकप्रकरण.

और्ध्वदेहिकाधिकागनिर्णय.

कटसंग्रह quoted by हेमाद्रि in परिशेषखण्ड.

कटसूत्र quoted by हेमाद्रि in परिशेष-खण्ड and संस्कारमण्डल.

कण्ठभूषण by वैदिकसार्वभौम, m. in प्रयोगचन्द्रिका. It is a com. on शुद्धरत्न.

कण्वस्मृति- m. by हरदत्त on गौ. घ. सु., आचान्मण्डल, आश्रमपत्र.

कदलीव्रतोपाधन.

कन्यागततीर्थविधि.

कन्यादानपद्धति.

कन्यादानप्रयोग.

कन्याविवाह.

कन्यासंस्कार.

कर्पाकारिका m. by नि. सि., संस्कार-मण्डल of सिद्धेश्वर.

कपालमोचनश्राद्ध.

कपिलगोदान.

कपिलसंहिता m. in संस्कारमण्डल.

कपिलस्मृति in 10 अष्टाध्याय, each with 100 verses, on degeneration of ब्राह्मण in Kali, बाह्य, purifying ceremonies, adopted son, विवाह, gifts, penances.

कपिलादान.

कपिलादानपद्धति.

कर्मवैधिका (from प्रयोगपादितात).

कर्मकाण्डवृत्ति.

कर्मकाण्डसारसमुच्चय (Baroda O. I. 9506 dated संवत् 1618, i.e. 1561-62 A. D.).

कर्मकालप्रकाश by कृष्णराम.

कर्मकौमुदी by कृष्णदत्त, son of आवस-
थिक ब्रह्मदत्त.

कर्मकौमुदी by मित्रविष्णुवर्मन्.

कर्मक्रियाकाण्ड (कौव) composed by
सोमशम्भु in 1073 A.D.; ms. copied
in 1206 A. D.; vide Hp. p. 95.

कर्मत्वप्रदीपिका alias लघुपद्धति by
कृष्णभट्ट, son of पुरुषोत्तम, son of
रघुनाथ, on कलिवर्ग, आह्निक, संस्कार,
आयुः ; quotes माधवीय, वामनभाष्य,
चन्द्रिका, जपन्त, कालदर्श, मदन-
पारिजात. About 1400-1550 A. D.
(Stein's cat. p. 304, extract).

कर्मदीप quoted in विक्रान्तमण्डन.

कर्मदीपिका of रघुरामतीर्थ. Incomplete
ms. in B B R A S. cat. p. 211-
213; a vast work; over 73 adhyā-
yas on वर्णाश्रमधर्म, व्यवहार, प्राय-
श्चित्त. Names विज्ञानेश्वर.

कर्मदीपिका of हरिदत्त, son of सुषर
(Baroda O. I. No. 6892) on
कण्ड, वेदि, मनुष्यकर्म, कन्यादान, चतुर्थी-
कर्म.

कर्मनिर्णय by आवन्दीश्वर.

C. by जगतीश्वर.

CC. by राघवेन्द्र.

कर्मपद्धति by विश्वनाथ.

कर्मपीठ m. in अह्नयाकामधेनु.

कर्मप्रकाश by कलापल्लव.

कर्मप्रकाश m. by रघुनन्दन in ज्योतिस्तत्त्व.

कर्मप्रकाशिका of वृन्दाधर मुकुनाथ (on
पाकयज्ञ, कृष्णाण्डहोम, पुनस्वीकार-
विधि, इत्यादि).

कर्मप्रदीप attributed to कात्यायन or
मोहिल. Also called, इन्दोगपरि-
शिष्ट ; quoted by श्रुतपाणि, माधव,
रघुनन्दन, कमलाकर.

C. by आशादित्य or आशार्क, son
of चक्रधर.

C. परीक्षितप्रकाश by नारायणोपाध्याय,
son of गोण (B. I. series 1909).

C. by शिवराम, son of विश्वराम.

कर्मप्रदीपिका, 2 पद्धति 10 पारस्करवृद्धसूत्र,
by कामदेव.

कर्मप्रार्थना by वेदकृष्णविजयिन.

कर्ममञ्जरी (Ulwar cat. No. 1277).

कर्मलोचन 108 stanzas on duties of
householders.

कर्मविपाक.

कर्मविपाक by ब्रह्मदेव who is said to
have instructed नारद on the
fruits of कर्म in 12 अध्याय (Ul-
war cat. extract 293).

कर्मविपाक by भरत who is instructed
by भृगु.

कर्मविपाक by भृगु who is instructed
by वसिष्ठ.

कर्मविपाक by माधवाचार्य.

कर्मविपाक by मान्यत- see महार्णवकर्म-
विपाक.

कर्मविपाक by मौलुगिधुतलि m. in कर्म-
विपाकसांग्रहाद and कृषिहप्रस्ताव ;
earlier than 1380 A. D.

कर्मविपाक by रवि to अरुण (Ulwar cat. No. 1278 and extract No. 293).

कर्मविपाक by रामकृष्णायार्य.

कर्मविपाक by विश्वेश्वरभट्ट- see महार्णव-कर्मविपाक; m. in शुद्धितत्त्व p. 242.

कर्मविपाक by शङ्करभट्ट, son of नीलकण्ठभट्ट (I. O. cat. vol. III. p. 575).

कर्मविपाक by the eldest son of काङ्कडदेव, son of पद्मनाभ. Vide under सारग्रहकर्मविपाक.

कर्मविपाक from the ज्ञानभास्कर.

कर्मविपाक from शांतातपस्वृत्ति (pr. Jīvaśānta II p. 435 ff.).

कर्मविपाक from the सूर्यार्षेय.

कर्मविपाकचिकित्सासुतसागर by पण्डित देवीदास.

कर्मविपाकपरिपाटी.

कर्मविपाकप्रापञ्चित.

कर्मविपाकमहार्णव; vide महार्णवकर्मविपाक.

कर्मविपाकरत्न by कमलाकर, son of राम-कृष्ण.

कर्मविपाकसंहिता (pr. at Venk. P.), a part of ब्रह्मपुराण.

कर्मविपाकसंग्रह from महार्णवकर्मविपाक, quoted by शङ्कर in कर्मविपाक and in मदनरत्न.

कर्मविपाकसमूच्चय m. in महार्णव of मान्धातु, son of मदनपाल and in निव्याचारप्रदीप. Earlier than 1350 A. D.

कर्मविपाकसार quoted by शङ्कर in कर्मविपाक and in निव्याचारप्रदीप pp. 140 and 207.

कर्मविपाकसार by दत्तविराज (about 1510 A. D.).

कर्मविपाकसार by दिनकर, son of राम-कृष्ण, son of नारायणभट्ट (I. O. ms. dated संवत् 1696; vide cat. p. 573). About 1585-1640 A. D.

कर्मविपाकसार by सूर्यसम.

कर्मविपाकसारग्रह by eldest son of काङ्कड or काङ्कड, son of पद्मनाभ; vide under सारग्रहकर्मविपाक and कर्मविपाक.

कर्मविपाकाव by शङ्कर. See कर्मविपाक.

कर्मविपाकसारोद्धार.

कर्मसंग्रह m. in अहल्याकामधेनु.

कर्मसंग्रह by विठ्ठल दीक्षित; vide under पञ्चसंग्रहभा. Said to have been born about 1519 A. D.

कर्मसिद्धिसिद्धान्त by एकचौतम (Baroda O. I. 8361) on भास्कर, स्वप्नाध्याय &c.

कर्मानुष्ठानवर्द्धति by भवदेव (vide sec. 73).

८. संसारपद्धतिरहस्य.

कर्मापदेशिनी of अनिरुद्ध (sec. 82); quoted by रघुनन्दन and कमलाकर.

कर्मापदेशिनी of हलायुध (sec. 72).

कलानिधि m. in स्मृतिसारोद्धार of चिन्मय.

कलिका- vide दीपकलिका; quoted by कमलाकर.

कलिधर्मनिर्णय.

कलिधर्मसंकरण by कमलाकरभट्ट.

कलिधर्मसारसंग्रह by विश्वेश्वरसरस्वती.

कलिधुसधर्मसार of विश्वेश्वरसरस्वती in two parts, first on worship of विष्णु and 2nd on शिवपूजा, गंगा-स्नानफल &c.

कलिवृत्तपर्यायम्.

कलिवृत्तपर्याय by दामोदर, eldest brother of नीलकण्ठ; quoted in आचारमस्य. About 1610 A. D. Mentions मांसमीमांसा of नागवर्णभट्ट, शास्त्रदीपिकादीका of his father, रामचन्द्राचार्य, आश्वदीपिकादि etc. (Baroda O. I. No. 10793).

कल्पतरु by लक्ष्मीधर : vide sec. 77.

कल्पदु quoted in मदनपारिजात and by देवदाम.

कल्पद्रुम- see दानकल्पद्रुम, रामकल्पद्रुम and आश्वकल्पद्रुम : quoted by खण्डेश्वर and मदनपारिजात (who both mean कल्पतरु of लक्ष्मीधर).

कल्पलता-vide कृत्यकल्पलता.

कल्पलता by सोलुट (S); quoted by श्रीधर, आश्वमेध of रामकृष्ण, by रघुनन्दन in मलमासतत्त्व.

कल्पवृक्षदान.

कवयस्मृति quoted in पराशरस्मृति-व्याख्या and मत्सरिभाष्य on गौ.ध.सू.

कविरहस्य by कृष्णभट्ट.

कविराजकौतुक by कविराजगिरि.

कवयस्मृति quoted in हेमाद्रि, माधव, विज्ञानेश्वर and मदनपारिजात.

कव्यपीठरसंहिता.

कस्तुरिस्मृति or स्मृतिशेखर by कस्तुरि.

काश्यपात्रदान.

काकचण्डेश्वरी.

काठकण्डा quoted by हेमाद्रि, रघु in मलमासतत्त्व, आश्वमेध.

काठकण्डापरिचय.

काठकण्डापरिचय m. by हेमाद्रि and रघुनन्दन.

काठकण्डासूत्र by लौगाक्षि (ed. by Dr. Caland in D. A. V. College series, Lahore 1925, with extracts from three com.).

C. (भाष्य) by देवपाल, son of हरिपालभट्ट.

C. विवरण by आदिनन्दन.

C. पद्धति of ब्रह्मणवल, son of माधवाचार्य.

काठकाङ्गिक by गङ्गाधर.

काण्व quoted in आप. ध. सू. I. 19. 7.

कातीयसूत्र- see पारस्करसूत्र; m. in संस्कारमस्य.

कात्यायनसूत्राकारिका.

कात्यायनसूत्रपरिशिष्ट.

कात्यायनस्मृति m. by पाञ्चकल्प, विज्ञानेश्वर, हेमाद्रि, माधव. See ब्रह्मकात्यायन; m. by रघुनन्दन; pr. Jivananda Sm. part I pp. 603-644. This is also called कर्मप्रदीप and गोभिल-स्मृति in Anan. Sm. pp. 49-71.

कादम्बरी, a com. on the व्रतनिर्णय by गोकुलनाथ.

कामधेनु of गोपाल; vide sec. 71.

कामधेनु of पतीश, son of देवचन्द्र, on धर्म, अर्थ, काम and मोक्ष. Compiled under विजयपाल son of अशुतपाल in four स्तवः (on धर्म, अर्थ, काम, मोक्ष); ms. in Stein's cat. pp. 84 and 303 contains 283 verses on धर्म and breaks off after 206 on अर्थ.

कामधेनुदीपिका by नारायण, commentator of मनुस्मृति (vide मनु V, 56, 80, 104).

कामन्दकीयनीतिसार (pr. in B. I. series and Tri. S. series) m. in महाभारत,

वामन's काव्यालंकार, in 19 सर्गs and 1087 verses. Some mss have 20 सर्गs.

C. by आत्माराम.

C. उपाध्यायनिरपेक्ष (vide Ulwar cat. extract 295 which begins work with the first verse of काव्यादर्श and derives कौटिल्य as कुटिपेट उच्यते तं लोन्ति संशुद्धन्ति ... नाधिकं ... इति कुटिलाः ..., कुटिलानामपत्यं कौटिल्यः विष्णुगुप्तः).

C. by जवराम.

C. नयमङ्गला by शङ्कराष्ट (pr. in Tri. S. series).

C. नयप्रकाश by वरदराज.

कामरूपनिबन्ध quoted by रघुनन्दन in मलमासतत्त्व and by कमलाकर.

कामरूपयात्रापद्धति by हरिरामशर्मन in 100 पदसः.

कामिक m. by हेमाद्रि, कालमाधव, नृसिंह-प्रसाद, नि. सि.

काम्यकर्मकमला.

काम्यतामान्यप्रयोगारम्भ.

कायरपक्षविषयत्वमुद्गलनकुठार by लक्ष्मी-नारायणपरिवृत.

कायरपक्षत्व.

कायरपक्षधर्मदीप or -प्रकाश by विश्वेश्वर alias गंगाभट्ट (composed about 1674 A. D.).

कायरपक्षनिर्णय.

कायरपक्षपद्धति by विश्वेश्वर. Printed at Bombay in 1873. Same as कायरपक्षधर्मदीप. Baroda O. I. ms. No. 9670 is dated संवत् 1727 (1670-71 A. D.).

कायरपक्षविचार.

कायरपक्षोत्पत्ति by गङ्गाधर.

कायरपक्षप्रश्नचिन्त.

कारिका by अनन्तदेव.

कारिकाटीका (लघु) by माधव.

कारिकामञ्जरी by कनकसभापति, son of वैद्यनाथ, of सौद्रल्लगोज.

C. प्रयोगादर्श by author himself.

कारिकासमुच्चय.

कार्तवीर्यार्जुनदीपदान by कमलाकर, son of रामकृष्ण.

कार्तवीर्यार्जुनदीपदानपद्धति by रघुनाथ, son of विश्वामित्र.

कार्तवीर्यार्जुनदीपदानपद्धति by लक्ष्मण-देविका, son of कृष्ण.

कार्यनिर्णयसंक्षेप on आश्व.

कार्णवर्जिभिर्युति m. by हेमाद्रि, माधव, जीसूतवाहन, मिला ०.

कालकौमुदी m. in तृणोत्सवविवेक.

कालकौमुदी by गोपालभट्ट, son of हरि-बलभट्ट, who was a द्वाविह. M. by रघुनन्दन, राघवकुट, कमलाकर; earlier than 1400 A. D.

कालकौमुदी by गीताम्बर, son of गङ्गाधर, author of कालसार; m. in शुद्धि-कौमुदी of गोविन्दानन्द.

कालगुणोत्तर m. in शान्तिमण्डल.

कालचन्द्रिका by कृष्णभट्टमौनिष्ठ.

कालचन्द्रिका by पाण्डुराज मोरेश्वरभट्ट.

कालचिन्तामणि m. in शुद्धिकौमुदी of गोविन्दानन्द (so earlier than 1500 A. D.).

कालतत्त्वविवेचन by रघुनाथभट्ट styled सखारुच्यपति, son of भट्टमाधव (and ललिता), son of भट्टशिवेश्वर. His elder brother was वैद्यनाथ. Composed in संवत् 1677 i.e. 1620 A.D.; dead with तिथिः, मास, अधिकमास.

कालतत्त्वविवेचनसारसंग्रह or -सरोद्धार
(based on विवेचन) by क्षम्भभट्ट,
son of नालकृष्ण and pupil of
मीमांसक षण्डदेव. About 1700 A.D.

कालतत्त्वार्णव.

C. रामप्रकाश by रामदेव.

कालतरङ्ग first part of स्मृत्यर्थसार by
उल्लारिबुद्धि.

कालदानपद्धति.

कालदिवाकर by चन्द्रचूडदीक्षित.

कालदीप m. in संस्कारमयूख and वृत्तिह-
प्रसाद (संस्कारसार). Earlier than
1500 A. D.

C. m. in प्रयोगसारिजात of वृत्तिह.

कालदीप of दिव्यसिंह महापात्र.

कालनिरूपण by वेयनाथ.

कालनिर्णय by आदित्यभट्ट कविबल्लभ.

कालनिर्णय by गोपालन्यायप्रधानन.

कालनिर्णय by तोटकाचार्य.

कालनिर्णय (लघु) by दामोदर.

कालनिर्णय by नारायणभट्ट (= probably
same as कालनिर्णयसंग्रहश्लोकविवरण).

कालनिर्णय (संक्षिप्त) by भट्टोजि (Baroda
O. I. No. 5373).

कालनिर्णय by माधव (called काल-
माधवीय I. Pr. in B. I. series and
Ch. S. series).

C. by मिश्रमोहनतर्कतिलक, son of
द्वारकादास; written in संवत् 1670
(समस्तनिरुद्धमित्ये) i. e. 1614
A.D. (D. C. No. 264 of 1886-92).

C. कालनिर्णयसंग्रहश्लोकविवरण by
नारायणभट्ट, son of रामेश्वर.

C. कालमाधवचान्दिका by मधुरानाथ
शुक्ल.

B. D. 67.

C. दीपिका-vide कालनिर्णयदीपिका of
रामचन्द्राचार्य below.

C. by धर्मधीश्वर.

C. लक्ष्मी by लक्ष्मीदेवी, wife of वेय-
नाथ पायगुण्ड.

कालनिर्णय from परिशेषखण्ड of हेमाद्रि.

कालनिर्णयकारिका (130 कारिकाः of
माधवाचार्य taken from कालमाधव).

C. and (N. vol. N. pp. 239-
240).

C. by वेयनाथ (Stein's cat. p. 85),
son of रामचन्द्र.

कालनिर्णयकौस्तुभ, a part of हर्षिदेश-
चिन्ता of नन्दसिंह.

कालनिर्णयचान्दिका by वेयनाथभट्ट, son
of महादेव, daughter's son of
1660. He was daughter's son of
रामकृष्ण, father of कमलाकर.

(2) by सीतारामचन्द्र of क्रीषिदम्भोज,
son of अधिभट्ट and कामका and
grandson of सुसिंह.

कालनिर्णयदीपिका by काशीनाथभट्ट also
called शिवानन्दनाथ, son of जयराम-
भट्ट and grandson of शिवरामभट्ट
and pupil of अनन्त.

कालनिर्णयदीपिका by उज्जयिभट्ट.

कालनिर्णयदीपिका m. com. on माधवीय-
कालनिर्णय by रामचन्द्राचार्य, son of
कृष्णाचार्य and great-grandson of
अनन्ताचार्य and pupil of परमहंस-
श्रीगोपाल. About 1400 A. D. He
wrote प्रक्रियाकौस्तुभ.

C. विवरण by his son वृत्तिह; ms.
dated 1548 A. D.; m. in वृत्तिहप्रसाद.
This gives a detailed pedigree
of the शेष family (Baroda O. I.

Ms. No. 12110, which says it was composed in śaka 1331.

शशाङ्ककालानलविश्वसंमिले विरोधिचर्चे).

C. रामप्रकाश by राघवेन्द्र, composed by order of कृपारामवृषति.

C. by सुपर्वण्डित.

कालनिर्णयप्रकाश by रामचन्द्र, son of विह्वल and grandson of बालकृष्ण-तन्त्र. His mother was daughter of रघुनाथभट्ट, author of कालतत्त्व-विश्वेयन. So about 1670 A. D. Baroda O. I. No. 8453 is dated śaka 1603 सप्त (February 1682 A. D.).

कालनिर्णयमंजरी by मनुजति, son of लक्ष्मीधर; based on हेमदत्त's work.

कालनिर्णयसार by दलपतिराज (part of सुसिंहप्रसाद); sec. 99.

कालनिर्णयसिद्धान्त in 118 verses by महादेवचिद्, son of कालजित; based on prose materials collected by रघुराम, son of जयराम, in बेलवटपुर near modern Sihor; composed in 1709 संवत्, i. e. 1652-53 A. D. in the city of Bhuja (modern Bhuj). Vide D. C. Ms. No. 275 of 1887-91.

C. by same; composed in संवत् 1710.

कालनिर्णयसौख्य or सम्यगनिर्णयसौख्य (part of टोडरानन्द).

कालनिर्णयसौख्य by अनन्तदैवज्ञ.

कालप्रदीप m. in प्रयोगपरिज्ञात of सुसिंह.

कालप्रदीप by दिग्विजय.

कालभाष्यनिर्णय by गौरीनाथ चक्रवर्तिन (Baroda O. I. 10260).

कालभाष्य by शम्भुनाथमिश्र (Baroda O. I. 10155).

कालभेद.

कालमण्ड or सम्यगमण्ड of नीलकण्ठ; sec. 107.

कालमाधव (pr. Kashi S. series and B. I. series). Vide कालनिर्णय above.

कालमाधवकविका or लघुमाधव.

C. by वैद्यनाथसूरि, son of रामचन्द्र-तन्त्र, son of विह्वल. Ulwar cat. No. 1293.

कालमार्तण्ड by कृष्णमित्राचार्य, son of रामसेवक and grandson of वैष्णोदत्त-भट्ट.

कालविधान m. in आद्यकल्पलता of नन्दपण्डित.

कालविधान of श्रीधर.

कालविधानपद्धति of श्रीधर.

कालविवेक by जौनतवाहन (B. I. series).

Vide sec. 78; m. by सुसिंह, रघुनन्दन and कमलाकर.

कालविवेचनसारसंग्रह by शम्भुभट्ट.

कालसर्वेस of कृष्णमिश्र of the कौस्तुभ.

कालसार of गदाधर, son of नीलाम्बर and ज्ञानकी and nephew of हल-धर who was guru of the queen of हरेकृष्णधृपति; pr. in B. I. series. Between 1450-1500 A. D. Mentions कालमाधवीय, कालादरी, पद्मधर.

कालसिद्धान्त or सिद्धान्तनिर्णय by चन्द्र-चूड, son of ज्ञानपति or ज्ञानभट्ट, son of धर्मानन्द, surnamed वीराणिक. Later than 1550 A. D.

कालादर्श or कालनिर्णय by आदित्यभट्ट कविप्रह्लाद of गर्गगोत्र, pupil of विश्वे-

- स्वाचार्य; ms. dated संवत् ११८१; quoted by सुसिंह, अज्ञानाध, रघु-नन्दन, कालमाधव, दुर्गोत्तमविषयक; composed between 1200-1325 A. D., as it mentions स्मृति-चन्द्रिका, स्मृतिमहार्णव, विश्वादर्श.
- कालावृत (and C. उज्ज्वला) by वेङ्कट-यज्वन्, one of whose four brothers was यजुयज्वन्.
- (1) (pr. at Madras in Telugu and Grantha characters) Hultzsch R. I. p. 72.
- (2) by वृकभट्टलक्ष्मीनरसिंह and com. by author; pr. at Madras in 1880.
- कालावलि m. in अद्भुतभासर.
- कालिकार्चनपद्धति.
- कालिकार्चनप्रदीप m. in अद्वैत्याकामधेनु.
- कालिकार्चनसंहिता m. in अद्वैत्याकामधेनु.
- कालिकार्चादीपिका.
- कालोनर m. in हेमाद्रि. मलमासतन्त्र of रघु; seems to be the Tantric work of that name.
- काल्यार्चनचन्द्रिका by मीलकमल लाहारी; pr. at Murshidabad, 1877-79, in Bengali characters.
- काशीखण्डकथाकलि by प्रभाकर.
- काशीतत्त्व by रघुनाथेन्द्रसरस्वती.
- काशीतत्त्वदीपिका by प्रभाकर (Is it the same as श्वेलि above?).
- काशीतत्त्वप्रकाशिका or काशीसारोद्धार by रघुनाथेन्द्रशिवयोगिन् (Stein's cat. pp. 86, 303). Divided into उद्गास. Probably the same as काशीतत्त्व above.
- काशीयकण (from the जिम्बर्लोसित).
- काशीप्रकाश by नन्दपण्डित. See 105.
- काशीमरणमुक्तिविचार by नारायणभट्ट.
- काशीमाहात्म्यकौमुदी by रघुनाथदास.
- काशीशक्तिप्रकाशिका.
- काशीस्मृतिमोक्षनिर्णय or काशीमोक्षनिर्णय by सुरेश्वराचार्य.
- काशीस्मृतिमोक्षनिर्णय by विश्वनाथाचार्य.
- काशीरहस्यप्रकाश, by भद्रनारायण, son of राम, son of नारायण, composed at राजनगर by order of कामदेव.
- काश्यपधर्मशास्त्र-*vide* sec. 19 ('*Vide* I. O. cat. vol. III. p. 384 No. 1317).
- कांतिलब्धोदय by दामोदरपाण्डित under the patronage of चन्द्रमल in the reign of Akbar (later half of 16th century).
- कांतितत्त्व.
- कांतिप्रकाश of विश्वधर्मन्; *vide* under समर्थप्रकाश / I. O. cat. p. 538 No. 1682).
- कुण्डकल्पद्रुम of माधवशङ्कर, son of व्यासनारायण; composed in 1577 *śaka* (1655-56 A. D.). EBRAS cat. p. 138. He was उदीच्यज्जातान of the काश्यपगोत्र, mentions कुण्डतन्त्रप्रदीप, कुण्ड-शिरोमणि, कुण्डसिंहि, विश्वनाथ; pr. at Benares in 1879 A. D. C. by author.
- कुण्डकल्पलता by द्विण्डराम, son of वृक-बोद्धम, son of रामकुण्ड. He was pupil of रामपाण्डित, father of नन्द-पाण्डित. About 1600 A. D.
- कुण्डकारिका by भट्टलक्ष्मीधर.
- कुण्डकौमुदी or कुण्डमण्डपकौमुदी in 101 verses of विश्वनाथ, son of शम्भु.

He is different from विष्णुनाथ, a. of लघुसंग्रह - between 1520-1600 A. D., as in, in मण्डपकुण्ड-
माला and as he mentions मदनराज
and रूपनारायण.

C. by author.

कुण्डकौमुदी by शिवसूरी son of स्वयंकर
(महाजन).

C. कुण्डलोक्त by same. Vide
Holtzsch's Report No. III, p. V,
and p. 80; mentions कौस्तुभ महर्षि,
कण्ठदेवादि and रामनाथदेव. Later
than 1680 A. D.

कुण्डमण्डपान्त.

कुण्डचमकृति.

C. by रासदेव of the महाजन
family, son of शिवसूरी, son of
स्वयंकर.

कुण्डलचमकाला or अक्षरशिक्षा by राम-
नन्दीर्षि.

कुण्डलचमकाला by कलभदेव शर्मा, son
of श्याम of कामनाथ; compos-
ed at खामनाथ (Khambayat) in
1623 A. D. Has 164 verses.

C. by author composed in
1632 A. D. Vide D. C. Ms. No.
204 of 1884-87.

कुण्डलिकपाल by बाबाजी पाडे.

C. by author.

कुण्डनिर्माणश्लोक by रामवाजपेय, an in-
habitant of नैमिषारण्य; composed
in संवत् 1506 i. e. 1449-50 A. D.

C. by author.

कुण्डनिर्माणश्लोकाद्विका by माधिराम-
दीक्षित.

कुण्डपद्यति or नाथोन्निभद.

कुण्डपरिमाण ano. (BBRAS cat.
p. 138).

कुण्डप्रकाश by रुद्रदेव, son of नारायण
of होरो family (from the
प्रतापनारायण). Vide Ulwar cat.
extra 1299. About 1710 A. D.

कुण्डप्रदीप in 21 verses by महादेव
रातमुक, son of काद्विनिहाडव.

C. by same; quotes कामिक.

कुण्डप्रदीप by महादेव रातमुक, son of
काद्विनिहाडव and brother of देवताराज
(Hiraharaj) in 20 fine verses
in शाहूदयिकोदित. सम्पदा and
अनुष्टुप.

C. by author.

कुण्डप्रचण्ड by काद्विनिहाडव, son of
कलभ in 73 verses. Composed
in Śaka 1544 (1632 A. D.) D. C.
Ms. No. 42 of 1882-83.

कुण्डभास्वर vide कुण्डोदयोत्तदर्शन.

कुण्डमण्डप by वाचस्पति.

कुण्डमण्डपकौमुदी vide कुण्डकौमुदी by
शिवसूरी.

कुण्डमण्डपचन्द्रिका by वल्लभ, son of
विष्णुनाथ.

कुण्डमण्डपदर्शन by नारायण, son of
अनन्त; composed in Śaka 1500
1478 A. D.; in 49 श्लोक
written at टापरग्राम, while his
प्रपितामह dwelt at मणीरग्राम.

C. मनोरमा by गङ्गाधर, son of
author.

कुण्डमण्डपनिर्णय from परशुरामपद्यति.

कुण्डमण्डपनिर्णय by मीलकण्ठ, son of
ईक्ष्वाकु (Stein p. 86).

कुण्डमण्डपप्रवृत्ति.

कुण्डमण्डपमण्डनप्रकाशिका by तरहरिभट्ट
surnamed समर्थ. Peterson (Ul-
war cat. extract No. 300) wrong-
ly says that the work is called
समर्थ.

C. by author.

कुण्डमण्डपलक्षण (same as कुण्डनिर्माण-
श्लोक above) of रामबाजपेयी, son of
सूर्यदास; composed in संवत् 1506
(1449-50 A. D.) at the order of
the king of रत्नपुर. In 74 श्लोक.
C. by same.

कुण्डमण्डपविधान by अनन्तभट्ट.

कुण्डमण्डपविधान by नीलकण्ठ.

कुण्डमण्डपविधि by केशवभट्ट, son of
गोपालदीक्षित.

कुण्डमण्डपविधि by बाबूदीक्षित जडे.

कुण्डमण्डपविधि by रामबाजपेयी (pro-
bably same as कुण्डमण्डपलक्षण
above).

कुण्डमण्डपविधि by लक्ष्मण देशिकेन्द्र.

कुण्डमण्डपसंग्रह by रामकृष्ण.

कुण्डमण्डपसिद्धि by नीलकण्ठ.

कुण्डमण्डपसिद्धि or कुण्डसिद्धि by बिहल
दीक्षित, son of बृहस्पति of San-
gamner (in Ahmednagar Dis-
trict) of the कुण्ठाविमोच; com-
posed in Śaka 1541 (शशिचतुर्दश-
मये) i. e. 1619-20 A. D. Vide
BBRAS cat. p. 141c.

C. by same; pr. at Bombay in
1892.

C. by राम.

कुण्डमण्डपहोमविधि.

कुण्डमरीचिमाला by विष्णु. Based on
the कुण्डाकृति of राम.

कुण्डमार्तण्ड of गोविन्दचैवज, son of
मदाधर of माध्यन्दिनशास्त्रा and गौतम-
गोत्र; composed at Junnar in
1691-92 A. D. in 71 verses.

C. यमा by अन्नल, son of सिद्धेश्वर
residing at पट्टीपत्तन (Pali in Bhor
State). D. C. Ms. No. 43 of A
1882-83. Composed in 1693
A. D.

कुण्डमार्तण्ड of रामबाजपेयी. Probably
same as कुण्डमण्डपलक्षण.

कुण्डसूत्र by गोपाल (Ulwar cat.
No. 1303 and extract 301).

कुण्डरत्नना.

C.

कुण्डरत्ननामिति by बालकृष्ण son of देश-
भट्ट.

कुण्डरत्नाकर of विश्वनाथ द्विवेदि, son
of श्रीपति, son of जगन्नाथ; quotes
कुण्डाकृति of रामबाजपेयी and is
quoted in कुण्डमण्डपसिद्धि of बिहल;
flourished between 1450-1615
A. D. In 84 verses.

C. by विश्वनाथ (the author).

कुण्डरत्नावलि by रामचन्द्र जडे, son of
कुष्ण alias Bābū; composed in
Śaka 1790, Pr. at Nir. P.

कुण्डलक्षण by राम नैमिषाण्यध्यासिन.
Probably same as कुण्डनिर्माण-
श्लोक above.

कुण्डलक्ष्मिविधि of राम, son of सूर्यदास
(रघुदेव in Stein's cat. p. 186);
same as कुण्डनिर्माणश्लोकटीका and
कुण्डमण्डपलक्षणटीका above; m. in
आचारमयूस. About 1449 A. D.

कुण्डविचार from तत्त्वसार.

कुण्डविधान by विष्णुनाथ

कुण्डशिरोमणि m. in कुण्डकल्पद्रुम.

Earlier than 1640 A. D.

कुण्डश्लोकदीपिका of रामचन्द्र; m. in प्रतापनारसिंह (वृत्तप्रकाश).

कुण्डश्लोकप्रकाशिका by रामचरण.

कुण्डसाधनविधि.

कुण्डसिद्धि vide कुण्डमण्डपसिद्धि above.

कुण्डसिद्धि by विष्णुचरणभट्ट.

कुण्डसिद्धि by रामभट्ट.

कुण्डारुति by रामवानपर्याय नैमिषरथ, son of सूर्यदास; in 1349 A. D. (at bidding of prince रामचन्द्र of रत्नपुर). Probably same as कुण्डनिर्माणश्लोकविवृति above.

C. by author.

कुण्डार्क by कृष्णाचार्य.

कुण्डार्क by शङ्करभट्ट son of नीलकण्ठ of the चतुर्धर family; pr. at Ratnagiri in 1873.

C. मरीचिमाला by रघुवीर, son of विठ्ठल who was author of कुण्डमण्डपसिद्धि; pr. at Bombay in 1902. He wrote सुहृत्तत्त्व in 1635-36 A. D.

कुण्डार्कमणिदीपिका by बलभद्रहरि.

C. by author.

कुण्डार्चन by श्रीधर अग्निहोत्रि, son of श्रीसूर्य, son of नानेश; ms. copied in Śāke 1661 (1739 A. D.).

कुण्डोदधि in 9 अवधरा verses by रामचन्द्र.

कुण्डोदयोत by नीलकण्ठ, son of शङ्करभट्ट.

C. कुण्डभास्कर by शङ्कर, son of the author.

कुण्डोदयोतदर्शन by अनन्तदेव.

कुण्डोदयोतदर्शन alias कुण्डभास्कर of शङ्करभट्ट, son of नीलकण्ठ; same as com. on कुण्डोदयोत, composed in 1671 A. D.

कुण्डमिरस्ति m. in अपराक, काव्यविवेक of जीवितवाहन, हेमाद्रि.

कुमारतन्त्र, of the son of रावण; m. in मदनरत्न (शाल्युदयोत).

कुमारस्ति m. in मिताक्षरा. अपराक, प्रायश्चित्ततत्त्व.

कुरुक्षेत्रतीर्थनिर्णय by रामचन्द्र.

कुरुक्षेत्रप्रदीप by वनमालिमिश्र, alias कृष्णदत्तमिश्र, son of महेशमिश्र and disciple of भट्टोजिदीक्षित; about 1650 A. D.

कुरुक्षेत्रप्रदीप of क्षेत्रमाहात्म्य by माधवाचार्य.

कुरुक्षेत्रवल्गाकर by शङ्कर.

कुरुक्षेत्रवल्गाकरिका of हरिमिरि.

कुसकाण्डिका by बंशीधर.

कृपप्रतिष्ठा.

कृष्णमण्डहोम.

कृष्णमण्डहोमप्रयोग.

कृष्णचार्यापणलक्षन.

कृष्णलक्षण.

कृष्णादिसुप्रसोधिनीपद्धति by रामचन्द्र, son of विष्णु (Baroda O. I. 10639).

कृतिकन्तर by मणिशामदीक्षित.

कृतिसारसमुच्चय by अमृतनाथमिश्र.

कृत्यकल्पतरु alias कल्पतरु by लक्ष्मीधर; vide sec. 77.

कृत्यकल्पद्रुम by गदाधर; m. by वाचस्पति-
मिश्र. Earlier than 1500 A. D.

कृत्यकल्पलता of वाचस्पति; m. by रघु-
नन्दन in मलमासतत्त्व.

कृत्यकालविनिर्णय of श्रीनाथ, son of
श्रीकराचार्य; vide under कृत्यतत्त्वार्णव.

कृत्यकौमुदी vide sec. 101 on गोविन्द-
नन्द. It is this that is m. in मल-
मासतत्त्व of रघु.

कृत्यकौमुदी by गोपीनाथमिश्र.

कृत्यकौमुदी by जगदानन्द. He men-
tions शुद्धिदीपिका.

कृत्यकौमुदी by विद्वान्तवागीशभट्टाचार्य
(Baroda O. I. No. 10152 on
एकोद्दिष्टभास्व portion of it.)

कृत्यचन्द्रिका by रामचन्द्र चक्रवर्तिन.

कृत्यचन्द्रिका by रुद्रधर महामहोपाध्याय,
pupil of चण्डेश्वर (a calendar of
fasts and feasts enjoined in the
śrūtis and the rites appropriate to
them). About 1360-1400 A. D.

कृत्यचिन्तामणि by चण्डेश्वर; m. in his
युहस्थरत्नाकर; vide sec. 90. Deals
with तारादिशुद्धि, सोमवार, वैशाखशुद्धि,
संवत्सर, करण, नक्षत्र, सूर्योदय, अष्टि-
मास, गर्भाधान and other संस्कारसः,
मूलशान्ति, वृत्तिकापूजा, शनैश्चरचार,
संक्रान्ति, ग्रहणफल.

कृत्यचिन्तामणि of वाचस्पति; sec. 98.

कृत्यचिन्तामणि by दिव्यराम शूक, son of
विश्वराम. In five पत्राक्षर for सामवेद
followers. Based on गोधिलगुप्त,
deals with वरिष्ठता, शुद्धिभास्व,
गणेशपूजा, पञ्चमहायज्ञ, अष्टका, संस्कारसः.
Stein's cat. (Intro. p. XV and p.
86) gives the date of composition

as Śaka 1562 (1640-41 A. D.),
but B. O. cat. vol. I. No. 72
and J B O R S. for 1927 parts
III-IV p. IX give 1500 Śaka
(1578-79 A. D.) as the date.

कृत्यतत्त्व of रघुनन्दन.

कृत्यतत्त्व alias प्रयोगसार of कृष्णदेव
स्मार्तवागीश.

कृत्यतत्त्वार्णव alias कृत्यकालविनिर्णय of
श्रीनाथ, son of श्रीकराचार्य; m. in
शुद्धितत्त्व and प्रायश्चित्ततत्त्व. नि. सि.,
रामप्रकाश and quotes महार्णव.
About 1475-1525 A. D.

कृत्यदर्पण of आनन्दशर्मा, son of राम-
शर्मा; m. in his व्यवस्थादर्पण.

कृत्यदीप m. in देवदासप्रकाश.

कृत्यपूर्तिमञ्जरी by रामचन्द्र (pr. at
Bombay in 1855).

कृत्यपदीप of कृष्णमिश्राचार्य.

कृत्यपदीप of केशवभट्ट (this is pro-
bably the कृत्यपदीप quoted in
शुद्धितत्त्व, आशुतत्त्व, and other
तत्त्वसः).

कृत्यमञ्जरी by बापूभट्ट, son of महादेव
केळकर; composed in Śaka 1640
योगमास on जिन्य, नैमित्तिक, काम्य rites
and observances in the 12 months
of the year, on संक्रान्ति, eclipses
&c. at समर्थ (modern Satara).
N. vol. X. pp. 217-219.

कृत्यमहार्णव of वाचस्पतिमिश्र under
हरिनारायणदेव of मिथिला. Deals
with feasts and fasts on impor-
tant days of the twelve months
of the year; m. in आचारमसूख;
vide sec. 98.

कृत्यमुक्तावली vide सत्कृत्यमुक्तावली.

कृत्यसूत्र m. in नि. सि., भास्करप्रहस.

कृत्यसूत्र of खण्डेराय, son of हरिभट्ट, son of नारायणभट्ट who was honoured by the king of विदर्भ. In 8 प्रकाशs. Mentions हेमाद्रि, माधवीय and his own संस्काररत्न. Baroda O. L. No. 1953.

कृत्यसूत्राकर of चण्डेश्वर; vide sec. 90 (pr. B. I. series, 1921).

कृत्यसूत्राकर of सुदाकरसूरी.

कृत्यसूत्रावली of रामचन्द्र, son of विठ्ठल and grandson of बालकृष्ण तत्सव. He was daughter's son of रघुनाथ, author of कालतत्त्वविवेचन. Composed in मंत्र 1705 (1648-49 A. D.). Deals with religious observances of तिथिs from प्रतिपद् and of months from चैत्र to फाल्गुन; quotes हेमाद्रि, मदनरत्न, नारायणभट्ट.

कृत्यसूत्राकर of लक्ष्मीधर.

कृत्यसूत्राकर of नरकनाथ.

कृत्यसूत्र a manual of ceremonial observances for different months of the year compiled under prince कृष्णचन्द्र of मेवाड़ी about 1750 A. D.

कृत्यविलासमञ्जरी.

कृत्यसमुच्चय of धृवाल m. in कृत्यसूत्राकर p. 499.

कृत्यसागर m. in वर्धमान and स्मृतिरत्नाकर of केशवाचार्य. Earlier than 1400 A. D.

कृत्यसार by मधुरानाथ शुक्ल.

कृत्यसारसमुच्चय of अश्वनाथ जोशी (pr. at Bombay).

कृत्यसारसमुच्चय of नाचस्पति.

कृत्याष्टवृद्धीपिका; vide शान्तिकल्पप्रदीप.

कृत्यार्णव m. in देवदामप्रकाश.

कृष्णपद्धति by चतुर्भुज.

कृष्णभक्तिकल्पवृद्धी alias भक्तिमञ्जरी or हरिभक्तिमञ्जरी—a work on कृष्ण worship in four parts (मञ्जरीs).

कृष्णभट्टीय the same as कर्मतत्त्वप्रदीपिका; m. in प्रयोगरत्न of नारायणभट्ट and in आह्निकचन्द्रिका. Earlier than 1500 A. D.

कृष्णार्चनचन्द्रिका of रत्नपाणि, son of सञ्जीवेश्वर.

कृष्णाश्रुतमहार्णव by आनन्दतीर्थ. N. (new series) vol. III, preface VI.

केशवार्णव by केशव.

कोटचक्र on eight kinds of forts.

कोटिहोमप्रयोग by रामकृष्ण, son of नारायणभट्ट.

कौतुकचिन्तामणि by प्रतापरुद्रदेव. In three द्वात्रिंs on magic charms and expedients for protecting the king's person and for various other purposes, and on various startling, interesting experiments on women, plants, food. N. IX, pp. 189-190 and D. C. Ms. No. 981 of 1887-91 and 1031 of 1884-87. About 1520 A. D.

कौस्तुभनिर्णय.

कौशिककण्डावृत्त in 14 अध्यायs (ed. by Bloomfield, 1889).

C. by बट्टारिभट्ट.

C. by दारिद्र.

C. by बासुदेव.

श्रीशिकसूत्रप्रयोगदीपिकावृत्ति. of केशव, son of सोमेश्वर, son of अनन्त ; composed at भोजपुर (Stein's cat. p. 248).

श्रीशिकसूत्रप्रयोगदीपिकावृत्ति.

श्रीशिकसूत्र m. in निणेषदीपक, मन्त्र-
रिमाष्य on गौतम, हेमाद्रि, माधव.

श्रीश्रीशिकसूत्रकारिका.

श्रीश्रीशिकसूत्र (pr. in Ben. S. series). Vide under शाङ्गयन-
सूत्रसूत्र.

श्रुतसूत्र m. by the मिताक्षरा.

क्रमदीपिका m. in वर्षक्रियाकौमुदी
(p. 121) and देवप्रतिष्ठातन्त्र ;
before 1500 A. D.

क्रमदीपिका (on worship of कृष्ण)
by केशवाचार्य in 8 पदसः. About
1500 A. D.

C. by केशवमदुगोस्वामी.

C. by गोविन्दभट्ट (pr. in Cl. S.
series).

क्रमदीपिका by निष्पानन्द.

क्रियाकाण्डशेखर m. in हेमाद्रि.

क्रियाकैरवचनिका.

क्रियाकौमुदी of गोविन्दानन्द (pr. in
B. I. series). Vide sec. 101.

क्रियाकौमुदी of मधुरानाथ.

क्रियानिवन्ध m. in शुद्धचमत्कार.

क्रियापद्धति by विश्वनाथ. Describes
rites from the day of death to
सविण्डीकरण for माध्वनिर्वाण. D.
C. Ms. No. 207, of 1884-87.

क्रियापद्धति or पञ्चदशपञ्चनादिपद्धति
N. X. p. 237.

क्रियापर्व.

U. D. 68.

क्रियाश्रव (astrological work in re-
lation to dharma) m. by अपतर्क.

क्रियामार m. in नि. सि. and कुण्ड-
मण्डपसिद्धि; earlier than 1600 A. D.

क्षत्रियसंघा.

क्षयमासकृत्यनिर्णय.

क्षयमासनिर्णय.

क्षयमाससंस्कारार्णवनिर्णय by परशुराम
(Stein's cat. p. 87).

क्षयमाससंस्कारार्णवनिर्णयवखण्डन by
परशुराम (Stein's cat. p. 87).

क्षयमासादिविवेक of रत्नवाणिशर्मा, son of
मंगलीसंजीवेश्वर ; composed dur-
ing the reign of हजसिंह of सिंधिया.
Gives a long list of authorities,
such as वाचस्पति, वर्षमान, अनन्त-
पण्डित, मोक्ष, स्मृतिविवेक &c.
Vide N. vol. VI p. 41.

क्षयाधिकमासविहति by मणेश्वर.

क्षेमप्रकाश by क्षेमवर्मन ; composed in
Vikrama 1568 (1512 A. D.)
at वीरसिंहपुर, where he was go-
vernment. On आचार, विष्णुपूजा, शिव-
पूजा, दान, उत्सव, व्रत ; ms. copied
in मचत 1582 (1526 A. D.) when
वीरसिंहदेव was ruler (Stein's cat.
p. 305, extract).

क्षीरनिर्णय or -वर्ण by son of मङ्गाधर.

क्षीरविवाह (Baroda O. I. 1142.)

क्षीरद्वय (pr. in Mysore G. O. L.
series and translated in S. B. E.
vol. 29). Agrees closely with
गोभिलसूत्र.

C. of कृष्णचन्द्र, son of नारायण re-
siding at मन्वन्त (pr. in above.).

क्षीरद्वयकारिका by वामन.

सेटपीठमाला by अपदेव.

गङ्गाकृत्यविवेक by वर्धमान for king राम-
भद्रदेव of मिथिला. 1450-1500 A. D.

गङ्गाधरपद्धति by गङ्गाधर (Stein's cat.
p. 87) m. in रुद्रकल्पद्रुम (vide
BBRAS cat. vol. II. p. 226).

गङ्गाभक्तिरत्नशिखी by गणपति, son of
धारेश्वर, in 3 chapters. He says
that king नान्य of मिथिला gave
श्रुति to his grandfather. N. vol.
V. p. 183; ms. dated 1766 संवत्
(1710 A. D.).

गङ्गाभक्तिरत्नशिखी by चतुर्भुजाचार्य.

गङ्गाभक्तिप्रकाश by हरिनन्दन; compos-
ed in संवत् 1852 (1795-96 A. D.).

गङ्गाभक्तिरसोदय by शिवदेवशर्मा.

गङ्गासुत m. in रघुनन्दन and वर्धमान in
गङ्गाकृत्यविवेक.

गङ्गासाक्षात्पद्धति by विद्यापति; under the
patronage of महादेव विश्वास्वदेव,
with रत्नप्रसिद्ध of मिथिला, son of
शिवसिंह, son of देवसिंह, son of
भवसिंह; m. by गोविन्दानन्द and
रघुनन्दन (in प्रापश्चित्तमप). About
1500-1550 A. D. Speaks of the
advantage of visiting and wor-
shipping the Ganges and bath-
ing therein.

गणपतितत्त्वविवेक.

गणेशपद्धति by लोमेश्वरपुत्र (Uwar
cat. No. 1309).

गणेशविमर्शिनी m. in कृष्णसङ्गणसिद्धि-
गणेशशान्ति.

गदाधरपद्धति (आचार्यार) pr. in B. I.
series.

गद्यदेवल m. in प्रापश्चित्तमपूरा.

गद्यविष्णु m. in नि. वि.

गद्यव्यास m. by काश्यपिवेक of जीमूत-
बाहन.

गन्धर्वप्रयोग (Stein's cat. p. 87).

गभस्तिरसूति m. by अपरार्क, रसूतिच०,
ट्टेमात्रि.

गयादासनिकम्भ m. by भट्टराज. Earlier
than 1600 A. D.

गयानुष्ठानपद्धति- part of त्रिशलीसेतु of
नारायणभट्ट.

गयानुष्ठानपद्धति alias गयापद्धति by रघु-
नाथ. Vide गयापद्धति.

गयापद्धति by अनन्तदेव.

गयापद्धति by रघुनाथ, son of माधव,
son of रामेश्वर; flourished between
1550-1625 A. D.

गयापद्धतिदीपिका by प्रभाकर.

गयाप्रकरण from the त्रिशलीसेतु by
नारायण.

गयाप्रकाश N. (new series) vol. I.
p. 84.

गयाप्रयोग by राक्षसतिमिध.

गयायात्राप्रयोग by मणिरामदीक्षित.

गयावाराणसीपद्धति.

गयाश्राद्धपद्धति.

गयाश्राद्धपद्धति by अनन्तदेव, son of
उद्धवद्विदेविन (for वाजसनेयवेद).

गयाश्राद्धपद्धति by रघुनन्दन. Vide p.
417 above.

गयाश्राद्धप्रकरण m. in मलमासतत्त्व.

गयाश्राद्धविधि by गङ्गुलदेव (Baroda O.
I. 8688).

गयाश्राद्धविधिपद्धति of राक्षसति. The
first verse specially mentions

- वायुपुराण, गरुडपुराण and कल्पवृक्ष (i. e. कल्पतरु) as its authorities.
- गर्भपद्धति or गृह्यपद्धति, manual of domestic rites (for वारस्करपुत्र) by स्वपतिगर्भ on स्थालीपाकहोम, वस्तिदान, पिण्डपितृयज्ञ, श्रवणाकर्म, शूलगवः, वैश्वदेव, मासश्राद्ध, वृद्धाकरण, उपनयन, ब्रह्मचारिभृतानि, मीलायज्ञ, शालाकर्म; expressly states that it follows भर्तृयज्ञमतः; m. in गदाधरभाष्य on पारस्करसूत्र and in आद्यतन्त्र. I. O. ms. dated संवत् 1175 i. e. 1519 A. D. (Vide I. O. cat. p. 315 No. 1633).
- गर्भस्मृति m. in स्मृतिचन्द्रिका, निष्पाचार-पदीप.
- गर्भाधानादिदशसंस्कारपद्धति by रामदेव, son of गणेश्वर; completed by स्वामिडाकुर. About first half of 14th century.
- गर्भाधानादिविवाहषोडशकर्मपद्धति attributed to क्षीतक; mentions जयन्त.
- गागामहृषद्धति by गागामहृ.
- गायत्रीपद्धति of भूषणभट्ट.
- गायत्रीपुरश्चरण or पद्धति by शङ्कर, son of बल्लाळ, surnamed परि. He wrote व्रतोपापनक्षौर्बुदी in शके 1675 (1753 A. D.).
- गायत्रीपुरश्चरण by शिवराम.
- गायत्रीपुरश्चरण by मान्यभट्ट.
- गायत्रीपुरश्चरणचन्द्रिका by काशिनाथ, son of जयरामभट्ट and वाराणसी, surnamed भट्ट. His guru was अनन्त. Ulwar cat. extract 618.
- गायत्रीपुरश्चरणप्रयोग by कृष्णभट्ट, son of नारायणभट्ट; composed in 1757. A. D.
- गायत्रीपुरश्चरणविधि by अनन्तदेव.
- गायत्रीपुरश्चरणविधि by सीतापोन्दसरस्वती.
- गायत्रीपुरश्चरणविधि from the गायत्री-पुरश्चरणचन्द्रिका (vide Ulwar cat. extract 302).
- गायत्रीपुरश्चरणविधि from शारदातिरदा.
- गायत्रीभाष्यनिर्णय (Ulwar cat. No. 1312 and extract 304).
- गोपीयपद्धति m. in आद्यतन्त्र (vol. I. p. 213).
- गणदेवस्मृति m. by विश्वरूप, मिता०, अपराक, स्मृतिच०.
- गणेश्वरीयिका by आचरक, पुष्पेर्भ यज्ञेश.
- गणेशस्मृति m. in स्मृतिच०, कालमाधव.
- गुणमञ्जरी by धिपाटिवालकृष्ण, son of काशीराम of the महारथ family. On प्रायश्चित्त.
- शुद्धिचर्च m. in आद्यविवेक of रुद्रधर and in तिथितत्त्व and ब्रह्ममासतत्त्व. Earlier than 1400 A. D.
- गृहदीपिका of श्रीनाथ आचार्य m. in his कृत्यतन्त्राण्य.
- गृहार्थदीपिका by कामदेव. Vide स्मृति-दीपिका; on doubtful points of rites and ceremonies.
- गृहपतिधर्म by विश्वेश्वर.
- गृहप्रतिष्ठातन्त्र.
- गृहसामु by चन्द्रचूड (portion of संस्कारनिर्णय).
- गृहस्थमुक्ताफल.
- गृहस्थश्लाका by चण्डेश्वर a large work in 589 pages (pt. in B. I. series, 1928); wt. 90.

सुहृत्कल्पतरु.

सुहृत्कारिका.

- (1) आश्वलायनीय by जयन्त.
- (2) बौधायनीय by कनकसभासति.
- (3) सामवेदीय by सुबाह, son of विशासभट्ट.

सुहृत्कारिका by कर्क.

सुहृत्कारिका by रेणुक, composed in 1266 A. D.

सुहृत्कौमुदी m. in गोविन्दार्णव.

सुहृत्तात्पर्यदर्शन com. on आपस्तम्बसुहृत्सूत्र by सुदर्शनान्धार्य.

सुहृत्पदार्थानुक्रम, summary of matters connected with domestic fires, according to मैत्रायणीयसुहृत्सूत्र.

सुहृत्पद्धति.

सुहृत्पद्धति (पट्टःशास्त्रीय) by भास्करदीक्षित. Ulwar cat. extract 54.

सुहृत्पद्धति by रामेश्वर.

सुहृत्पद्धति by वासुदेवदीक्षित, in three kandas on संस्कार, अष्टका 800; ms. copied in शके 1720.

सुहृत्परिशिष्ट- vide under बहुचरसुहृत्परिशिष्ट, छन्दोगसुहृत्परिशिष्ट.

सुहृत्परिशिष्ट by अमलभट्ट.

सुहृत्परिशिष्ट by वैकुण्ठनाथान्धार्य.

सुहृत्प्रदीपकभाष्य, a com. on शाङ्गारयन-सुहृत्सूत्र, by नारायण.

सुहृत्प्रयोग (आपस्तम्बीय) by नन्दविद्यासीर्य. He quotes सुदर्शनान्धार्य. Ulwar cat. extract 14.

सुहृत्प्रयोग

बौधायनीय.

वाजसनेय.

सुहृत्प्रायश्चित्तसूत्र (Hultzsch R. I. No. 637).

सुहृत्प्रायश्चित्तसंग्रह or सुहृत्प्रायश्चित्तसंग्रह m. by हेमाद्रि.

सुहृत्परिचय by वैदिकसार्वभौम (i. e. probably वैकुण्ठेश) in 21 khandas; deals with शास्त्रसंस्कारs like गर्भाधान, पुंसवन, सीमन्तोक्षयन, जातकर्म, नामकरण, अन्नप्राशन, चूडाकर्म, उपनयन, चत्वारि वेद्वतानि and द्वैतसंस्कारs like पाकयज्ञ.

C. विष्णुपञ्चदशपुराण or पञ्चदशपुराण by वैकुण्ठनाथ वैदिकसार्वभौम, son of रङ्गनाथ of हारीतगोत्र, Hultzsch R. I. No. 603 and extract, p. 88. Refers to his पितृमेघसार and its टीका and आशीचक्षुतक and its व्याख्या.

सुहृत्संग्रह m. by जयराम in his भाष्य on पारस्करसूत्र III, 1, 1.

सुहृत्सूत्रपद्धति.

सुहृत्सूत्रप्रकाशिका (on पारस्करसूत्र) by चिन्मनाथ, son of सुसिंह. About 1600 A. D.

सुहृत्प्रियासार alias प्रयोगसार by नारायणभट्ट, son of लक्ष्मीधरभट्ट, sur-named भारद्वाज (भारद्वाज); quotes रामाण्डहारव्याख्या on धर्तस्वामी's भाष्य on आपस्तम्ब, प्रयोगपरिजात, प्रयोगरत्न, निर्माणसिद्ध, भट्टोजिदीक्षित, परशुरामप्रताप and रामवाजपेयी and his own आह्वयसार. Later than 1650 A. D.

सुहृत्संग्रह by गोबिलसूत्र (pr. in B. I. series as appendix to गोबिलसूत्र); m. in कृत्यचिन्तामणि of शिवगम and in the छन्दोगसूत्रोत्तरात्मक and मठप्रतिज्ञातन्त्र.

C. by रामकृष्ण, son of दामोदर.

सुधासंग्रहपरिशिष्ट m. in छन्दोगवृत्तान्त-
नख and edited by Bloomfield in
Z D M G. vol. 35. pp. 337-548
in 209 verses and two प्रपाठक.
Begins अथातः संप्रवक्ष्यामि बहुकं पद्म-
पौलिना । ब्राह्मणानां विदितार्थं संस्कारार्थं
तु भावितम् ॥ Text same as in
B. I. series.

श्लोक्तकर्मपद्धति.

गोत्रनिर्णय by केशवदेवज्ञ of मन्दिपुर in
27 श्लोक.

C. वाक्युपमाला by प्रभाकर देवज्ञ ;
mentions प्रवरमञ्जरी of श्रीधर.

गोत्रनिर्णय by बालकम्भट्ट.

गोत्रनिर्णय by महादेव देवज्ञ.

गोत्रप्रवर (Blk. cat. p. 391).

C. भास्कर.

गोत्रप्रवर by प्रभाकर देवज्ञ (probably
same as वाक्युपमाला, a cons. on
गोत्रप्रवरनिर्णय of केशव).

गोत्रप्रवरकारिका.

गोत्रप्रवरखण्ड (taken from आपस्तम्ब-
सूत्र).

गोत्रप्रवरखण्ड (taken from धर्मसिन्धु).

गोत्रप्रवरदर्पण.

गोत्रप्रवरदीप by विष्णुपण्डित.

गोत्रप्रवरनिर्णय by अनन्तदेव (in संस्कार-
कौस्तुभ, which is taken from his
brother's work).

गोत्रप्रवरनिर्णय by आपदेव (probably
a mistake, as जीवदेव was a son of
आपदेव). Vide Baroda O. I. No.
1870.

गोत्रप्रवरनिर्णय by कमलाकर son of
रामकृष्ण (also styled गोत्रप्रवरदर्पण)

(pr. by Chentsalrao, Mysore
1900). First half of 17 century.

गोत्रप्रवरनिर्णय by केशवदेवज्ञ of मन्दि-
ग्राम (ms. in Baroda O. I. 8131
dated शके 1600). Each verse
ends with the words कुर्वन्तु वो
मङ्गलम्.

C. वाक्युपमाला by प्रभाकर देवज्ञ.

गोत्रप्रवरनिर्णय by गोपीनाथ (Baroda
O. I. 11041).

गोत्रप्रवरनिर्णय by जीवदेव, son of आप-
देव and younger brother of
अनन्तदेव, author of संस्कारकौस्तुभ ;
quotes प्रवरमञ्जरी, आम्बलायनसूत्र-
वृत्तिफार, नागयशस्वि. About 1660-
1680 ; says मातृगोत्र is to be avoid-
ed in marriage by माधवन्दिनीय
alone as सत्याशह says and as the
शिष्टाचार is to the same effect.

गोत्रप्रवरनिर्णय by रामेशभट्ट.

गोत्रप्रवरनिर्णय by नारायणभट्ट m. in
गोत्रप्रवरनिर्णय by भट्टोजि.

गोत्रप्रवरनिर्णय by पद्मनाभ (Baroda O.
I. 8789).

गोत्रप्रवरनिर्णय by भट्टोजिदीक्षित (first
half of 17th century (also styl-
ed गोत्रप्रवरभास्कर).

गोत्रप्रवरनिर्णय by (अभिनव) माधवा-
चार्य.

C. by नारायणार्य, son of मण्डूरी-
रघुनाथार्य (pr. by Chentsalrao,
Mysore, 1900).

गोत्रप्रवरनिर्णय by रघुनाथ, son of माधव,
son of रामेश्वर. 1550-1625 A. D.

गोत्रप्रवरनिर्णय by विश्वनाथदेव or विश्वे-
श्वर, son of शोभुदेव and younger
brother of रामदेव ; finished at

- Benares : I. O. cat. vol. III. p. 586). Composed in Śaka 1306 (Baroda O. L. 11055) : in verse and prose.
- गोत्रप्रवरनिर्णय by सदाराम.
- गोत्रप्रवरनिर्णयवाक्यसुधारण by विश्वनाथ-
देव (Baroda O. L. 9375) :
Different from गोत्रप्रवरनिर्णय.
- गोत्रप्रवरभास्कर by भट्टात्रि ; same as
गोत्रप्रवरनिर्णय.
- गोत्रप्रवरमञ्जरी by केशव, who also
wrote मुहूर्ततत्त्व.
C. by राम ; quotes स्मृत्यंसार,
प्रयोगपारिजात.
- गोत्रप्रवरमञ्जरी alias प्रवरमञ्जरी by धु-
नोत्तमवर्णित (standard work on
this subject). Pr. by Chentsal-
rao, Mysore, 1900. Under each of
the eight original gotras quotes
passages from आपस्तम्ब, आश्वला-
यन, कान्वायन, बौधायन, शतसुब्राह्मण,
लोमाशि, सत्याषाढ ; mentions धर्म-
स्वामी, कणदिस्वामी, and यददेवस्वामी
as भाष्यकार on आपस्तम्बसूत्र ; m. in
नि. सि., नृसिंहप्रसाद, दत्तकर्ममार्गा.
Earlier than 1450 A. D.
- गोत्रप्रवरमञ्जरी by शङ्करतान्त्रिक ; gives
exhaustive enumeration of divi-
sions and sub-divisions of go-
tras ; mentions ज्योतिर्विद्वन्, प्रवर-
दीपिका, व्याख्याकार of बौधायन.
(Baroda O. L. No. 7657).
- गोत्रप्रवरमञ्जरीसारोद्धार by शङ्करदेवज्ञ,
son of शिव.
- गोत्रप्रवररत्न by लक्ष्मणभट्ट, son of राम-
कृष्णभट्ट and younger brother of
कमलाकरभट्ट. About 1585-1630
A. D.
- गोत्रप्रवरविशेक (from the धर्मप्रदीप by
धनञ्जय).
- गोत्रप्रवराध्याय vide प्रवराध्याय.
- गोत्रप्रवररोच्यार (from the अदीक्ष्य-
प्रकाश).
- गोत्रावृत्त by नृसिंहवर्णित.
- गोत्रान्विधिग्रन्थ by मधुसूदनगोस्वामिन,
son of वज्रराज.
- गोपाटकारिका (बौधायनीय) 420 verses
on various matters connected
with religious observances, such
as the measurement and con-
struction of ahars.
- गोपालपद्धति He is m. even by नारा-
यण. Earlier than 1000 A. D.
BHARAS. cat. vol. II. p. 185.
- गोपालपूजापद्धति by दिनकर, son of
नृसिंह belonging to दशार्ण coun-
try (on worship of कृष्ण). I. O.
ms. (cat. p. 587) dated संवत्
1664.
- गोपाटारत्नाकर by गोपाल.
- गोपालसिद्धान्त m. in आचाररत्न.
- गोपालार्चनचन्द्रिका.
- गोपालार्चनचन्द्रिका by लक्ष्मीनाथ.
- गोभिलसूत्र (pr. in B. I. series
and by Dr. Knaier and tr. in
S. B. E. vol. 30).
- C. (भाष्य) by भट्टनारायण son of
महाबल ; m. in आहृतत्त्व of रघुनन्दन ;
ms. copied in ल. सं. 431
(1549-50 A. D.).
- C. (भाष्य) by पशोधर, m. in दान-
क्रियाकौमुदी of गोविन्दानन्द and in
आहृतत्त्व. Earlier than 1500 A. D.
- C. सरला m. in तिथितत्त्व and आहृ-
तत्त्व. Earlier than 1500 A. D.

C. by सायण.

C. हवोधिनीपद्धति by शिवराम, son of विश्राम (different from the author's कारिकाव्योधिनी). About 1640 A. D. (Stein's cat. p. 86).

C. पद्धति by अग्रहोधिनिष्ठ, of मयुरा.

C. कारिकाव्योधिनी by शिवराम, son of विश्राम (Stein's cat. p. 15 and p. 250).

गोभिलपरिशिष्ट (pt. in B. I. series with com.) on सन्ध्यासूत्र, रतानसूत्र and आश्वकन.

C. प्रकाश by नारायण; m. by मृन्मदन.

गोभिलभास्वसूत्रभाष्य m. by रघुनन्दन in तिथितत्त्व and आश्वकन. Probably same as भाष्य of महायज्ञसू.

गोभिलसंवासासूत्र.

गोभिलस्मृति—same as कामप्रदीप of काल्याणन. Anan. Sm. pp. 49-71.

गोभिलीपरिशिष्ट (on rites for propitiating the planets in their evil positions, on ग्रहयोग etc.) No. vol. X. pp. 201-202.

गोभिलीयभास्वकन.

C. (भाष्य) by महायज्ञसू, m. in आश्वकन of रघुनन्दन. महायज्ञसू is probably same as यज्ञोपधर above.

C. by समुद्रकर m. in आश्वकन of भवदेव's रत्नाचन्द्र.

गोकथप्रायश्चित्त.

गोविन्दमानसोल्लास m. in एकादशीतत्त्व and मलमासतत्त्व. So earlier than 1500 A. D.

गोविन्दार्चनचन्द्रिका (pt. at Bombay).

गोविन्दार्णव alias स्मृतिसागर or धर्मतत्त्वाचलोक by शेषलक्ष्मि son of रामचन्द्र; compiled under the orders of महागजपिराज गोविन्दचन्द्र of Kāśī, divided into six वीचिस (waves) on संस्कार, आह्निक, आश्व, शुद्धि, काल and प्रायश्चित्त; quotes कल्पतक, अपराकं, माधवाचार्य, विश्वेश्वरभट्ट and is quoted in the निर्णयसिन्धु, आचाररत्न of लक्ष्मणभट्ट; compiled between 1400 and 1450 A. D. Vide Ulwar cat. extract, 304 for a long description of a town नाण्डेतिका near Benares, which is said to have surpassed Delhi and Kalpi and of the श्रीवास्तव family of kings, of which गोविन्दचन्द्र was a scion and of the शेष family. The Ulwar ms. (verse 83) speaks of only five वीचिस (omitting प्रायश्चित्त). It appears that शेषलक्ष्मि in his शुद्धाचारशिरोमणि claims the गोविन्दार्णव as his work. Vide Ind. Ant. for 1912 p. 248.

गोविन्दसूत्र m. in the पितृभक्ति of श्रीदत्त.

गोविन्दसम्पत्सागर m. in दि. सि. (probably the आश्वसागर of कुतूकभट्ट).

गोविन्दशौमुदी m. in निर्णयसिन्धु (probably the आश्वशौमुदी of गोविन्दानन्द).

गोविन्दसन्तरप्रदीप m. in the कालसा of मदाधर.

गीटीपचिन्तामणि m. in कालसार of सदाशिव.

गीतमधमसूत्र- vide sec. 5; pr. in B. S. series and Jivananda Sm. part II. pp. 403-434.

C. by कुलमणि शूक.

C. (भाष्य) by मन्मथरि (pr. in Mysore G. O. L. series).

C. मिताक्षरा by हरदत्त (pr. in Anan. P.)

गीतमस्मृति.

ग्रन्थशास्त्र or स्मृतिग्रन्थशास्त्र.

ग्रन्थविधानधर्मकुसुम by शङ्करशर्मन.

ग्रहणीक्रियाक्रम.

ग्रहणीनिर्णय (from the ग्रयोगरत्न of नारायणभट्ट).

ग्रहणाध्यानुनिर्णय.

ग्रहदानप्रयोग; refers to साधव.

ग्रहमन्त्रालोक by साधव, son of कृष्णाचार्य, of भागहात्रगांव. Peterson's 5th Report p. 176.

ग्रहमन्त्रप्रयोग (N. X. p. 200).

ग्रहपञ्चकारिका.

ग्रहपञ्चतत्त्व by रघुनन्दन. Mentions दीपिका.

ग्रहपञ्चदीपिका by सदाशिव दीक्षित.

ग्रहपञ्चनिरूपण from संस्कारकौस्तुभ of अतन्त्रदेव.

ग्रहपञ्चपद्धति.

ग्रहपञ्चप्रयोग.

ग्रहपञ्चविधान by अतन्त्रदेवभट्ट, son of नागदेवभट्ट.

ग्रहपापकौमुदी by रामकृष्णभट्टाचार्य.

ग्रहपापप्रयोगतत्त्व or ग्रहपापतत्त्व by रघुनन्दन, son of हरिभट्ट; pr. in Ben-

gali type by Sanskrit Sahitya-parishad, Calcutta (No. 10). This is over and above his 28 तरणः.

ग्रहयोगशान्ति.

ग्रहशान्ति according to शाङ्खायन and गोभिल.

ग्रहशान्तिपद्धति or वासिष्ठीशान्ति by गणपति शङ्कर, son of हरिशङ्कर. About 1686 A. D.

ग्रहशान्तिपद्धति by योद्धराज.

ग्रहस्थापनपद्धति (Peterson's 5th Report p. 98).

ग्रहमन्त्रनिर्णय or पातित्यग्रहमन्त्रनिर्णय (from the तद्भाषित्वण्ड of the स्कन्दपुराण). पृतप्रदानरत्न by प्रेममिथि.

चक्रनारायणीय m. in दुर्गोत्सवविशेक of शूलपाणि. So earlier than 1400.

चक्रनागवर्णीयनिघण्टु or स्मृतिसारोद्धार by विश्वम्भरत्रिपादि in 12 उद्धारः on सामान्यनिर्णय, एकमकादिनिर्णय, तिथिसामान्यनिर्णय, प्रतिपदादितिथिनिर्णय, व्रत, संक्रान्ति, आश्व, आशीच, मर्मधानादिकालनिर्णय, आह्निक, व्यवहार, प्राचक्षिन्, under orders of prince नारायणभट्ट, son of भीमभट्ट; mentions वृतापमार्तण्ड, होरिलस्मृति, रूपनारायणीय, अमन्त्रभट्टीय. First half of 17th century; pr. in Ch. S. series.

चण्डिकाचर्चनदीपिका by काशीनाथभट्ट, son of जयशमभट्ट, son of शिवशमभट्ट, of the भट्ट family. (Ulwat cat. extract 620).

चण्डीप्रयोग by कमलाकर, son of रामकृष्ण.

चण्डीप्रयोग by नागोजिभट्ट.

चण्डकानिबन्ध or स्मार्तकर्मालुहानकर्मविचरण by महामात्य श्रीसहाय चण्डक.
On daily duties, श्राद्ध, मलमास, अपोदशीनिर्णय &c. (Baroda O. I. No. 296 dated संवत् 1593).

चतुरशीतिज्ञातिप्रशक्ति by मध्वाशय.

चतुर्थीकर्मन् (on the ceremonies to be performed on the fourth night after marriage).

चतुर्विंशश्लोकी by भट्टोजि (Baroda O. I. 1488). In fourteen verses on श्राद्ध.

C. by महेश्वर.

चतुर्विंशचिन्तामणि of हेमाद्रि. Vide sec. 87 (pr. in B. I. series). Hultsch R. I. No. 658 contains प्रायश्चित्त and व्यवहार, but they are most probably by a different author.

चतुर्विंशतिमत् or -स्थिति. Vide sec. 42.

C. by भट्टोजि (Ben. S. series publishes on संस्कार and श्राद्ध). The I. O. cat. ms. p. 475 (on संस्कार-काण्ड only) ascribes it in the colophons to रामचन्द्र, son of नारायणभट्ट. Mss. of अद्वैत, आचार and प्रायश्चित्तकाण्ड are known.

C. by रामचन्द्र, son of नारायण.

चतुर्विंशतिस्तुतिप्रसन्नसार (Baroda O. I. 2247 and 10540).

चतुर्विंशतिस्तुतिधर्मसारसमुच्चय.

चतुर्विंशतिस्तुतिधर्मसंस्काराः

चन्दनधेनुदानप्रमाण or -तत्त्व by वाचस्पति.
Rites on the occasion of the first śaddha of a woman dying
H. D. 69.

before her husband and son.
Based on स्मार्तक. N. (new series)
I. p. 100.

चन्दनधेनुस्नानपद्धति by रत्ननाथ भट्टाचार्य
of नवद्वीप. N. (new series) I. p. 101; ms. dated 1765 A. D.

चन्द्रकमलाकर.

चन्द्रकलिका.

चन्द्रनिबन्ध quoted in निर्णयदीपक.

चन्द्रप्रकाश m. by नि. सि., चन्द्रशेखर's
श्राद्धकल्पलता, भट्टोजि. Earlier than
1570 A. D.

चन्द्रस्तुति m. in निर्णयदीपक.

चन्द्रोदय m. in नि. सि. (probably
पृथ्वीचन्द्रोदय or आचारचन्द्रोदय).

चमत्कारचिन्तामणि by नारायणभट्ट (pr.
at Benares, 1870); m. in आचार-
मयरा. समप्रसङ्ग.

C. मिताक्षरा.

C. अन्वयार्थदीपिका by धर्मेश्वर (pr.
at Benares, 1870).

C. by नारायण.

चमत्कारचिन्तामणि by राजर्षिभट्ट; (is
probably the work so m. by नि.
सि.). It is on astrology. Earlier
than 1550 A. D.

C. (ms. dated संवत् 1657 i. e.
1600-1601 A. D.).

चमत्कारचिन्तामणि by वैद्यनाथ. On
संस्कारs of two kinds, ब्राह्म (गर्भा-
धान and others) and देव (such
as वाकपत्र), on मुहूर्तs for गर्भाधान
and other संस्कारs and on मल-
मासकृत्याहुत्य; D. C. No. 112 of
1895-1902 copied in संवत् 1719.

चलाचलदर्शिप्रतिष्ठा.

चलाचा (acc. to बीधायन ?; vide B.B.R.A.S. cat. vol. II, p. 243).

चलाचापद्धति by अनन्तदेव.

चलाचापद्धति of नारायण based on यज्ञ-परिशिष्ट, जिविकम्पपद्धति, कालादर्श, दुराचारप्रबोध, शारदातिलक and बीध-देव. Later than 1450 A. D.

चाणक्यनीति (ed. by Kressler).

चाणक्यनीति or चाणक्यराजनीति or चा-णक्यशतक. There is a बृहत्चाणक्य in 660 verses. There is a लघु-चाणक्य also.

चाणक्यनीतिदर्पण of राजानन.

चाणक्यनीतिसारसंग्रह in 108 stanzas. It begins 'सुलक्ष्मं प्रवक्ष्यामि चाणक्येन यथोदितम्'.

चाणक्यराजनीतिशास्त्र (pr. in Calcutta O. series No. 2, 1921).

चाणक्यसप्तति.

चाणक्यसारासंग्रह.

चाणक्यसूत्र (pr. at end of the क्रीटि-लीय in Dr. Sham Sastri's edition).

चातुराश्वम्वधर्म by श्रीकण्ठासन.

चातुर्मास्यकरिका by गोपाल.

चातुर्वर्ण्यधर्मसंग्रह.

चातुर्वर्ण्यविचार by गङ्गाधर.

चातुर्वर्ण्यविवरण by गङ्गाधर.

चातुर्वर्ण्यविवेचन by धरणीधर.

चातुर्वर्ण्यव्यवस्था by धरणीधर.

चाराचणीयसूत्रपरिशिष्ट m. by हेमाद्रि.

चारुचर्पा by क्षेमेन्द्र (pr. in Kavya-mālā series).

चारुचर्पा by भोजराज.

चूडाकरनक्षेत्रात्मो.

चूडाकर्म by दत्तपरिहृत.

चूडाकर्मप्रयोग.

चौलोपनयन from the विश्वप्रकाशपद्धति of विश्वनाथ.

चौलोपनयनप्रयोग.

छन्दोगकर्मांगुष्ठानपद्धति by भवदेवभट्ट. Vide छन्दोगपद्धति.

छन्दोगसूत्र. Vide गोभिलसूत्र.

C. (भाष्य) m. by हरदत्त in his अनाविला.

छन्दोगपद्धति by भवदेवभट्ट; vide sec. 73.

C. संस्कारपद्धतिरहस्य of रामनाथ, composed in Śaka 1544 (1622 A. D.).

छन्दोगपरिशिष्ट- same as कर्मप्रदीप. (It is in verse).

छन्दोगपरिशिष्ट m. by हेमाद्रि.

C. m. in आश्वविषेक of रुद्रधर.

C. प्रकाश by महामहोपाध्याय नारायण, son of गोण and grandson of उमापति, who was a great प्राभाकर and patronised by king जयपाल. Vide under कर्मप्रदीप.

CC. सारमञ्जरी by श्रीनाथ, son of श्रीकराचार्य.

CC. by हरिराम.

CC. by हरिहर.

C. by आशाधर or आशाक, son of चक्रधर.

छन्दोगप्रापञ्चित.

छन्दोगब्राह्म.

छन्दोगब्राह्मतरण by रघुनन्दन.

C. by काशीराम, son of राधावल्लभ, son of रामकृष्ण.

छन्दोगभास्दीपिका by श्रीनाथ, son of श्रीकर.

छन्दोगाचारकृत्य m. by रघुनन्दन.

छन्दोगामीयाद्विक by शिवराम, son of विश्राम. (I. O. cat. I. p. 9) ms. dated संवत् 1810 i. e. 1753-4 A. D. Composed about 1640.

छन्दोगाद्विक by गोवर्धनदीक्षित, son of बेजीदास (Baroda O. I. No. 1026). Ms. dated संवत् 1860.

छन्दोगाद्विक by श्रीवत्स, m. by रघुनन्दन in आद्विकतत्त्व.

छन्दोगाद्विक by सदानन्द.

छन्दोगाद्विकपद्धति by रामकृष्ण विपाटिव.

छन्दोगाद्विकोद्धार of कङ्कमिश्र, son of भवनाथमिश्र. Vide under प्रायश्चित्त-प्रदीप.

छन्दोवहागवाहि.

छात्रलेखस्मृति m. in मिताक्षरा, हेमाद्रि, माधवाचार्य.

जगद्गुरु by श्रीबल्लभाचार्य of the भारद्वाजगोत्र (in more than 23 प्रकरण).

जगन्नाथकारिका m. in गदाधर's भाष्य on वारस्करपूजा.

जगन्नाथप्रकाश by सुरमिश्र, composed under orders of जगन्नाथ, of Kamboja family. Vide Mitra's Notices vol. V p. 109 for contents (the ms. was copied in संवत् 1838 i. e. 1782-3 A. D.); in ten प्रभास.

जटमलविलास by श्रीधर compiled under the patronage of prince

(महाडकर) जटमल, younger brother of चायमल, who was son of बालचन्द्र, son of बीह, who was sole minister of the king of Delhi. The family was Mandira from Kosala country and their capital was स्वर्णपुरी. Deals with आचार, काल, भान्द, संक्रान्ति, मलमास, संस्कार, आशौच and शुद्धि. The date in the I. O. ms. is corrupt 'बानास्त्रचाणक्षिति' (? तनास्त्रचाणक्षिति 1559) of the विक्रम era. About 1500 A. D. Names काल-निर्णय, कालादर्श, प्रासाददीपिका.

जनिदोषपतिकार-m. (Baroda O. I. No. 2365) dated 1565 संवत् (1508-9 A. D.).

जन्मदिनछापपद्धति.

जन्मदिवसपूजापद्धति.

जन्ममरणविशेष by वाचस्पति (Baroda O. I. No. 12774). On अशौच and भान्द.

जन्माष्टमीतत्त्व or जन्माष्टमीव्रततत्त्व by रघुनन्दन.

जन्माष्टमीनिर्णय by विदुलेश्वर.

जयतु m. in निर्णयसिन्धु.

जयन्तकारिका.

जयन्तीनिर्णय (on कृष्णजन्माष्टमी) by आनन्दीधर.

जयन्तीनिर्णय by गोपालदेशिक, pupil of रामानुजयोगीन्द्र and son of अत्रिच कृष्णार्प.

जयमाधवमानसोल्लास by जयसिंहदेव of गोरखपुर (modern Gorakhpur). He was a devotee of नारायण; deals with all religious acts

(nitya, naimittika, and kāmya) about वासुदेव. The प्रशस्ति at the end of D. C. ms. No. 241 of A 1881-82 is by हरिदाम राजपण्डित; ms. copied संवत् 1827 (1771 A. D.).

जयसिंहकल्पद्रुम by रत्नाकर of the शाण्डिल्यगोत्र, son of पण्डितश्रीदेव-भट्ट of Benares (extensive work in 900 pages pr. by Lakṣmīvēṅka-ṭeśvara Press at Kalyan in 1925). A digest in 19 स्तवक on काल, व्रत, श्राद्ध, दान etc. the first being on काल, compiled under the patronage of जयसिंह who performed ज्योतिष्टोम in राजपिनी and also पौण्डरीक. His city अम्बिका (Amber) is also referred to. Composed in Vikrama 1770 (1713 A. D.). Gives genealogy as जयसिंह (who brought Shicaji to Delhi) - रामसिंह - कुण्डसिंह - विष्णुसिंह - जयसिंह. Sometimes called 'हुमोवयौत' (Ulwat cat. extract 305); pr. in Bombay, 1903.

जयानिर्बन्ध (निबन्ध?) m. in कृत्य-रत्नाकर of चण्देश्वर (p. 166).

जयाभिविकप्रयोग by रघुनाथ.

जयार्णव m. by जि. सि. and by गङ्गाधर in पारम्पर्यसूत्रभाष्य. Vide बुद्ध-जयार्णव.

जलपात्र.

जलाशयवतिष्ठा by भागुकिमिश्र.

जलाशयामोर्त्तर्गाविधि or -वद्धति.

(1) by नारायणभट्ट, son of रामेश्वर; quotes लघुनारायण; 1513-1575 A. D.; sec. 103.

(2) by कमलाकर; sec. 106.

जलाशयोर्त्तर्गप्रकाश pr. at Ratnagarh (1893 A. D.).

जलाशयोर्त्तर्गतत्त्व of रघुनन्दन (pr. by Jivananda), Sec. 102.

जातकर्मसू from the संस्कारभाष्य.

जातकर्मपद्धति by केशवभट्ट.

जातकर्मपद्धति by दामोदर.

जातकर्मादिवालाशकमान्त by बापल्लभभट्ट.

जातरिष्टादिनिर्णय by विद्यापण्डित; N (new series) II p. 55-56.

जातिनिर्णय (Baroda O. I. No. 11003) on काश्यप्य etc.

जातिमाला (part of ब्रह्ममालातन्त्र).

जातिमाला (vide N. vol. II, p. 151) on the origin of different Hindu castes.

जातिमाला by सोमनाथ, son of ब्रह्मल and बापल्लभ, surnamed सकलकल and inhabitant of जलग्राम. Divided into three parts in verse on लक्ष्मीनिन्दा, वैराग्य, पार्वतीस्तुति; but contains nothing on धर्म or जाति. D. C. Ms. No. 302 of 1884-86.

जातिमाला (from पराशरपद्धति); Stein's cat. p. 94.

जातिविवेक m. in शुद्धाचारशिरोमणि of शेषकृष्ण and in नृसिंहप्रसाद.

जातिविवेक by कृष्णगोविन्द पण्डित. Part of a larger work called वर्णाश्रमधर्मदीपिका.

जातिविवेक by ब्रह्मक.

जातिविवेक by नारायणभट्ट (Baroda O. I. 11147).

जातिविवेक by पराशर.

जातिविवेक by रघुनाथ.

जातिविवेक by विश्वनाथ (N. vol. IX p. 179). Stein's cat. calls it 'विवेकसंग्रह' (p. 89).

जातिविवेक by विश्वेश्वरभट्ट (probably same as first part of कावचधर्मदीप).

जातिविवेक by व्यासगोपीनाथकवि of शक्तिगोत्र, son of शाङ्गधर, grandson of विश्वनाथ, of प्रत्यग्रपुर (Parāṇḍā in Maharashtra?). In three उद्गासः; ms. (I. O. cat. vol. III p. 519 No. 1639) is dated like 1564 (1642 A. D.). Peterson (in Ulwar cat. No. 1323) says that it is part of विश्वभरवासु-शास्त्र, which is quoted by हेमाद्रि and he gives the father's name as व्यासराज previously called विश्वनाथ and grandfather as 'Sama-
raja'.

जातिविवेकशतप्रश्न attributed to सायण.

जातिविवेकसंग्रह by विश्वनाथ.

जातिसाङ्ख्य by शिवलाल सुकुल.

जातिसाङ्ख्यवाद by अनन्ताचार.

जातिसाङ्ख्यवाद by वेणीराम शाकरीपिन.

जिकनीयविबन्ध m. in दुर्गोत्सविवेक of शूलपाणि and by कुल्लुक.

जीर्णोद्धारविधि (according to त्रिविक्रम) on repairing temples, images of gods &c. N. vol. X. p. 271.

जीवच्छादप्रयोग by नारायणभट्ट, son of रामेश्वरभट्ट.

जीवच्छादप्रयोग by शौनक.

जीवन्मुक्तकर्मव्यनिर्णय by बालकृष्णभट्ट, son of रत्नोत्तमभट्ट. N. (new series) vol. III p. 64 (ms. dated संवत् 1785).

जीवन्मुक्तकर्मव्यनिर्णय by बालकृष्ण पाय-गुण्डे (Bareilly O. I. Nos. 358 and 5549).

जीवन्मुक्तकर्मव्यनिर्णय or-कर्मनिर्णय by रामकृष्णभट्ट, son of नारायणभट्ट, son of रामेश्वर. About 1570-1590 A. D.

जीवन्मुक्तकर्मव्यनिर्णय by कृष्णभट्ट.

जीवन्मुक्तकर्मव्यनिर्णय by मधुसूदन-गोस्वामिन, son of ब्रजराज.

जीवन्मुक्तकर्मव्यनिर्णय-सारांश by मधुसूदन-गोस्वामिन, son of ब्रजराज.

जीवन्मुक्तकर्मव्यनिर्णय-सारांश- abridgement of the above ms. (Ulwar cat. No. 1324) copied in संवत् 1812 (1755-6 A. D.).

जीवन्मुक्त Aufrecht's Leipzig cat. 611.

जैमिनिश्रुत्य (ed. by Dr. Caland, Panjab Oriental Series 1922).

C. सुबोधिनी by श्रीनिवास (extracts printed in above).

जैमिनिश्रुत्यमन्त्रपति.

जातिभेदविवेक.

ज्ञानभास्कर (in the form of a dialogue between सूर्य and अरुण). Divided into प्रकाश on प्रावर्धित, कर्म &c.; vide Bik. cat. p. 398. Burnell (Tanjore ms. cat. p. 136 b) says that the author's name appears to be दिङ्मणि. Baroda O. I. 1136 is a part of it (कर्मप्रकाश on सेवाधिकार) and ex-

- tends over 10000 ग्रंथ and No. 10346 is another in 10000 ग्रंथ.
- ज्ञानमाला by भट्टोत्पल m. in the धर्म-
प्रदीप of भोज and in आश्रितकृत्य of
रघुनन्दन and in आचारमण्डल.
- ज्ञानरत्नावलि m. in हेमाद्रि, सुसिद्धप्रसाद
(दानसार). कुण्डकौमुदी. Earlier
than 1250 A. D.
- ज्ञानाङ्कुर by बृहस्पति, son of राघवेन्द्र-
चन्द्र, in four स्तवक.
- ज्ञानानन्दतरङ्गिणी by कृष्णानन्द on
संस्कार.
- ज्येष्ठाविधान.
- ज्योतिःकालकौमुदी m. by रघुनन्दन.
- ज्योतिःसार m. in कालसार of मदापर,
नि. सि.
- ज्योतिःसारसार by मधुरेश.
- ज्योतिःसारसार by विद्यानिधि; N.
(new series) vol. I p. 134. ms.
dated Śaka 1670 (1748 A. D.).
- ज्योतिःसार m. in धर्मप्रवृत्ति and
गोविन्दार्णव.
- ज्योतिःसारसंग्रह m. by रघुनन्दन in
ज्योतिस्तत्त्व and मदनपारिजात.
- ज्योतिःसारसंग्रह by इन्दुवानन्द विद्यालङ्कार.
- ज्योतिःसारसमुच्चय m. by रघुनन्दन.
- ज्योतिःसारसमुच्चय by मन्द्र, son of देव-
शर्मन.
- ज्योतिरर्णव m. in गोविन्दार्णव, सं. की.
- ज्योतिर्निबन्ध m. in शूद्रकमलाकर and
संस्कारमण्डल and शुद्धिमण्डल.
- ज्योतिर्दुसिंह m. in गोविन्दार्णव and नृत्त-
विशतिमहाव्याख्यान of भट्टोजि.
- ज्योतिवरन्त m. in संस्कारभास्कर of सिद्धे-
श्वर.
- ज्योतिवरन्त by केशवतर्कपञ्चानन N.
(new series) II, p. 58.
- ज्योतिषार्णव m. by दुर्योनिचविवेक of
शूलपाणि, by रघुनन्दन.
- ज्योतिष्यकाश m. by प्रयोगरत्न of नारा-
यणभट्ट, नि. सि., गोविन्दार्णव.
- ज्योतिस्तत्त्व by रघुनन्दन.
- टोहरप्रकाश by रघुनन्दनमिश्र, under
Raja Todaramalla.
- टोहरानन्द vide sec. 104.
- दृष्टिप्रताप by विश्वनाथ under the
patronage of Mahārāja दृष्टि. On
the rites for every day of the
year; ms. written in Śaka 1589
i. e. 1667-68 A. D. (Burnell's
Tanjore cat. p. 136b.).
- दृष्टदृष्टान्त m. in the अन्येष्टिप्रवृत्ति of
नारायणभट्ट, by रघुनन्दन in आश्रितकृत्य
(vol. I p. 213) and in शूद्र-
कमलाकर; earlier than 1525 A. D.
- तद्भागप्रतिष्ठा.
- तद्भागविप्रवृत्ति of टोहरमह (part of
टोहरानन्द).
- तद्भागविप्रतिष्ठाप्रवृत्ति by धर्मकर उपाध्याय.
- तद्भागविप्रतिष्ठाविधि by मधुसूदन गो-
स्वामी.
- तद्भागोत्कर्षतत्त्व by रघुनन्दन.
- तत्त्वकौमुदी by गोविन्दानन्दकविकृष्ण-
पाचार्य. It is a com. on आश्रितविवेक
of शूलपाणि.
- तत्त्वकौमुदी by भट्टोजिदीक्षित (Baroda
O. I. No. 376). Written at the
bidding of केलदी वेङ्कटेश. Dilates

on the question as to who should observe *śraśra* rites, discourses on the inadvisability of *śraśra* and *śraśra*.

śraśra by *śraśra*.

śraśra by *śraśra*, son of *śraśra*. *śraśra*. *śraśra* vol. V, p. 155 for contents; ms. copied in *śraśra* 1661.

śraśra-*śraśra* *śraśra*.

śraśra *śraśra* *śraśra* cat. p. 217 No. 687, probably same as the next.

C. vide *śraśra* cat. p. 217 No. 687.

śraśra *śraśra* of *śraśra* vide *śraśra* 105. Gives summary of his *śraśra*.

C. *śraśra* by *śraśra*.

C. *śraśra* by *śraśra*.

śraśra by *śraśra*.

śraśra m. by *śraśra* and *śraśra* in *śraśra* and *śraśra* and in *śraśra*.

śraśra m. in *śraśra* of *śraśra*.

śraśra m. by *śraśra*.

śraśra *śraśra* vide *śraśra*.

śraśra *śraśra* by *śraśra*. An abridgment of his *śraśra* or *śraśra* divided into four *śraśra* on *śraśra*, *śraśra*, *śraśra* and *śraśra*. Composed when king *śraśra* of *śraśra* was reigning. Latter half of 15th century; mentions his *śraśra* in *śraśra*.

śraśra by *śraśra*, a com. on *śraśra* *śraśra* (pr. by *śraśra*).

śraśra.

śraśra m. by *śraśra* in *śraśra*.

śraśra.

C. *śraśra*.

śraśra by *śraśra* (against the practice of branding the body with marks, as *śraśra* do).

śraśra or *śraśra* from *śraśra*.

śraśra by *śraśra*.

śraśra by *śraśra* (*śraśra* O. I. 11575).

śraśra by *śraśra*.

śraśra by *śraśra*.

śraśra by *śraśra*.

śraśra or *śraśra* of *śraśra*, son of *śraśra*.

śraśra by *śraśra*; *śraśra* O. I. 8336).

śraśra by *śraśra* (B. O. mss. cat. vol. I No. 145; ms. copied in *śraśra* i. e. 1464 A. D.

śraśra by *śraśra*.

śraśra m. in *śraśra*.

śraśra by *śraśra*.

C. by *śraśra* *śraśra* N. (new series) I p. 155

C. by *śraśra* *śraśra* N. (new series) II p. 71.

- C. by रामचरण विशावाचस्पति ; N. (new series) II, p. 72.
- तिथितत्त्वचिन्तामणि by महेशाठकुर (pr. at Benares in 1887 A. D.).
- तिथितत्त्वसार by आपदेव.
- तिथिवर्ष.
- तिथिदीपिति (part of स्मृतिकौस्तुभ of अनन्तदेव).
- तिथिदीपिका by काशीनाथ, son of जय-रामभट्ट (Baroda O. I. No. 10724).
- तिथिद्वैतनिर्णय (or तिथिविवेक) by शूल-पाणि. Same as above.
- तिथिद्वैतप्रकरण alias तिथिविवेक by शूल-पाणि. Names संवत्सरप्रदीप, स्मृति-समुच्चय.
- C. by श्रीनाथशर्मा, son of श्रीकर.
- तिथिनिर्णय from the कालमाधव.
- तिथिनिर्णय by अवन्तभट्ट (Baroda O. I. No. 10611 is dated संवत् 1583 i. e. 1526-27 A. D.).
- तिथिनिर्णय by कमलाकर.
- तिथिनिर्णय by गङ्गाधर.
- तिथिनिर्णय by गोपाळ.
- तिथिनिर्णय by गोविन्दभट्टबुद्धिल (Ulwar cat. No. 1326). Peterson is wrong in saying that he praises one कालरघुनाथ. रघुनाथ is here राम the incarnation of विष्णु, identified with काल (Time) and ब्रह्म.
- तिथिनिर्णय by दयाशङ्कर.
- तिथिनिर्णय by देवदासमिश्र.
- तिथिनिर्णय by नागदेव, son of शिव; based upon निर्णयसिन्धु.
- तिथिनिर्णय by नागोजिभट्ट.
- तिथिनिर्णय by नारायणभट्ट.
- तिथिनिर्णय by पक्षधरमिश्र.
- तिथिनिर्णय by बालकृष्ण भारद्वाज. Re-
lies on हेमाद्रि.
- तिथिनिर्णय by भट्टोजि (pr. at Benares and Bombay).
- तिथिनिर्णय by मधुरानाथ शूद्र.
- तिथिनिर्णय by महादेव.
- तिथिनिर्णय by माधव (part of काल-
निर्णय).
- तिथिनिर्णय by रघुनाथ (probably same as राघवभट्ट). W. and K. cat. II p. 282 notes that रघुनाथ is written on title page of राघव's तिथिनिर्णय.
- तिथिनिर्णय by रमावति सिद्धान्त; N. (new series) I. p. 156; composed in Śaka 1633.
- तिथिनिर्णय by राघवभट्ट; names निर्णय-
सिन्धु and नीलकण्ठ. So later than 1640 A. D.; ms. copied in Śaka 1681 (1766 A. D.); pr. at Bombay in 1864.
- तिथिनिर्णय of रामचन्द्र, pupil of गोपाळ, Baroda O. I. No. 1524. About 1400 A. D.
- C. by लुसिड, son of the author. Ms. dated संवत् 1638 (1582 A. D.).
- तिथिनिर्णय by रामप्रसाद.
- तिथिनिर्णय by वाचस्पति.
- तिथिनिर्णय by विश्वेश; names हेमाद्रि, माधव, चमत्कारचिन्तामणि, पुराण-समुच्चय.

- तिथिनिर्णय by वैद्यनाथ (from चम्पकार-
चिन्तामणि).
- तिथिनिर्णय by शिवानन्दभट्टगोस्वामी (U-
war cat. No. 1329).
- तिथिनिर्णय by शुभङ्ग.
- तिथिनिर्णय by सिद्धलक्ष्मण.
- तिथिनिर्णय by सुदर्शन.
- तिथिनिर्णय from the लघुमाधवीय of
माधवाचार्य.
- तिथिनिर्णय from the मूलार्थसार.
- तिथिनिर्णयकारिका by श्रीनिवासाय्य, son
of गोविन्दाय्य of the कौशिकगोत्र.
- तिथिनिर्णयचक्र by विश्वनाथ (Baroda
O. I. No. 8336).
- तिथिनिर्णयतत्त्व by शिवानन्दनाथ.
- तिथिनिर्णयदीपिका by रामदेव, son of
शम्भु.
- तिथिनिर्णयमार्तण्ड by कृष्णमित्राचार्य.
- तिथिनिर्णयसंक्षेप or तिथिनिर्णय by
भट्टोजि, son of लक्ष्मीधर.
- तिथिनिर्णयसंग्रह by रामचन्द्र. A sum-
mary of the तिथिनिर्णय of अनन्त-
भट्ट.
- C. by रुसिंह (Baroda O. I. ms.
No. 1524 is dated संवत् 1683).
Later than 1400 A. D.
- तिथिनिर्णयसर्वसमुच्चय.
- तिथिनिर्णयसार by मदनपाठ. Vide sec.
93.
- तिथिनिर्णयेन्दुशेखर by नागोजिभट्ट.
- तिथिनिर्णयोद्धार or लघुतिथिनिर्णय or
-निर्णयोद्धार by राघवभट्ट. Vide तिथि-
निर्णय above. Also called तिथि-
सारसंग्रह.
- तिथिप्रकाश by गङ्गादास द्विवेदिन.
H. D. 70.
- तिथिप्रकाशप्रकाशिका.
- तिथिप्रदीपक by भट्टोजि.
- तिथिप्रदीपिका by रुसिंह. Refers to
विद्यारण्य.
- तिथिप्रदीपिका by रामसेवक.
- तिथिमञ्जरी of गणेश, son of ज्ञानेश्वर,
son of महादेव, son of लालभट्ट.
- तिथिन्त by महादेव.
- तिथिन्तमाला by नीलकण्ठ, son of
अनन्त, son of चिन्तामणि.
- तिथिवाक्यनिर्णय—Vide तिथिनिर्णय of
नारायणभट्ट.
- तिथिबोधक of जूलपाणि in, in रघुनन्दन's
तिथितत्त्व.
- C. त्रायस्यदीपिका by श्रीनाथ आचार्य-
चूडामणि, son of श्रीकर; about
1475-1525 A. D. N. (new series)
vol. II, pp. 73-74 ms. copied in
1512-13 A. D.
- तिथिव्यवस्थामंशेय.
- तिथिसंग्रह or तिथिनिर्णय by राघव. Vide
above (pr. in Bombay 1864).
- तिथिसंग्रह ano. N. (new series) II.
p. 73.
- तिथिस्वरूप or सर्वतिथिस्वरूप by सुरेश्वर.
- तिथिन्दुशेखर by नागेशभट्ट.
- तिथ्यर्थ by दिवाकर, son of महादेव,
son of बालकृष्ण of भारद्वाजगोत्र;
author of आचार्यार्क (both being
parts of धर्मशास्त्रसुधानिधि). About
1683 A. D.
- अनुक्रमणिका by his son वैद्यनाथ.
- तिथ्यर्थपर्वनिर्णय (Baroda O. I. No.
1947). The author says that
नारायणभट्ट author of प्रयोगान्त was

the great-grand-father (प्रपितामह) of his mother. So author flourished about 1650 A. D.

तिथ्यर्कप्रकाश by दिवाकर (same as तिथ्यर्क above ?).

तिथ्यादितत्त्वनिर्णय by लीपाक्षि भास्कर (Baroda O. I. ms. No. 5772 is dated 1605 संवत् i. e. 1548-9 A. D.). Mentions दीपिका, कालादर्श, माधव and निर्णयावृत. So later than 1400 A. D.

तिथ्यादिनिर्णय by गोपीनाथ.

तिथ्यादिनिर्णय of पद्मनाभ (part of योगीश्वरसंग्रह; ms. copied in 1707 A. D.).

तिथ्यादिषोडशसंग्रह by रघुनम तर्कशिरोमणि. N. (new series) vol. II. P. 75.

तिथ्युक्तिरत्नावली by हरिलालमिश्र.

तीर्थकमलाकर alias सर्वतीर्थविधि of कमलाकरभट्ट, son of रामकृष्ण. Vide sec. 106.

तीर्थकल्पलता by गोकुलदेव, son of अनन्तदेव.

तीर्थकल्पलता by नन्दपण्डित. Sec. 105.

तीर्थकल्पलता by वाचस्पति.

तीर्थकाशिका m. by गङ्गाधर.

तीर्थकौमुदी of शङ्कर, son of बह्मल; mentions तीर्थचिन्तामणि. Same as तीर्थोपापनकौमुदी.

तीर्थकौमुदी of सिद्धान्तवागीशभट्टाचार्य.

तीर्थचिन्तामणि by वाचस्पतिमिश्र, in five पत्राङ्ग (pr. in B. I. series); m. in the हस्तितत्त्व of रघुनन्दन and in वि. वि. Vide sec. 98.

तीर्थतत्त्व or तीर्थयात्राविधितत्त्व of रघु०. This is over and above his स्मृतितत्त्व in 28 तत्त्व.

तीर्थदर्पण (vide under कृतप्रयोग) of भट्टराम, son of विश्वनाथ, surnamed होसिङ्ग.

तीर्थनिर्णय or कुक्कुक्षतीर्थनिर्णय of रामचन्द्र.

तीर्थपरिभाषा by स्वास.

तीर्थमञ्जरी by मुकुन्दलाल.

तीर्थयात्रातत्त्व by रघुनन्दन. Same as तीर्थतत्त्व; sec. 102.

तीर्थयात्राविधितत्त्व.

तीर्थरत्नाकर by अनन्तभट्ट, son of षड्भट्ट, at the request of अतुर्पसिंह.

तीर्थरत्नाकर or रामप्रसाद of रामकृष्ण, son of माधव, of पराक्षरगोत्र; ms. dated संवत् 1690 (1634-5 A. D.). He composed the सुक्तिस्नेहप्रपूर्णा, com. on शास्त्रदीपिका, at Benares in संवत् 1600. He is author of प्रतापमार्तण्ड; flourished between 1500-1545 A. D.

तीर्थसंग्रह m. in स्तुत्यर्थसार by श्रीधर.

तीर्थसंग्रह by साहेबराम.

तीर्थसार (part of सुसिंहप्रसाद).

तीर्थसेतु by रुद्राक्षन शूङ्ग.

तीर्थसौख्य (part of टोडरामनन्द).

तीर्थेन्दुशेखर of नागोजिभट्ट, son of क्षिप्रभट्ट. Vide sec. 110.

तीर्थोपापनकौमुदी by शङ्कर, son of बह्मलसूरि. Vide under व्रतोपापनकौमुदी. About 1753 A. D.

तुलसीकाण्डमाहाधारणनिषेध by नरसिंह (Baroda O. I. No. 3894).

तुलसीचन्द्रिका by राजनाथपण सुखो-
पाध्याय.

तुलसीविवाह (taken from प्रतापमार्तण्ड)
Ulwar cat. No. 1334 and ex-
tract 331.

तुलादान.

तुलादानपद्धति.

तुलादानपुरुषप्रयोग.

तुलादानप्रकरण by सिद्धनाथ.

तुलादानप्रयोग (माध्वनिर्दिष्ट).

तुलादानप्रयोग by कमलाकर, son of राम-
रुक्म. See. 106.

तुलादानविधि.

तुलापद्धति by कमलाकर.

तुलापुरुषदानपद्धति.

तुलापुरुषदानप्रयोग by विह्वल.

तुलापुरुषमहादानपद्धति by गोपीनाथ.

तुलापुरुषमहादानप्रयोग or तुलादानविधि
by नारायणभट्ट, son of रामेश्वर ;
see 103.

विशच्छोकी or भागौचविशच्छोकी by
वैषदेव. Is it the same as the
next?

विशच्छोकी or आशीचविशच्छोकी or
सतककारिका (pr. at Benares in
1876 with com.) in 30 अन्धरा
verses on आशीच. Ulwar cat. No.
1339 ascribes it to वैषदेव. Vide
BBRAS cat. vol. II pp. 202-210
where it is ascribed to हेमाद्रि.

C. विवरण by रघुनाथभट्ट, son of
माधव, son of रामेश्वर ; flourished
1500-1625 A. D.

C.C. विवरणनारायण by शम्भुभट्ट
कौशमण्डन, son of बालरुक्म. Names

नि. नि., मण्ड, भट्टोजिदीक्षित. Be-
tween 1660-1710 A. D. He says
he follows com. of रघुनाथ on
the विशच्छोकी.

C. आशीचसंग्रह.

C. ascribed to विशानेश्वर (wrong-
ly). Vide under दशच्छोकी.

C. by अनन्तभट्ट (Ulwar cat. No.
1340).

C. by भट्टाचार्य (Ulwar cat. No.
1341); ms. in Baroda O.I. 3883
is dated संवत् 1579 (1522-23 A. D.).

C. सुमोपनी by अनन्त, son of कम-
लाकरभट्ट, son of रामरुक्म. About
1610-1660 A. D.

C. by रुक्मामित्र.

C. by राघव.

C. by रामभट्ट.

C. by विश्वनाथ.

C. (vide I. O. cat. III p. 366,
No. 1750-51).

C. by रामेश्वरभारती.

C. by author

विकाण्डमण्डन alias आपातम्बरव्याख्यनि-
तार्थकारिका by भास्करमिश्रसोमपाणि,
son of कुमारवामिन (pr. in B. I.
series). Printed text and mss. differ.
Divided into four sections in
575 verses on अधिकारिनिरूपण,
प्रतिनिधि, पुनराधेय, निमित्त and प्रकी-
र्णक. He names वैषदेव, कर्क,
केशचमिदान्त, दामोदर, नारायणवृत्ति
or आप्मलापनऔतस्य, भवनाथ, भर-
द्वाजसुप्रभाष्यकार, लीलासिकारिका, भर्तृ-
व्रत, शालीकिनाथ (on पूर्वमीमांसा),
यज्ञपाभ्यं, कैमर्दीव, विधिराज, many

of his *karikas*, though primarily concerned with *śrauta* rites, are quoted largely in *dharmashastra* works. He incidentally deals with many topics of *dharm*, such as proper actions in *śulka* (I, 165-177), what is *śौचकाल* for an act etc. He is named by *हेमाद्रि* and the *मदनपारिजात*. So he flourished after 1000 and before 1200 A. D. Vide Dr. Bhandarkar's Report for 1883-84 pp. 30-31 for date.

C. *विवरण*.

C. *पदप्रकाशिका*.

त्रिकालसन्ध्या.

विपिण्डीश्राद्धप्रयोग (Aufrecht's Leipzig ed. 391).

विपुलकरशान्तिस्तव of *रघु*; vide p. 417 above.

त्रिविक्रमपद्धति m. in *वि. नि.*

त्रिविक्रमी (rules for the consecration of images when transferred from one place to another through fear of *mlecchas* or otherwise). N. vol. IX p. 295.

त्रिवेणीपद्धति by *विनाकरभट्ट* (Baroda O. I. 5840).

त्रिस्थलीषधि by *हेमाद्रि*.

त्रिस्थलीसेतु of *काशीनाथभट्ट*, son of *जयरामभट्ट*.

त्रिस्थलीसेतु of *नारायणभट्ट*, son of *रामेश्वरभट्ट* (pr. at Anandāsrama Poona). The first part deals with rites common to all sacred places and then the special features of the pilgrimage to

प्रयाग, *काशी* and *गया*. Composed about 1550-60 A. D.

त्रिस्थलीसेतुप्रघट्टक by *नागेश*.

त्रिस्थलीसेतुसार or *-सारसंग्रह* or *तीर्थ-यात्राविधि* by *भट्टोजि*.

त्रैलोक्यसागर m. by *वाचस्पतिमिश्र* in his *द्वैतनिर्णय*. So earlier than 1400 A. D.

त्रैलोक्यसार m. by *हेमाद्रि*, *रघुनन्दन*, and in *दानमयूख*.

त्रैवर्णिकसंन्यास by *हेलामयति*.

त्रैविक्रमी-vide *त्रिविक्रमपद्धति*.

दक्षस्मृति see sec. 45; pr. *Jivananda* Sm. part II, pp. 383-402, Anan. sm. pp. 72-84.

C. by *कुण्ठासाध*.

C. by *तकनहाल*.

दक्षिणद्वारनिर्णय by *नारायण* (Baroda O. I. 9175).

दण्डकशांति.

दण्डनान्तिप्रकरण (extracted from the *नीतिमञ्जरी* of *शम्भुराज*).

दण्डविधेय of *वर्धमान* of *बिल्वपथश्राम*, son of *भवेश* and younger brother of *गण्डकर्मि*; in seven *परिच्छेद*; latter half of 15th century; on penal offences, the propriety of inflicting punishments and the different forms of punishments to be inflicted. N. vol. V p. 225 No. 1910; composed for the king of *मिथिला*; mentions *कन्य. तरु. कामधेनु. इलाहपुत्र. धर्मकोश. स्मृति-सार. कृत्यसागर. रत्नाकर. पारिजात. व्यवहारतिलक. पदीयिका* and *पदीप* as among his authorities. It is a part of his *स्मृतिसंग्रहविशेष*.

दत्तककुटार-

दत्तककौमुदी by रामनय तर्कालङ्कार (pr. at Calcutta in 1827 in Bengali characters). Summarised in दत्तकशिरोमणि pr. under the patronage of P. C. Tagore.

दत्तकहस्तुभ by केदारनाथदत्त (pr. at Calcutta).

दत्तकचन्द्रिका of कुबेरकण्ठित (pr. Calcutta 1857, text with Marathi translation pr. at Baroda, 1899). The last verse is interpreted as giving *स्मृमणि* as the name of the author. Said to be fabricated by a pandit of Colebrooke's. The author says he wrote a *स्मृतिचन्द्रिका*.

C. by रामेश्वरशुक्ल.

दत्तकचन्द्रिका by कौलपाचार्य.

दत्तकचन्द्रिका by तोलप्पर, son of श्रीनिवासाचार्य (Baroda O. I. 6572 B.)

दत्तकचन्द्रिकाटीका by तत्कनलाल.

दत्तकतत्त्वविनिर्णय or-निर्णय by हरिनाथसिंह. N. vol. XI. Intro. p. 5.

दत्तकतिलक of भवदेव (a part of his व्यवहारतिलक). Summarised in the दत्तकशिरोमणि.

दत्तकदर्पण by द्वैपायन (N. X. p. 71).

दत्तकदीपिति by महामहोपाध्याय अनन्तभट्ट (pr. at Calcutta and also at Bhavnagar). Summarised in दत्तकशिरोमणि.

दत्तकनिर्णय by तात्याशास्त्रिन.

दत्तकनिर्णय by विश्वनाथ उपाध्याय.

दत्तकनिर्णय by झलपाणि (part of his digest called *स्मृतिविवेक*). Nearly the whole is pr. in *Bharmachan-*

dra Siromani's दत्तकशिरोमणि. Also styled दत्तकविवेक.

दत्तकनिर्णय by श्रीनाथभट्ट.

दत्तकपुत्रविधान by अनन्तदेव (probably same as दत्तकदीपिति above).

दत्तकपुत्रविधान by लसिंहभट्ट.

दत्तकपुत्रविधि by झलपाणि; same as दत्तकनिर्णय above.

दत्तकमीमांसा or दत्तपुत्रनिर्णयमीमांसा of लक्ष्मणदेव alias चिन्ताकण्ठित (pr. by भरतचन्द्र शिरोमणि at Calcutta). Vide sec. 105.

C. by ब्रम्हायनशुक्ल.

दत्तकमीमांसा by मोक्षवाचार्य.

दत्तकविधि (an extract from the व्यवहारमयम् of नीलकण्ठ).

दत्तकविधि by वाचस्पति; vide N. (New Series) vol. III. preface pp. VII-VIII.

दत्तकविवेक by झलपाणि (vide दत्तकनिर्णय above).

दत्तकसंनिवृत्तिनिर्णय.

दत्तकोज्ज्वल by वर्धमान, who performs an obeisance to काली. N. (new series) vol. I p. 166.

दत्तचिन्तामणि by लक्ष्मणदेव, son of नरसिंह.

दत्तदायप्रकाश by ब्रजनाथ विचारान (pr. at Calcutta 1875).

दत्तपुत्रतत्त्वविवेक by वासुदेवभट्ट (Stein's cat. p. 307).

दत्तपुत्रविचार by गोविन्द वासुदेवभट्ट (Baroda O. I. No. 10701 b).

दत्तपुत्रविधि.

दत्तसञ्जरी.

दत्तलक्ष्मीपिका by श्रीनिवामाचार्य.

दत्तलक्ष्मी by ब्रह्मराजाध्वरीन्द्र, son of माधवाध्वरीन्द्र; names चिन्ताश्वर, कालासूत, वरदराजीय, दत्तसंग्रह, काल-निर्णय, दत्तमीमांसा; later than 1650 A. D.

दत्तलक्ष्मी by सीतारामशास्त्रिण (Baroda O. I. No. 7204).

दत्तविधि by वैद्यनाथ.

दत्तसंग्रह by भीमसेनकवि.

दत्तसिद्धान्तमञ्जरी by बालकृष्ण, son of देवभद्रदीक्षित of the Phalnitkar family. His gurn was अद्वैतानन्द.

दत्तसिद्धान्तमञ्जरी by भट्टभास्करपण्डित.

दत्तसिद्धान्तमन्त्रमञ्जरी.

दत्तस्मृतिसार.

दत्तहोमानुक्रमणिका.

दत्तादर्श by माधवपण्डित.

दत्तार्क by शंका कररुमि, son of माधव, son of दृष्टिह. He was pupil of कृष्णाचार्य at Nasik on the Godavari and composed the work in Śake 1691 (1769 A. D.). Names निर्णयमिन्पुकार and मयूरकार.

दत्तार्चनकौमुदी or दत्तार्चनपद्धति by चैतन्यगिरि.

दत्तार्चनविधिचन्द्रिका by रामानन्दपति.

दत्ताशौचविवरणपत्रिका by रामसुब्रह्मण्य-शास्त्रिण, son of रामकाङ्क, flourished towards end of 18th century.

दन्तधावनविधि.

दर्शननिर्णय by हेङ्कटनाथ, called वैदिक-सार्धभोज, son of रङ्गनाथ, son of सरस्वतीचन्द्र. On such topics as जपमन्त्रनिर्णय, एकादशीनिर्णय &c.

Probably a part of his स्मृतिरत्नाकर (N. vol. VIII p. 14).

Mentions स्मृतिचन्द्रिका, कालनिर्णय, अथर्वशास्त्र.

दर्शनाक्ष by रामभट्ट, son of विश्वनाथ होसिक.

दर्शनाक्षपद्धति by रघुनाथ. Based on हेमाद्रि's work.

दर्शनाक्षप्रयोग by दयाशङ्कर, son of धरणीधर.

दर्शनाक्षप्रयोग by भट्टगोविन्द (Baroda O. I. ms. 1677 dated Śake 1680).

दर्शनाक्षप्रयोग by शिवराम.

दर्शनधिका.

दशकर्मदीपिका or पद्धति of पद्मपति for Yajurvedins (Kanyā). He was elder brother of हलायुध and Pandit of Lakshmanasena of Bengal and so flourished about 1168-1200 A. D.

दशकर्मपद्धति by महामहोपाध्याय कालेसि for Rgyedins (about 1700 A. D. etc.). N. vol. II. p. 61.

दशकर्मपद्धति by गणपति, son of हरि-शङ्कर.

दशकर्मपद्धति by नारायणभट्ट.

दशकर्मपद्धति by दृष्टीधर.

दशकर्मपद्धति by भक्तदेवभट्ट; (the work is also called दशकर्मदीपिका or वर्मानुष्ठानपद्धति). According to छन्दोग school. Vide see. 73.

दशकर्मपद्धति by रामदत्तभाषिल for Vajasaneyins, same as वर्मानुष्ठान-दशकर्मपद्धति.

दशकर्मपद्धति of हलायुध (part of ब्राह्मणसंग्रह).

दशकालनिर्णय.

दशधेनुदानपद्धति or-विधि (part of हेमाद्रि's दानसङ्ग्रह).

दशनिर्णय by वेङ्कटनाथ वैदिकसर्वभौम, son of रङ्गनाथ.

दशनिर्णय (on fasts and festivals) in प्रयोगचन्द्रिका.

दशपुत्राह्निक by आनन्द, son of प्रभाकर, of the दशपुत्र family.

दशसुखकोटिहोमप्रयोग by देवभद्रपादक (Baroda O. L. 10963).

दशविधविप्रपद्धति.

दशश्लोकी (ascribed to विश्वामित्र) on आशौच. Same as आशौचदशक above.

C. by भट्टोजि, son of लक्ष्मीधर. In Hultsch's Report III p. 101 we find that भट्टोजि says 'विश्वामित्र-मदनपारिजातकारश्चिदश्लोकीकारप्रसूतः परन्तु ब्राह्मणस्य वेद्यानुगमने पक्षिणीत्याहुः,' which shows that he regarded the author of चिदश्लोकी as different from विश्वामित्र.

दशसंस्कारपद्धति. Same as सर्वाधानादि-दशसंस्कारपद्धति.

दशसंस्कारप्रकरण.

दशादिकालनिर्णय.

दशाहकर्मव.

दशाहविवाह by वैद्यनाथदीक्षित.

दानकमलाकर of कमलाकरभट्ट; see. 106.

दानकल्प quoted in अहत्याकामधेनु.

दानकल्पतरु of लक्ष्मीधर-part of कल्प-तरु; see. 77.

दानकाण्डपर्व by साम्बाजी प्रतापराज (from परशुरामप्रताप.)

दानकाण्डसंक्षेप.

दानकौतुक (extracted from the हरि-वंशविलास of नन्दपरिहृत).

दानकौमुदी by रामजयकालङ्कार.

दानकौमुदी or दानक्रियाकौमुदी of गोविन्दानन्द (about 1500-1540 A. D.); mentioned in his आशु-क्रियाकौमुदी. Vide sec. 1073 pr. in B. I. series.

दानकौस्तुभ (from the स्मृतिकौस्तुभ of अनन्तदेव).

दानचन्द्रिका by गौतम.

दानचन्द्रिका by जयशम (abstract of हेमाद्रि).

दानचन्द्रिका by दिवाकर, son of महादेव and grandson of रामेश्वर mentioned काल, names दानोदयोत, दानरत्न, दानमणव, and प्रताप; also called दानमण्डपचन्द्रिका. Later than 1660 A. D.; pr. at Benares in 1864 and at Bombay in 1880 and 1884.

दानचन्द्रिका by नीलकण्ठ.

दानचन्द्रिका by श्रीनाथ आचार्यचूडामणि, son of श्रीकर. About 1475-1525 A. D.

दानचन्द्रिकावली by श्रीधरपति.

दानतत्त्व.

दानदर्पण or, in सुदित्त (vol. II p. 250) and तिथितत्त्व by रघु-नन्दन.

दानदिनकर by कमलाकर.

दानदिनकर by दिवाकर, son of दिनकर.

दानदीपिति by नीलकण्ठ, son of भास्कर.

दानदीपवाक्यसमुच्चय.

दानधर्मप्रक्रिया by भवदेवभट्ट, son of कृष्णदेवभस्मिन्म. मैथिल. Names भूपाल. In four काण्डs : ms. (Mitra's Notices vol. V p. 144) dated Sak. 1558, i.e. 1636-7 A.D.

दानपत्री or पत्रिका by नवराज, son of देवसिंह of त्रेण family. N. vol. V. p. 130. Peterson (5th Report p. 177) reads नवराज and shows that सूर्यकर compiled it at the bidding of नवराज.

दानपत्री by रत्नाकर ठाकुर - summarises दानसागर, as he expressly says.

दानपत्री by सूर्यकरशर्मन् - vide above under नवराज also.

दानपद्धति-चौदशमहादानपद्धति by राम-दत्त minister of कर्णाट king सुमिह of सिंधिल. He was first cousin (paternal) of चण्डेश्वर. First half of 14th century (I. O. cat. vol. III. p. 550 No. 1714). The colophon describes it as the work of भवशर्मन्, who is in the 4th introductory verse referred to as born of the शौपालवंश and as an अग्निदोषिन् and appointed (to compose the work?).

दानपरिभाषा by नीलकण्ठ.

दानपरीक्षा by श्रीधरसिंह.

दानपारिजात by अनन्तभट्ट, son of नानेश or नानदेव, son of जह्नु of काण्यकुल.

दानपारिजात by क्षेमेन्द्र.

दानप्रकरण.

दानप्रकार.

दानप्रकाश of मित्रसिंह (part of नीर-मित्रोदय). Vide sec. 108.

दानप्रदीप by दशराम.

दानप्रदीप by दयाशङ्कर.

दानप्रदीप by महामहोपाध्याय माधव, son of विष्णुशर्मन् from Gurjaradesa.

दानफलविशेष.

दानकलत्रत- description of ceremonies to be performed by wives estranged from husbands or by women afraid of being separated from their sons. (I. O. cat. vol. III. p. 577).

दानमागवत by वर्णिकुचेरानन्द ; composed during the reign of महाम-सिंह. It is a huge work and is very valuable for the history of the text of the Purāṇas and for Purāṇic rites, as it deals principally with topics of धर्म relying upon the पुराणs. Vide D. C. ms. No. 265 of 1887-91 which contains 392 folios. D. C. ms. No. 496 of 1886-92 is a fragment of it, on grammatical points arising out of पुराणs. It gives various derivations of the word नामरी as applied to the alphabet. It mentions वीर-देव and so is later than 1300 A.D.

दानमञ्जरी by वज्रराज.

दानमनोहर by सदाशिव, son of त्रिपा-टिपरमानन्द ; composed in संवत् 1735 (1678-79 A. D.) by command of शौहेश महाराज मनोहरदास.

दानमण्डप by नीलकण्ठ, son of शङ्कर-भट्ट. First half of the 17th century (pr. in Kashi S. series and by Mr. Gharpure, Bombay).

दानमहिम्न.

दानशुकावली.

दानरत्न m. in दानचन्द्रिका.

दानरत्न part of अनुपचिन्ता.

दानरत्नाकर by चण्डेश्वर. Vide sec. 90.

दानरत्नाकर by मधुराम, son of मधुल, of the होसिंग family; compiled under the direction of अनुपमिह, king of जोधापुर in मकीविषय. Gives genealogy of अनुपमिह, whose ancestor बीक founded Bikaner. मधुराम says he composed at the king's bidding five other works अनुपचिन्ता (on शास्त्रशास्त्रपरि-क्षण), सन्तानवर्धनप्रतिपादिका, अनुपपन्न-कारणव, अघृतमञ्जरी (on antidotes against 'poisons') and चिकित्सा-मालतीमाला. About 1675 A. D.

दानशाक्य.

दानशाक्यसङ्ग्रह by घोसीश्वर (Baroda O. I. ms. 10513 dated संवत् 1687 i. e. 1630-1 A. D.). D. C. ms. 332 of 1880-81 is dated संवत् 1594.

दानशाक्यसङ्ग्रह by घोसीश्वर, mentioned in भोजदेशसंग्रह, a ms. of which was copied in Śāke 1297 (1375 A. D.).

दानशाक्यावलि by नरराज.

दानशाक्यावलि by विद्यावति; composed at the direction of महादेवी धीरमति, queen of नरसिंहदेव दर्पनारायण of मिथिला; ms. dated संवत् 1539 (1483 A. D.). First half of 15th century. Vide Bhandarkar's Report 1883-84 p. 352 for extract.

दानशाक्यावलि Anonyms (D. C. ms. No. 367 of 1891-95).

H. D. 71.

दानविजय.

दानविजय m. by हेमाद्रि; दानचन्द्रिका, दानमण्डप of नीलकण्ठ.

दानविजय by भागुदीक्षित, son of मद्रोजि-दीक्षित. About 1650. A. D.

दानविजयोद्घोषित or दानोद्घोषित (from सदनरत्न).

दानवैशेषचन्द्रिका by दिवाकर son of महादेव. Vide दानचन्द्रिका above.

दानसामा by अनन्तभट्ट.

दानसामा by कामदेवमहाराज, in imitation of बल्लालसेन's work.

दानसामा by बल्लालसेन. Vide sec. 83.

दानसार, portion of क्षुसिंहप्रसाद. Vide sec. 99.

दानसारसंग्रह (only section on वास्तु-पूजा). Ulwar cat. No. 1355 and extract 319.

दानसारावली (vide Bik. cat. p. 375).

दानसौख्य m. in दानचन्द्रिका and दान-मण्डप (part of दोहरानन्द).

दानदीरावलिप्रकाश by दिवाकर, son of भारद्वाज महादेव. He was daughter's son of नीलकण्ठभट्ट. A verified summary of contents was added to this work by his younger son वैद्यनाथ. He wrote आचारार्क in 1686 A. D. The work is part of his धर्मशास्त्रप्रामाणिक. Vide under आचारार्क (I. O. cat. vol. III pp. 547-48).

अनुक्रमणिका by वैद्यनाथ, son of the author.

दानहेमाद्रि—part of अनुपूर्वमिथिलामणि, q. ८.

दानार्णव composed by order of queen श्रीमति, wife of श्रीनारायण नरसिंहदेव (कामेश्वरराजपण्डित) of मिथिला, First half of 15th century.

दानोद्योत—same as दानविवेकोद्योत (a part of मदनमूलप्रदीप).

दानोद्योत by कृष्णराम.

दामोदरीय m. in निर्णयदीपक and शुद्धि-मयूख and समयमयूख : earlier than 1500 A. D.

दायकीमुदी by पीताम्बर सिद्धान्तगर्भीश. About 1604 A. D.; pr. at Calcutta 1904.

दायक्रमसंग्रह of श्रीकृष्ण तर्कालङ्कार (pr. at Calcutta, 1828 and translated by Wynch); mentions आचार्य-चूडामणि.

दायतन्त्र or दायभागतन्त्र of रघुनन्दन (pr. by Jivananda). Vide sec. 102.

C. by काशीराम वाचस्पति.

C. by राधाभोहन.

C. by हनुमान शुक्ल.

C. Anon. (new series) vol. II p. 80.

दायदशश्लोकी in ten शार्ङ्गनविकीर्तित verses on inheritance (pr. by Burnell at Mangalore).

C. by दुर्गा, son of वासुदेव.

दायदीप, com. on दायभाग. Vide under दायभाग.

दायनिर्णय by गोपालवन्धन. Summary of रघुनन्दन's दायतन्त्र.

दायनिर्णय by विद्याप.

दायनिर्णय by श्रीकृष्णदास; quotes मदन-वादिनाथ, दायभाग and वाचस्पति.

Vide I. O. cat. vol. III p. 462 No. 1523; p. 463 No. 1524 shows that there is some confusion between गोपाल and श्रीकृष्णदास.

दायभाग of जीमूतवाहन. Vide sec. 78; (pr. with seven com. by Bharata-chandra for Prasanna Kumar Tagore, 1863-66).

C. by दायभागप्रबोधिनी (pr. at Calcutta 1893, 1898).

C. दायभागसिद्धान्तकुसुमचन्द्रिका by अच्युत चक्रवर्ती, son of हरिदास तर्क-चार्य; criticizes श्रीनाथ's टीका and he is quoted by मोहम्मद and श्रीकृष्ण. 1500-1550 A. D.

C. by उमाशङ्कर.

C. by कृष्णकान्तदास.

C. by गङ्गाधर.

C. by गङ्गाराम.

C. दायदीप by श्रीकृष्णतर्कालङ्कार, whose daughter's son was living in 1790 A. D. (pr. in 1863).

C. by नीलकण्ठ.

C. by मणेश्वर (vide I. L. R. 48 Cal. 702).

C. by मोहम्मद; quotes अच्युतचक्र-वर्ती (pr. in 1863).

C. by रघुनन्दन (pr. in 1863), son of हरिहर.

C. by रामनाथ विद्यावाचस्पति.

C. विवृति or दीपिका by रामभद्र, son of श्रीनाथ आचार्य चूडामणि; quoted in अच्युत's टीका (pr. in 1863).

C. by श्रीनाथ, son of श्रीकृष्णदास; criticized by अच्युत (pr. in 1863). 1475-1525 A. D.

C. by लघुशिव.

C. by हरिदीक्षित.

दायभाग—a portion of व्यवहाराभिर्णय of बरदराज.

दायभाग—a portion of the विवाद-भङ्गार्णव of जगन्नाथ.

दायभाग by वैद्यनाथ.

दायभागकारिका by मोहनचन्द्र विद्यावाचस्पति. N. (new series) I. 172.

दायभागनिर्णय or -विनिर्णय by कामदेव (I. O. cat. p. 463).

दायभागनिर्णय by भट्टोजि (Peterson's 6th Report No. 84).

दायभागनिर्णय by व्यासदेव.

दायभागनिर्णय of श्रीक—vide दायनिर्णय above.

दायभागविवेक alias दायरहस्य by रामनाथ विद्यावाचस्पति ; a com. on दायभाग of जाम्बवत composed in 1657 A.D. Part of स्मृतिरत्नावलि. N. vol. V. p. 154.

दायभागव्यवस्था of मार्कण्डेय in 8 तरङ्ग. Composed in (शाकेशिमङ्गलहरास्य-कलानिधाने) (ake 1383 i. e. 1661-2 A. D. ; composed for राष्ट्र.

दायभागव्यवस्थासंक्षेप by गणेशभट्ट (part of व्यवस्थासंक्षेप).

दायभागसिद्धान्त of बलभद्र तर्कशास्त्रीश-भट्टाचार्य (I. O. cat. p. 465).

दायभागसिद्धान्तकुमुदचन्द्रिका, com. on दायभाग. Vide above.

दायभागार्थदीपिकापद्यावली by रघुराम, pupil of रघुनाथ N. (new series) vol. I p. 174 ; towards end of 18th century.

दायभुक्तावली by दीकाराम.

दायरहस्य—vide दायभागविवेक of रामनाथ.

दायविभाग by इमलाकर.

दायसंक्षेप by गणेशभट्ट.

दायसंग्रहश्लोकदशकव्याख्या by दुर्गाय, son of बासुदेव. Vide दायदशश्लोकी.

दायाधिकारक्रमसंग्रह by श्रीकृष्णतर्कालङ्कार.

दायाधिकारक्रमसंग्रह by कृष्ण or जयकृष्ण तर्कालङ्कार. Ulwar cat. No. 1356.

Seems to be same as the preceding.

दायाधिकारिक्रम by लक्ष्मीनारायण.

दायव्यवस्थासंक्षेप (on भाव्य) D. C. ms. No. 267 of 1887-91 contains prose passages about प्रयोग.

दायव्यवस्था (Baroda O. L. No. 8156). On rites of death and after death.

दामोदाय.

दाहादिकर्मकर्तृनिर्णय by याज्ञिकदेव सत्पा-दस्यपति.

दाहादिकर्मपद्धति.

दिनक्रोदयोत or शिशुमणिदीपिका begun by दिनकर alias दिवाकर, son of रामकृष्णभट्ट, son of नारायणभट्ट and finished by his son विष्णेश्वर alias मागानभट्ट, contains sections on आचार, आशौच, काल, वान, पुर्त, प्रतिष्ठा, प्रायश्चित्त, व्यवहार, तर्कव्य, व्रत, शूद्र, भाव्य, and संस्कार.

दिनचपनिर्णय of विद्यापीशमुनि.

दिनत्रयमीमांसा of नारायण (for माधव followers).

दिनदीपिका.

दिनभास्कर of शम्भुनाथ सिन्धुस्तथागीहा. Manual of daily religious duties

- of householders. About 1715 A. D.
- विषयसंग्रह m. by श्रीसुतवाहन's काल-विषेक.
- विद्योदासप्रकाश m. by कालनिर्णयचन्द्रिका of दिवाकर.
- विद्योदासांघ m. by जि. जि., विद्यानपरि-जान, शास्त्रचर्चिका. Earlier than 1500 A. D. Probably the same as विद्योदासप्रकाश.
- विद्युत्तन्त्र of रघुनन्दन. Vide sec. 102. C. लघुटीका by मधुरानाथ झा.
- विषयतन्त्र or तन्त्रकोमदी m. by देवनाथ; mentions only Vaishnavite rites. (Mitra's Notices vol. VI p. 32, ms. copied in 1551 A.D. i.e. 1629-30 A. D.).
- विषयदीपिका of दामोदरदत्त, compiled under Muhammad Shah (N. vol. V p. 282).
- विषयनिर्णय of दामोदरदत्त, compiled under संग्रामशाय (N. vol. VI. p. 40). Earlier than 1575 A.D. Vide under विषेकदीपिका of दामोदर.
- विषयसंग्रह by सदानन्द.
- विषयसिंहकारिका by विषयसिंह. An abridgment in verse of his कालदीप and आशुदीप.
- विषयसुखानन्द by नारायणभट्ट, son of शक्तिधरभट्ट. Vide sec. 103. N. (new series) vol. III. p. 92.
- वीक्षातन्त्र by रघुनन्दन. Vide sec. 102.
- वीक्षातन्त्रप्रकाशिका of रामकिशोर (C. P. cat. No. 2202).
- वीक्ष्यनिर्णय.
- वीषकलिका of कलुषासि, 2019. 01 वाज-पत्यवस्थिति. Vide sec. 95.
- वीषदान.
- वीषदानविधि or-कारिका.
- वीषमालिका.
- वीषभान्द.
- वीषालिप्रयोग.
- वीषिका—Occurs in the name of several works such as कालनिर्णय-दीपिका, आशुदीपिका &c.
- वीषोत्सवनिर्णय (Baroda O. I. 10625 dated 1757 संवत्).
- वर्गभजन (alias स्मृतिवर्गभजन) by चन्द्रशेखरशर्मा, a बरोन्त्रजाग्रण of नव-द्वीप. Four chapters on तिथि, मास, persons qualified to perform religious ceremonies such as दुर्गा-पूजा, fasts and penances; solves doubts on points of dharma.
- वर्गोत्सव—Vide दुर्गोत्सवतन्त्र.
- वर्गोत्सव by राघवभट्ट.
- वर्गोत्सवध्वजपद्धति.
- वर्गोत्सवतन्त्राणि or दुर्गोत्सवपद्धति as-cribed to नरसिंहदेव of मिथिला, composed by विद्यापति. This was his last work. Praises धीरसिंह, son of नरसिंह, and his brother भैरवदेव who is here styled रूपनारायण, though elsewhere he is called हरिनारायण (vide Ind. Ant. vol. 14 p. 193). About 1438 A.D.; pr. in Calcutta, 1909. Mentions रत्नाकर.
- वर्गोत्सवतन्त्राणि of माधव.
- वर्गोत्सवप्रकाश m. by रघुनन्दन in दुर्गोत्सवतन्त्र.
- वर्गोत्सवतन्त्र by रघुनन्दनी.

दुर्गार्चनकल्पतरु-

दुर्गार्चनावृत्तरहस्य by मधुरानाथ शुक्ल

दुर्गार्चकालनिष्कर्ष by मधुसूदन वाचस्पति
N. (new series), vol. I. p. 81.

दुर्गार्चकौस्तुभ by परमानन्दशर्मा-

दुर्गार्चसुहृत् by कालीचरण in two
सङ्गठः, first describing जगद्धात्री-
पूजा and the 2nd कालिकापूजा. It
speaks of the दुर्गापूजा on कार्तिक-
शुक्लनवमी while the well-known
दुर्गापूजा is in आश्विन.

दुर्गार्चन m. in धर्मप्रवृत्ति.

दुर्गावतीप्रकाश alias समयालोक by वसु-
नाथ, son of बलभट्ट. In seven
अलोकः. Composed under pa-
tronage of दुर्गावती queen of दल-
पति, king on the नर्मदा and
father of श्रीरामाक्षि; vide Hik. cat.
p. 450 and I. O. cat. p. 336
No. 1680. M. by शङ्करभट्ट in
वैततिर्णय and names निर्णयानु-
सूदनपारिजात, मदनचम्प. Between
1460-1550 A.D. Deals with निर्णय-
नाम तिथिः, संक्रान्तिः, मलमास etc.
Is this दलपति the same as the
author of सुसिंहप्रसाद? The
seven sections are on समयः,
व्रतः, आचारः, व्यवहारः, दातः, शुद्धिः,
ईश्वराराधन (or पूजा?).

दुर्गोत्सवकल्पकौस्तुभ by शम्भुनाथसिद्धान्त-
दासीश. Mentions संवत्सरप्रदीप,
वर्षकल्प. He was a pandit at the
court of the king of कामरूप.
About 1715 A. D.

दुर्गोत्सवचन्द्रिका by भारतीचरण वर्षमान
महापात्र at the instance of prince
रामचन्द्रदेव महाराजा of Orissa.

दुर्गोत्सवतरण by रघुनन्दन. Vide sec.
102.

दुर्गोत्सवनिर्णय by गोपाल (N. vol. VI
p. 210).

दुर्गोत्सवनिर्णय by न्यायप्रज्ञानर (name
not given). Mitra appears to
regard this as different from
above, while Aufrecht holds
them identical. N. vol. VII p. 7.

दुर्गोत्सवप्रवृत्ति- vide दुर्गाभक्तितरङ्गिणी.

दुर्गोत्सवप्रमाण by रघुनन्दन. Calcutta
Sanskrit College mss. cat. vol. II
pp. 310-311 No. 336.

दुर्गोत्सवविशेष by छलपाणि. Vide sec.
95.

दुर्गोत्सवविषयक by श्रीनाथ आचार्यचूडा-
मणि.

दुष्टरतोद्दर्शनशान्ति (from प्रयोगरत्न of
नारायणभट्ट)

दुष्टयोगलक्षण.

दुष्टलक्षण.

दुलालीय by दुलाल.

देवजानीय m. in वि. सि., विधानपारि-
जात. आचाररत्न of लक्ष्मण. Earlier
than 1600 A. D.

देवताधरिपूजा.

देवतिलकवृद्धि (marriage of an idol
of विष्णु with लक्ष्मी). N. (new
series) I. p. 179.

देवदासप्रकाश or मङ्गलन्यचूडामणि by
देवदासमिश्र, son of नामदेव, son of
अर्जुन of the गौतमगोत्र. Extensive
digest of leading rites with
particular reference to luna-
tions, and on ब्राह्म, शाहीच, मल-
मास. Based as the author says

on इत्यतः, कर्क, कृत्यदीप, सृष्टि-
नार, मिताक्षरा, कृत्यार्णव. Between
1350-1500 A. D. Baroda O. I.
No. 5581.

देवदासीय m. by नि. सि., विद्यानपारि-
जात, आद्यमय्य- (Probably same
as above).

देवपद्धति m. in रुद्रकल्पत्रय of अनन्तदेव.
Probably the महाकल्पपद्धति of
अनन्तदीक्षित.

देवप्रतिष्ठातृत्व or प्रतिष्ठातृत्व of रघु-
नन्दन. Vide sec. 102.

देवप्रतिष्ठापद्धति.

देवप्रतिष्ठाप्रयोग by अश्वमेधुन्दर, son of
महाधरदीक्षित.

देवप्रतिष्ठाविधि (Bik. cat. p. 380).

देवपाशिकपद्धति (सुखदेदीप) of देव-
पाशिक (pr. in Kashi S. series).

देवलसृष्टि- vide sec. 23; pr. Anan.
Sm. pp. 85-89.

देवस्थापनकौमुदी by शङ्कर, son of बल्लभ,
surnamed धर्म (Baroda O. I.
1464).

देवालपप्रतिष्ठाविधि by रत्नापति.

देवीपरिचर्या m. in अहल्याकामधेनु.

देवीपूजनभास्कर by शम्भुनाथ सिद्धान्त-
भाषी (N. vol. VII p. 154 gives
date of completion as स्वर्णोर्मि-
शिखे शास्त्रे निशाचरतिथौ शुभे).

देवीपूजापद्धति by वैतन्यगिरि.

देवाम्बरपूतकियाधिकपञ्च.

देवसृष्टिवाचस्पति (Aufrecht's Leip-
zig cat. 673).

देवसृष्टिन्तामणि m. in दोहरानन्द.

देवसृष्टिनोदर by लक्ष्मीधर- m. by रघु-
नन्दन in ज्योतिस्तत्त्व and सङ्गमस-

तत्त्व and in दोहरानन्द and by नि.
सि.; (probably a purely astro-
logical work). Earlier than
1500 A. D.

देवसृष्टिपद्धति by नीलकण्ठ or श्रीपति; m.
by नि. सि. (probably a purely
astrological work).

दोलपात्रा.

दोलपात्रातत्त्व or दोलपात्राप्रमाणतत्त्व of
रघुनन्दन; vide sec. 102. N. (new
series) vol. I, p. 191.

दोलपात्राविवेक of कल्लपाणि. Vide sec.
95.

दोलपात्रावृत्त by नारायणतर्काचार्य.

दोलारोहणपद्धति of विद्यानिवास.

द्रव्यसृष्टि by रघुनाथ.

द्रव्यसृष्टिदीपिका by पुरुषोत्तम, son of
पीताम्बर. Author describes him-
self as श्रीमद्भक्तभाचार्यचरणान्तवास-
शम; quotes नि. सि., सृष्टिमय्य,
दिनकरोदयोत; he was born in संवत्
1724 (1668 A. D.) and died
about संवत् 1781; pr. in 1906.

द्रव्यापणसूत्रपरिशिष्ट.

द्रव्यापणसूत्रपूर्वापरप्रयोग.

द्रव्यापणसूत्रसूत्र vide लादिरसूत्रसूत्र; pr.
at Anandakrama Press, Poona
with com.

C. by रुद्रकन्द.

C. सुबोधिनी by श्रीनिवास.

द्रव्यापणसूत्रसूत्रकारिका by बालाश्रीबोधिन.

द्रव्यापणसूत्रसूत्रप्रयोग by विनतानन्दन.

द्रोणधन्वन्तामणि.

द्रोणशक्तर्मपद्धति.

हाविशायवताय (Baroda O. I. No. 12235).

हावशमातवेपदारलाकर.

हावशयात्रातत्त्व or हावशयात्राप्रमाणतत्त्व of रघुनन्दन. On the twelve great festivals of Visnu at Jagannathapuri.

हावशयात्राप्रयोग by विद्यानिवास (about जगन्नाथ). N. (new series) I. p. 194.

हावशयिधनुस्त्रीमांसा.

हावशाहकर्मविधि.

हिनकल्पलता by परशुराम in 6 उल्लास. Hultisch's Report III p. 60.

हिराजोदय.

हिराजिकपद्यति of ब्रह्मान, the elder brother of हलधुष. About 1170-1200 A. D.

हिमार्पाग्नि.

द्विविधजलाशयोन्मर्गप्रमाणदर्शन by बुद्धिकरशुद्ध.

हिसमतिभाण्ड.

हेततत्त्व of सिद्धान्तप्रधान.

हेतुनिर्णय by चन्द्रशेखर वाचस्पति, son of विद्याभूषण. Calcutta Sanskrit College mss. cat. vol. II. 79.

हेतुनिर्णय by तरहरि; quoted by रत्नपाणि in क्षयमासादिविवेक; mentions रत्नाकर.

हेतुनिर्णय of वाचस्पतिमिश्र. Vide sec. 98.

C. प्रकाश or जीर्णोद्धार by मधुसूदनमिश्र.

C. प्रदीप or कादम्बरी by मोक्षनाथ (I. O. cat. vol. III. p. 485).

हेतुनिर्णय by शङ्करभट्ट. About 1580-1600; on doubtful points of धर्म. Vide Annals of Bhandarkar Institute vol. III part 2 pp. 67-72.

हेतुनिर्णय m. in इतराज by विश्वनाथ as composed by his grandfather. Latter half of 17th century.

हेतुनिर्णयपरिशिष्ट or हेतुपरिशिष्ट by केशवमिश्र m. by रत्नपाणि; in two परिच्छेद; dwells at great length on भाण्ड. Vide Mitra's Notices V. p. 186.

हेतुनिर्णयपरिशिष्ट by दामोदर, son of शङ्करभट्ट. About 1600-1640 A. D.

हेतुनिर्णयफक्रिका m. in हेतुनिर्णयपरिशिष्ट. हेतुनिर्णयसंग्रह by चन्द्रशेखर वाचस्पति, son of विद्याभूषण.

हेतुनिर्णयसिद्धान्तसंग्रह by भाट्टभट्ट, son of नीलकण्ठ, son of शङ्करभट्ट (whose हेतुनिर्णय is summarised herein). About 1640-1670 A. D.

हेतुविषयविवेक by वर्धमान, son of भवेष्ट. About 1500 A. D.

हेतुनिर्णयासूत्र m. in द्वायभागतत्त्व of रघु. श्वाभुष्यायणनिर्णय or शंभुनन्द by विश्वनाथ son of कृष्णगुर्जर of नैधुषगोत्र (Baroda O. I. No. 12708). Mentions दिनकरोदयोत, कीर्तुभ. Later than 1680 A. D.

धनजपसंग्रह m. by रघु. in निधितत्त्व.

धनभाषविवेक- vide भाषविवेक.

धनित्वापञ्चक.

धनुर्विद्याशीपिका m. by कमलाकर in नि. सि.

धनुर्वेदविन्यासणि by तर्कानन्दभट्ट.

धनुर्वेदसंग्रह alias बीरचिन्तामणि by शाङ्गधर.

धनुर्वेदसंहिता by वसिष्ठ 1 pt. at Calcutta in महाराजा कुलुदचन्द्र series.

धर्मकारिका (author not known). 508 कारिका compiled from various authors. Mentions नि. ति., कौस्तुभ, कालतत्त्वविवेचन and मयूर, and so later than 1680 A. D. (vide BBRAS. cat. p. 219, No. 691).

धर्मकोश- by त्रिलोचनमिश्र m. by वर्धमान and in आद्विकतत्त्व by रघु. The work deals with व्यवहार-पद, दायभाग, कथादान &c.

धर्मचन्द्र by केशवराय son of गोविन्दराय, son of रामराय of भारद्वाजगोत्र. Based on आश्वलायनपुत्रा and its परिशिष्ट. Divided into किरण on आचार &c. Baroda O. I. No. 5860 is dated संवत् 1810.

धर्मतत्त्वकमलाकर by कमलाकरभट्ट, son of रामकृष्ण. Divided into ten परिच्छेद on व्रत, दान, कर्मविधा, ज्ञान्ति, पुर्त, आचार, व्यवहार, प्रायश्चित्त, छत्रधर्म, and तीर्थ. Bik. cat. p. 99.

धर्मतत्त्वकलानिधि by पृथ्वीचन्द्र, son of नागभट्ट. His विरुद्ध are कलि-कालकर्णप्रताप, परमवैष्णव. Divided into ten प्रकाश, 7th being on आशौच. Baroda O. I. No. 4006.

धर्मतत्त्वप्रकाश by शिवचतुर्धर, son of गोविन्ददीक्षित of कुपरग्राम (Kopargram on the गोदावरी). Composed in 1698 (नागाजुनसंघ) i. e. 1776 A. D. at प्रतिहान on the Ganges (Allahabad). Hultzsch (Report No. III p. V.) wrongly

says that he composed it in 1746 A. D., though in his extract at p. 64, he gives नागाजुनसंघशके as the date).

धर्मतत्त्वसंग्रह by महादेव.

धर्मतत्त्वार्थचिन्तामणि.

धर्मतत्त्वपदलोक- vide गोविन्दार्णव alias रघुतिलक.

धर्मदीप m. in आद्विकचिन्तिका of विद्याकर.

धर्मदीपिका or रघुतिप्रदीपिका by चन्द्र-शेखर वाचस्पति. Reconciles discordant opinions on points of धर्म.

धर्मद्वैतनिर्णय- vide द्वैतनिर्णय of शाङ्करभट्ट.

धर्मनिबन्ध by रामकृष्णपण्डित.

धर्मनिबन्धन.

धर्मनिर्णय by कृष्णताताचार्य.

धर्मपद्धति of नागपणभट्ट.

धर्मपरीक्षा by मध्वदान.

धर्मप्रकाश by माधव. D. C. ms. No. 221 of 1886-92 deals with मन्वालोह i. e. व्रत in वैव and the other months; mentions माधवीय, वाचस्पतिमिश्र, पुराणसमुच्चय. Later than 1500 A. D.

धर्मप्रकाश or सर्वधर्मप्रकाश by शाङ्करभट्ट, son of नागपणभट्ट and शर्वती. Latter half 16th century. Says that he follows the works of मेधातिथि, अपराह, विज्ञानेश्वर रघुचर्यसार, कालादर्श, चन्द्रिका, हेमाद्रि, माधव, नृसिंह, विश्वलीलित. Refers to his own शास्त्रदीपिकाप्रकाश. For a part of it on संस्कार vide I. O. cat. vol III p. 482 No. 1564.

धर्मप्रदीप or -दीप m. by स्मृतिचन्द्रिका (आशीचकाण्ड p. 63), प्रायश्चित्तविवेक of शूलपाणि, छुदितत्व of रघुः, कालादर्श etc.

धर्मप्रदीप by गङ्गाभट्ट.

धर्मप्रदीप by घनशय, N. (new series) II. p. 46 (on गौत्र only).

धर्मप्रदीप by र्धमान.

धर्मप्रदीप of भोज-vidē p. 279 of the text. Composed between 1400 and 1600 A. D.

धर्मप्रदीपिका com. on अभिमन्युवृत्ति (q. v.) by सखराज्य son of वेङ्कटेश.

धर्मप्रवृत्ति by नारायणभट्ट ; m. by शङ्करभट्ट in द्वैतनिर्णय, by छुदितचन्द्रिका of नन्दपण्डित and in अष्टाध्यायसूत्र. Treats of daily duties (ahnika), śauca, garbādhāna and other samskāras, गौत्रनिर्णय, श्राद्ध, आशीच, दान, प्रायश्चित्त, तिथिनिर्णय, स्थालीपाक. Mentions माधवीयकालनिर्णय, मदनपारिजात, प्रयोगपारिजात, महार्णव, अनन्ताचार्य, कालादर्श, नारायणवृत्ति on आश्वलायन ; m. by नन्दपण्डित in श्राद्धकल्पलता. I. O. ms. (vide cat. p. 480 No. 1560) is dated संवत् 1659 (1602-3 A. D.). So between 1400-1600 A. D. Vide p. 420 above.

धर्मप्रश्न (आपस्तम्बीय) - part of आपस्तम्बधर्मसूत्र.

धर्मविन्दु.

धर्मबोधन.

धर्मभाष्य m. in स्मृतिचन्द्रिका and हेमाद्रि (III. 2. 747).

H. D. 72.

धर्ममार्गनिर्णय (Baroda O. I. 11821).

धर्मरत्न-a digest by जीमूतवाहन of which the शास्त्रविवेक and दासभाष्य are parts.

धर्मरत्न by जेठ्याभट्ट, son of भट्टारकभट्ट. Divided into दीपितिक on आह्निक and other subjects.

धर्मरत्नाकर by रामेश्वरभट्ट ; on धर्मस्वरूप, तिथिमासलक्षण, प्रतिपदादिहु विहित-कृत्यविधान, उपवास, पुमादिनिरूपण, संक्रान्ति, अक्षुण्ण, आशीच, श्राद्ध, वेदाध्ययन, अनश्याय etc.

धर्मविज्ञप्ति m. in मद्-पा. (p. 772) on the constitution of परिवर्द्ध, संस्कारमयस्र and प्रायश्चित्तमयस्र. मद्-पा. 753 quotes a धर्मज्ञप्ति (on प्रायश्चित्त). It seems probable that both are identical and are the same as धर्मभाष्य above.

धर्मविवेक by चन्द्रशेखर ; explains and illustrates सीमांतान्यायस.

धर्मविवेक by विश्वधर्मभट्ट, son of दामोदर and हीरा and grandson of भीम. Deals with fasts and festivals in 8 काण्डस ; quotes कालमाधय, मदनरत्न, हेमाद्रिसिद्धान्तसंग्रह. Between 1450-1525 A. D. Vide Ulwar cat. extract 320 for detailed contents where the ms. is dated संवत् 1583.

धर्मविवेचन by रामहज्जराज्यशास्त्रिन, son of रामशङ्कर.

धर्मशास्त्रकारिका.

धर्मशास्त्रनिबन्ध by ककीरचन्द्र.

धर्मशास्त्रसंग्रह-collection of स्मृति texts on श्राद्ध ; BBRAS, cat. p. 219 No. 692.

धर्मशास्त्रसंग्रह by कालधर्मशास्त्रगुण्ड, son of वेद्यनाथ and लक्ष्मी. I. O. cat. p. 458. Vide sec. 111. About 1800 A. D.

धर्मशास्त्रसंग्रह by भट्टोजि. About 1600-1650 A. D.

धर्मशास्त्रसंग्रहानिधि of दिवाकर. Composed in 1686 A. D. Vide आचारकं above.

धर्मसंहिता or धर्मस्मृति-m. by कालविवेक of जीवतः.

धर्मसंग्रह by नारायणशर्मन्.

धर्मसंग्रह by हरिश्चन्द्र.

धर्मसंग्रहावलीविका by आनन्द.

धर्मसार by पुष्पोत्तम (ms. copied in 1607, vide Hp. cat. p. XV).

धर्मसार by श्याकर-m. in आचारमूल. Earlier than 1600 A. D.

धर्मसारसमुच्चय- same as चतुर्विंशति-स्मृतिधर्मसारसमुच्चय.

धर्मसारसंग्रहानिधि m. in आचारकं ग्रन्थानिधि of दिवाकर काल and in coll. on चतुर्विंशतिमत by भट्टोजि (vide BBRAS cat. p. 216).

धर्मसिन्धु or धर्मसिन्धुसार by काशीनाथ alias बाबा बाणेश. Vide sec. 112.

धर्मसिन्धु by मविराम.

धर्मसुबोधिनी by नारायण. Compiled from विज्ञानेश्वर, माधव and मदन-राव.

धर्मसूत्र by तिमिर of पराशर gotra on व्यवहार. Refers to विज्ञानेश्वर.

धर्मसूत्र by रघुनाथ. A vast work.

धर्मसमाह्वयविश्लेष by कृष्णगणिवर.

C. by रामचन्द्र.

धर्मधर्मप्रबोधिनी of वेमनिति ठाकुर, son of इन्द्रपति ठाकुर. He hailed from माहिष्मती in the territory of मितामसाह but compiled the digest in Mithila in संवत् 1410 (1353-54 A. D.). Contains twelve chapters on आर्द्रिक, पूजा, आद्य, आशीर्वा, शुद्धि, विवाह, religious benefactions, आपद्धर्म, optional feasts, pilgrimages, प्रायश्चित्त, कर्म-विपाक and duties common to all classes. Vide N. vol. VI. pp. 18-20. M. M. Chakravarti (JASB. for 1915 pp. 392-393) says that संवत् 1410 must be taken to be fake, since विक्रम era was not in use in मिथिला. But this is not very convincing.

धर्मधर्मव्यवस्था.

धर्मस्वबोध by रामचन्द्र.

धर्मसूत्र m. by वर्धमान in तत्त्वास्तुतसारो-द्धार. Probably धर्मसूत्र may not be a work at all, but may refer in general to works on धर्म.

धर्मसूत्रमहोदधि by रघुनाथ, son of अतन्तदेव.

धर्मोन्मोधि- same as अनुपविलास.

धर्मोर्वच of वीराम्बर, son of काश्यपाचार्य. Vide Bik. cat. p. 383 (on तिथिनिर्णय), which ms. is dated 1681 A. D.

धर्मनिबन्ध m. in अन्वेषेष्टिपद्धति of नारायण, by रघु and in निर्णयसूत्र.

धर्मसंग्रह m. in कालविवेक of जीवत-राहन, कालसार of मद्राधर (धर्म-निबन्ध and धर्मसंग्रह are probably the same).

धान्याद्यहारिदानतत्त्व (on gifts of
heaps of corn). N. (new series)
II. p. 88.

एवजोच्छ्राय - from पूर्वकमलाकर.

नक्तकालविर्णय.

नक्षत्रयोगदान.

नक्षत्रविधान.

नक्षत्रशान्ति by बौधायन (D. C. No.
97 of A 1882-83).

नयमणिमालिका.

नयनचिह्नकाशास्त्रसूत्र of आश्वलायन-
6th परिशिष्ट of कान्यायन Vide
under आश्वलायन.

C. by कर्क.

C. आश्वलायिका by कृष्णमिश्र, son
of विष्णुमिश्र; composed in 1448-9
A. D.

C. आश्वलायनसूत्रपद्धति by अनन्तदेव.

नवग्रहदान.

नवग्रहमन्त्र- attributed to वसिष्ठ.

नवग्रहयज्ञ (Baroda O. I. 2279).

नवग्रहपञ्चासूत्र (Baroda O. I. 6887).

नवग्रहयागविधि.

नवग्रहशान्ति- vide under वसिष्ठी.

नवग्रहशान्तिपद्धति by शिवराम, son of
विश्वराम for सामवेद followers. I. O.
ms. (cat. p. 570) copied in संवत्
1806 (1749 A. D.).

नवग्रहस्थापना BBRAS. cat. vol. II.
p. 243.

नवग्रहहोम.

नवनीतिचिन्म by रामजी. Is it same
as निबन्धनचरीत ?

नवधूर्तिप्रतिष्ठाविधि.

नवस्तनदान.

नवस्तनमाला by प्रह्लादभट्ट.

नवरात्रकृत्य.

नवरात्रनिर्णय by गोपालध्यास.

नवरात्रप्रदीप by नन्दप्रशिक्षित (pr. in सर-
स्वतीभवन series No. 23).

नवविधैकदीपिका by वरदराज.

नवरात्रभाष्यनिर्णय by गौरीनाथचक्रवर्ति
(Baroda O. I. 10219).

नवाष्टाविधि.

नवधर्मप्रदीप by कृष्णराम, pupil of जय-
राम and patronised by जिलोकचन्द्र
and कृष्णचन्द्र, Zamindars of
Bengal in the 2nd half of 18th
century. N. (new series) vol.
II. p. 92.

नागदेवाष्टिक m. in शुद्धकमलाकर. Ear-
lier than 1600 A. D.

नागदेवीद-ru. in अष्टात्मसूत्र; seems to
be the same as नागदेवाष्टिक.

नागप्रतिष्ठा by बौधायन.

नागप्रतिष्ठा by शौनका.

नागचलि by शौनका.

नागशलिमन्त्राकर.

नागार्जुनवैद्यधर्मशास्त्र on आयुर्वेद, espe-
cially खर्षम.

नागशास्त्रार्थनिर्णय by वर्धमान, son
of भवेष्ट. About 1500 A. D.

नान्दीसूक्तनिरूपण by इन्दयनाथ.

नान्दीसूक्तआश्वलायनयोग.

नान्दीआश्वलायनपद्धति by रामचन्द्र मण्डिक,
son of मणेश्वर. First half of 14th
century.

नारदस्मृति (ed. by Dr. Jolly)

C. by अमहाय, as amended by कन्याणभट्ट.

C. by रमानाथ.

नारदीय- m. in the समयसमूह and other समूहसः. Probably the नारद-पुराण.

नारायणधर्मसारसंग्रह.

नारायणपद्धति m. in व्योमिस्त्व and मन्त्रमासतत्त्व of रघु.

नारायणप्रद्योतनसूत्र.

नारायणचलिकपद्धति by दाम्भ्य (Baroda O. L. 11497).

नारायणचलिप्रयोग by रामलोकेश, son of रामकृष्ण.

नारायणभट्टी. The same as प्रयोगरत्न and अल्पेष्टिपद्धति by नारायणभट्ट.

नारायणमिश्रीय.

नारायणवृत्ति-m. in आचारसमूह. Probably the com. on अश्वलायनपुस्तक by नारायण.

नारायणस्मृति m. by भवार्क.

नित्यकर्मपद्धति (Baroda O. L. ms. No. 603 dated संवत् 1547 i. e. 1490-1 A. D.).

नित्यकर्मपद्धति by श्रीधर, son of प्रभाकरनाथ for माध्वन्दिनशास्त्र, based on कान्यायन. Also called श्रीधरपद्धति. D. C. ms. No. 228 of 1886-92. D. C. Ms. No. 119 of 1884-85 is dated संवत् 1434 i. e. 1377-8 A. D.

नित्यकर्मप्रकाशिका by कुलनिधि.

नित्यकर्मलता of धीरेंद्रपद्मीश्वर, son of पद्मेश्वर.

नित्यदानादिपद्धति by शामजित् त्रिपाठिन्. Quotes महाशय.

नित्यस्नानपद्धति by कान्हेय (Baroda O. L. 4011).

नित्याचारपद्धति by गोपालाचन्द.

नित्याचारपद्धति of विद्याकर बाजपेयिन्, son of दाम्भ्य (pt. in B. L. series). For वानसमेयशास्त्र. Between 1350-1500 A. D.

नित्याचारप्रदीप by नरसिंह बाजपेयिन् of कौत्सवंश, son of मुरारि and grandson of धनपद and pupil of विष्णेश्वर; migrated to काशी. Family came from बनारस; quotes कल्याणक, प्रथमसूत्र, माधवसूत्र. A very large work. Later than 1400 A. D. (pt. in B. L. series, 2 parts pp. 1-725). Ulwar cat. extract 322.

नित्यादौ m. by कालादश of आदित्यभट्ट.

नित्यानुष्ठानपद्धति by बलभट्ट.

नित्यनुष्ठानपद्धति by यशोधर (Bik. cat. p. 322). Contained at least 62 प्रकाश and dealt with शाश्वत.

नित्यनयन m. by सरस्वतीविलास.

नित्यनयनगीत by रामजित्. Divided into four आचारसूत्र on सामान्यतिथि-निर्णय, व्रतविशेषनिर्णय, उपायमकाल and श्राद्धकाल. Mentions अनन्तभट्ट, हेमाद्रि, माधव and निर्णयाद्युत as his authorities. D. C. Ms. No. 102 of 1882-83 was copied in संवत् 1673. Between 1400-1600 A. D.

नित्यनयन Vide under समयप्रकाश.

नित्यनयनशिरोमणि by मृदुलिङ्ग (Baroda O. L. 4012 and 9212). A huge work on संस्कार, astrological

- information about वार, नक्षत्र etc., अनुपनीतधर्म, कर्मविपाक-
- निबन्धसर्वत्र** by महादेव, son of श्रीपति. Vide under प्रायश्चित्ताष्टाव. A निबन्धसर्वत्र is m. in मुसिहप्रसाद.
- निबन्धसार** by वशिष्ठ, son of श्रीनाथ. A huge work in three अध्याय on आचार, व्यवहार and प्रायश्चित्त. D.C. Ms. 121 of 1884-86 is dated संवत् 1632 i. m. in धर्मप्रज्ञा.
- निबन्धसिद्धान्तबोध** by गङ्गाधर.
- निर्णयकौस्तुभ** by विश्वेश्वर m. by रघु-नन्दन and शङ्कर in सम्भारभास्कर.
- निर्णयचन्द्रिका** by अक्षयभट्ट, son of ज्ञान-पराभट्ट.
- निर्णयचिन्तामणि** by विष्णुधर्मन महा-पात्रिक at the instance of श्रीनर-आलमदास, son of चिन्मय, a disciple of the गोमिलगोत्र (Stein's cat. p. 308 contains the portion on मनमात्र).
- निर्णयतत्त्व** by नामदेवज्ञ, son of शिव (C. P. cat. No. 2598); he is author of आचारप्रदीप, which is quoted in आचारमयूख. Earlier than 1450 A. D. (Ulwar cat. No. 1256).
- निर्णयतराणि**.
- निर्णयदर्पण** by गणेशाचार्य (C. P. cat. No. 2599).
- निर्णयदर्पण** by शिवानन्द, son of तारा-पति ठाकुर. On आर्य and other rites.
- निर्णयदीप** m. in नि. नि., आचारमन्त्र of लक्ष्मण.
- निर्णयदीपक** by अचल द्विवेद, one of the three sons of कनकराज and pupil of मधुविदासक. He was from बुधपुर and of मडोह subsection of नामर-प्राद्वण and was also styled नामव-हेतु. He wrote also कर्मवेदोक्तमहाकुरु-पिपास before this work. The work deals with आर्य, आशीच, लीपस, तिथिनिर्णय, उपनयन, विवाह, इत्यादि. The work was finished in संवत् 1575 वैशखषाढादशी (i. e. in 1318 A. D.); quotes विश्व-रूपनिर्णय, दीपिकाविवरण, निर्णयामृत, कर्णप्रदीप, गुणनमस्तव्य, आचारतिलक. Vide Ulwar cat. extract No. 323. It has the verse वेत्तम केचिदिह (मार्तर्हामधय) in his introductory verses; pp. at Nadiad, 1897.
- C. देवजानी m. in निर्णयसिन्धु, विधानपारिजात. Between 1520-1600 A. D.
- निर्णयदीपिका** by कनकराज m. in नि. सि. and आर्यमयूख. Probably same as निर्णयदीपक by अचल.
- निर्णयपीपूष** m. in स्मृतिसारोद्धार of विश्वम्भर.
- निर्णयप्रकाश**.
- निर्णयप्रदीपिका** m. in आर्यकल्पतरु of नन्दपण्डित.
- निर्णयचिन्तु** by अनन्तदेव son of महादेव, on तिथि.
- निर्णयचिन्तु** by बुद्धभ.
- निर्णयभास्कर** by नीलकण्ठ (C. P. cat. No. 2600).
- निर्णयभास्कर** ms. dated संवत् 1725 माघ (1669 A. D.) in Peterson's 6th Report p. 10.

निर्णयमञ्जरी by मङ्गाधर.

निर्णयरत्नाकर by गोपीनाथभट्ट.

निर्णयशिरोमणि m. by निर्णयदीपक and by अनन्त in स्थाविकीस्तुभ. Earlier than 1500 A. D.

निर्णयशैली m. by जि. जि.

निर्णयसंग्रह by वतापभट्ट

निर्णयसंग्रह by मधुसूदन

निर्णयसमुदाय.

निर्णयसार by हेमंकर.

निर्णयसार by गोस्वामी (C. P. cat. No. 2602).

निर्णयसार by जन्मराममिश्र son of दीप-
चन्द्रमिश्र. In 6 varictehs on तिथि,
आह्न etc. Composed in विक्रम
1836 (1780 A. D.).

निर्णयसार by भट्टरायण (Baroda O. I.
8670). Later than 1612 A. D.
and earlier than 1700 A. D.

निर्णयसार by रामभट्टाचार्य.

निर्णयसार by लालमणि.

निर्णयसारसंग्रह (Baroda O. I. 4015).

निर्णयसिद्धान्त by महादेव (probably
the same as author of कालनिर्णय-
सिद्धान्त).

निर्णयसिद्धान्त by रघुराम (This work
is probably the same as काल-
निर्णयसिद्धान्त).

निर्णयसिन्धु of कमलाकरभट्ट, compos-
ed in संवत् 1668 (1612 A. D.).
Vide sec. 106; pr. in Ch. S.
series and at Nir. P.

C. रत्नमाला or दीपिका by कृष्णभट्ट
आह्न.

निर्णयानन्द m. in महन्तराकामधेनु.

निर्णयासुत by अल्लाह (or -ट) नाथसुरि,
son of सिद्धलक्ष्मण, at the direc-
tion of prince सूर्यसेन who ruled
एकचक्रपुर on the Jumna. Gives
a genealogy of the ब्राह्मण
(चतुर्बाण ?) kings of एकचक्रपुर.
The introductory verses (which
vary to some extent in different
mss.) enumerate authorities on
which he relies viz. मिताक्षरा,
अपराह, अणव, स्तुतिचन्द्रिका, धवल,
वृणामसुचय, अनन्तभट्टीयसहापरिशिष्ट,
रामकौतुक, संवत्सरप्रदीप, देवदासीय,
रूपनारायणीय, विद्याभट्टपद्धति, विश्व-
रूपनिबन्ध. One verse occurring in
some mss. mentions हेमाद्रि,
कालादर्श, चिन्तामणि. But हेमाद्रि's
कालनिर्णय p. 34 mentions a
निर्णयासुत. The work is mention-
ed in निर्णयदीपक, आह्नक्रियासौमदी.
So the work is earlier than 1500
A. D. and certainly later than
1250. There are four sections on
व्रततिथिनिर्णय, आह्न, दध्यशुद्धि and
आशीर्वाच (pr. by Ven. P. L.).

निर्णयासुत of गोपीनारायण, son of
लक्ष्मण, under सूर्यसेन (Calcutta
Sanskrit Col. mss. vol. II. p. 78).
Seems to be the same as निर्णया-
सुत of अल्लाह, though गोपीनारायण
causes some misgiving. The
Bik. cat. p. 426 also refers to
गोपीनारायण and सूर्यसेन.

निर्णयासुत by रामचन्द्र. N. vol XI
preface p. 4.

निर्णयासुत (वाश्वराज्य) m. in the शुद्धि-
तत्त्व of रघु.

निर्णयार्थ by बालकृष्णदीक्षित.

निर्णयार्थप्रदीप m. in अहल्याकामधेनु.

निर्णयोद्धार (also styled तिथिनिर्णयो) by राघवभट्ट. Mentions निर्णयसिन्धु and स्मृतिदर्पण. So later than 1650 A. D. (Ulwar cat. 1313-1326). Vide तिथिनिर्णय of राघवभट्ट.

निर्णयोद्धारसङ्गटनमण्डन by पञ्जेश (Baroda O. I. 5247). Dilates upon certain doubts raised about the निर्णयोद्धार of राघवभट्ट.

नीतिकमलाकर by कमलाकर.

नीतिकल्पतरु by क्षेमेन्द्र.

नीतिगर्भितशास्त्र by लक्ष्मीपति.

नीतिचिन्तामणि by वाचस्पतिमिश्र.

नीतिदीपिका.

नीतिप्रकाश by कुलमुनि.

नीतिप्रकाश by वैशम्पायन (ed. at Madras by Dr. Oppert, 1882). Also called नीतिप्रकाशिका. जतमेजय was instructed by वैशम्पायन at अश्वमिह in eight chapters on राज-धर्मोपदेश, धनुर्वेदविषयक, स्वर्गोपनिषद्, मुक्ताशुभनिरूपण, सेनानयन, मेन्यधोग and राजत्याग. Enumerates the founders of राजशास्त्र.

C. तत्त्वविभूति by सीताराम, son of नरहरि of कौण्डिन्यगोत्र.

नीतिप्रदीप ascribed to वेतालभट्ट.

नीतिभाजनभाजन—dedicated to भोजराज (Mitra's Notices vol. II, p. 33).

नीतिमञ्जरी by वाक्षिदेव, son of लक्ष्मीधर, son of अग्रि, son of सुब्रह्म विदे-दिन of आनन्दपुर. In 32 chapters (corresponding to the

eight astakas of the R̥gveda) and 200 verses, illustrating moral maxims by Vedic examples. Vide Ind. Ant. vol. V, p. 116. Composed in संवत् 1550 (1494 A. D.). He was a young man when he composed the work and could repeat the Veda in eleven ways.

C. युवदीपिका by author.

C. वेदार्थप्रकाश by author.

C. by देवराज.

नीतिमञ्जरी by शम्भुराज. A fragment called दण्डनीतिप्रकरण (Burnell's Tanjore cat. p. 141 b).

नीतिमण्डप by श्रीलकण (pr. at Benares and by J. R. Gharpure and by Gujaram P. Bombay).

नीतिमाहा by नारायण.

नीतिराज attributed to बरकाचि.

नीतिरत्नाकर of कृष्णवृहत्पण्डितमहापात्र, grandfather of मदाधर, author of कालसार. About 1450 A. D.

नीतिरत्नाकर or राजनीतिरत्नाकर of चण्डेश्वर. Vide sec. 90; pr. by Mr. K. P. Jayasval.

नीतिरत्ना by क्षेमेन्द्र (ii, iii) ओचित्य-विचारचर्चा of the author. 2nd and 3rd quarters of 11th century.

नीतिवाक्यावृत of सोमदेवद्विज, pupil of त्रैलोक्य and younger brother of महेश्वर. Printed with com. in Bombay in the Maneckchand Digambar Jaina granthamāla. In 32 sections on धर्म, अर्थ, काम, अरिपराज, विद्यावृद्ध, मानवीशिकी,

- अयी, वातां. दण्डनीति, मन्वित्र, दुर्गे-
हित, मेनापति, दूतः, चार, विचार,
व्यसन, महाद्वाराज्य (स्वामि &c.),
राजतरा, दिवमाहुषान, मदाचार, व्यव-
हार, विवाद, पादगुण्य, पुत्र, विवाह,
प्रकीर्ण. Aufrecht notes that he is
quoted by महिनाथ on किराता-
शुनीय.
- C. { anonyms }. Very valu-
able as regards quotations from
numerous स्मृतिस and works on
politics.
- नीतिविलास by वज्ररामशुद्ध-
नीतिविवेक by करुणाशङ्कर-
नीतिशास्त्रमधुसूत्र-
नीतिसमुच्चय-
नीतिसार attributed to पटकर-
नीतिसार attributed to शुक्राचार्य (pr.
by Jivananda).
- नीतिरत्नसंघट्ट by मधुसूदन
नीतिमुद्रा: ति by अष्टा वातपौषेन.
नीराजतप्रकाश by जयनारायण तर्कपञ्चा-
नन.
नीलवृषोत्सर्ग by अजन्तभट्ट
नीलोत्सर्गपद्धति.
नीलोद्वाहपद्धति on the ceremony of
हृषोत्सर्ग in भास्व. I. O. ms. (cat.
p. 578) is dated संवत् 1648
(1591-92 A. D.).
- नूतनप्रतिष्ठाप्रयोग.
नूतनधर्तिप्रतिष्ठा by नारायणभट्ट (based
on आश्वलायनशुद्धपरिशिष्ट). Ba-
roda O. L. 8876 A.
- शुद्धिद्वयन्तीनिर्णय by गोपालदेशिक.
तृप्तिहपरिचर्या in. in सि. सि. and स्मृति-
योग्यता of अजन्त.
तृप्तिहपरिचर्या by कृष्णदेव son of रामा-
चार्य. Stein's cat. p. 222.
तृप्तिहपुत्रापद्धति by वृन्दावन.
तृप्तिहप्रसाद of दलपतिराज son of बल्लभ.
Vide sec. 99.
तृप्तिहप्रसादोद्दि in आचाररत्न.
तृप्तिहाननपद्धति by ब्रह्मावहाबन्दाय.
त्रैमूर्तिकप्रयोगरत्नाकर by प्रेमतिथि-
नीकादान-
न्यायदीपिका of अभिनवधर्मशुक्लाचार्य.
न्यायरत्नमालिका-or न्यायमातृका. Vide
व्यवहारमातृका of जीमूतबाहन-
न्यायपद्धति by विधिक्रम-
पञ्चकविधान-
पञ्चकविधि (rites performed for per-
sons who died when the moon
was in any rāśi from धनिष्ठा to
रेवती).
पञ्चकशास्त्रविधि by मधुसूदनगोस्वामी.
पञ्चकालोद्वादीप on वैष्णव daily duties-
पञ्चकोशसंन्यासाचार.
पञ्चकोशयात्रा by शिवनारायणानन्दतीर्थ.
पञ्चगव्यसेवकप्रकार
पञ्चगौडमातृगणजाति.
पञ्चविंशच्छ्लोकी (भास्वपद्धति).
पञ्चदशकर्म (according to शौनका-
निका) on fifteen of the principal
संस्कार-
पञ्चदशविहजाति-
पञ्चमहावज्रप्रयोग.

पञ्चमासविधि-attributed to शङ्कराचार्य; treats of fifth stage called पञ्चमार्ग where a संन्यासी gives up even his वृण्ड and कनकदल and wanders about alone like a child or lunatic. N. vol. X. p. 329.

पञ्चमीव्रतव्याख्यान.

पञ्चमहासंन्यासविधि.

पञ्चविधान (i. e. संस्कार, अग्निधान, उद्वासन, पञ्चाग्निसाधन, जलवासविधि).

पञ्चसंस्कार m. 8 अध्यायः. (Baroda O. I. 2355).

पञ्चसंस्कारदीपिका by विजयीन्द्रभट्ट, pupil of सुबन्धु; a manual of वैष्णव rites in accordance with the doctrines of मध्वाचार्य (तापः वृण्डं तथा नाम मन्यो यागश्च पञ्चमः । अग्नी हि पञ्च संस्काराः परमैकान्यहेतवः ॥).

पञ्चसंस्कारविधि for all श्रीवैष्णवः.

पञ्चसुब्रह्मविधान (m. जयसिंहकल्पवृक्ष).

पञ्चाग्निकारिका m. in प्रयोगचन्द्रिका.

पञ्चापतनपद्धति by दिवाकर, son of मारवाज महर्षि (छा पञ्चापतन ० सुपुत्र, शिव, गणेश, दुर्गा and विष्णु); vide सुयोदि-पञ्चापतनप्रतिष्ठापद्धति.

पञ्चापतनपूजा.

पञ्चापतनप्रतिष्ठापद्धति by दिवाकर, son of महादेव. Probably same as पञ्चापतनपद्धति.

पञ्चापतनसार m. in पूर्णदिनकराष्टोत्त.

पण्डितपरितोष m. by हेमाद्रि in चतुर्वर्गचिन्तामणि as refuting मोविन्दराज (III. 2. 481). Vide p. 314 above.

पण्डितसर्वस्व of हलायुध m. in ब्राह्मण-सर्वस्व and in प्रायश्चित्ततत्त्व (Jiva-
nanda, vol. I. p. 531).

पण्डितन्यासविधि by दिवाकर.

पण्डितसंसर्गप्रायश्चित्त by an assembly of pandits under king Sarfoji of Tanjore (Hultzsch's Report III. pp. XII and 120).

पण्डितवृत्तमन्त्रिषेधनिर्गमप्रकाशः.

पद्मचन्द्रिका by वृषाराम.

पदार्थदीर्घा of रामेश्वरभट्ट m. in नि. सि. and शुद्धकमलाकर.

पद्धतिरत्न by कृष्णनारायण (Baroda O. I. 2393).

पद्मनाभनिघण्ट.

पद्मन्यास m. by कालविवेक of जीवत.

परशुनाभिसिर्षण.

परशुप्रकाश by नीलकण्ठसूरि.

परशुप्रकरण by बाबदेव आडले.

परशुप्रकरण by मोविन्दराज (Mitra's Notices X p. 296). About 1740-49 A. D. during reign of Shahu, grandson of Shivaji; when Balaji Hantrao was Peshwa मोविन्दराज was राजलेश्वर and a favourite of Shahu; refers to बाबदेव आडले as a hypocrite and a Karhāḍa Brāhmaṇa.

परमहंसपरिव्राजकधर्मसंग्रह by विश्वेश्वर-सरस्वती-same as पतिधर्मसंग्रह (pr. by आनन्दाश्रम Press).

परमहंससंन्यासपद्धति.

परमहंससंन्यासपद्धति by शङ्कराचार्य; BB-RAS. cat. vol. II. p. 246.

परमहंससंन्यासविधि.

- परशुरामकाविका m. m. कटकव्यट्टम of अनन्तदेव.
- परशुरामप्रकाश or निचन्द्र by खण्डेराय, son of नारायणपण्डित, who was धर्माधिकारी at चाराणसी. This is a digest in two उल्लास on आचार and श्राद्ध compiled at चम्पनादरी on the गोमती by order of परशुराम-मिश्र (ग्रन्थ), son of होरिलमिश्र (or होरिलमिश्र), who is styled शाकही-पीपडुलाचरित. The work is mentioned in आचारार्क and स्तुत्यर्थ-सागर, and mentions माधवीय and मदनपाल. Between 1400-1600 A. D.
- परशुरामप्रताप by सावानी or साम्बानी प्रतापराज, son of इण्डित पद्मनाभ of जामदान्यवन्तगोत्र and pupil of मनु कर्म and a protégé of विष्णुसम्भ. Seems to have contained at least आह्निक, जातिविवेक, दान, प्रायश्चित्त, संस्कार, राजनीति and श्राद्ध. Vide Viśrambhag collection (in Deccan College) II. No. 243-246 and Burnell's Tanjore cat. p. 131 a. A huge work. Baroda O. I. 5887 is राजपट्टभकाण्ड which is like सामसौहार्दम in subject matter. C. श्राद्धकाण्डदर्पिका in श्राद्धरीष-कलिका of बोधदेवपण्डित. Quotes हेमाद्रि, कालादर्श.
- परशुरामपद्धति by भार्गवराज (vide वर्ण-जातिमङ्गलमाला).
- परशुरामस्मृति-Vide vol. 35 (printed several times, B. S. series ed. the best; pr. also in Jivananda Sm. part II pp. 1-52).
- C. by माधवाचार्य vide. sec. 92 (pr. B. S. series).
- C. by गोविन्दभट्ट, m. in मलमासतत्त्व of रघु० (p. 787 of Jivananda). Earlier than 1500 A. D.
- C. विद्वन्मनोहरा by नन्दपण्डित. Vide sec. 105. (I. O. cat. vol. III p. 377 No. 1301 gives a summary); pr. in Benares in 'The Pandit', New series, vol. 29-32.
- C. by वैद्यनाथ पापशुद्ध, son of महादेव and बेणी and pupil of जगोनि.
- C. हितधर्म by कामेश्वरयजुष ; mentions माधवीय ; Palmleaf ms. No. 6956 in Baroda O. I.
- परिभाषाविवेक by वर्धमान, son of भवेश, of शिवपञ्चक family. About 1460-1500 A. D. (m. शिव. नैमित्तिक. and काम्य कर्म, कर्माधिकारी, प्रवृत्त and निवृत्त कर्म, आचमन, स्नान, पुजा-श्राद्ध-मधुपर्क, दान, पुण्य, &c)
- परिशिष्टदीपकलिका of क्षुरपाणि m. in सुद्धितत्त्व of रघु०. This is probably a commentary on a गृह्यपरिशिष्ट (such as छन्दोग) .
- परिशिष्टप्रकाश m. in सुद्धितत्त्व and एकादशीतत्त्व of रघुनन्दन. Probably the same as छन्दोगपरिशिष्टप्रकाश q. v.
- C. by हरिराम.
- परिशिष्टतंत्र.
- परिशेषखण्ड-part of चतुर्वर्गनित्यामणि.
- परीभाषातत्त्व-same as दिव्यतत्त्व of रघु०.

वरीक्षापद्धति by शङ्खदेव. On ordeals.

Names विश्वरूप, वज्रपाश, मिताक्षरा
शुक्लपाणि. Later than 1450 A. D.

वर्णपुरुष or वर्णपुरुषविधि (cremation of
effigies of persons who died
abroad).

वर्णकुलशौचविधि (about resorting to
the order of संन्यास).

वर्षकालनिर्णय.

वर्षतदानपद्धति.

वर्षनिर्णय by गणपति राघव, son of हवि-
शङ्कर and grandson of रामदास,
who was श्रीदीक्ष गुरुवर and honour-
ed by मौढ्याधीश मनोहर. Discourses
on the proper time for new and
full moon sacrifices and corres-
ponding obsequial offerings.
Names कालविचिन्तन, निर्णयसिन्धु,
निर्णयभास्कर, मदन; composed in
संवत् 1742 (नेत्राभोधिपराधरसि-
मिने श्रीविक्रमार्क शके) i. e. 1685-
86 A. D.

वर्षनिर्णय by सुगति.

वर्षनिर्णय by रघुनाथ बालपेयिन्, son of
भाषव. Between 1550-1625 A. D.

वर्षनिर्णय a portion of धर्मसिन्धु.

वर्षसंग्रह.

वल्लवीपञ्चलता by मदनमनोहर, son of मधु-
सूदन; in 7 chapters on the cano-
nical use of various kinds of
flesh.

वल्लव—a work on politics in the
राजनीतिरत्नाकर of खण्डेश्वर. Ear-
lier than 1300 A. D.

वल्लीपतन prognostications derived
from the falling of a house
lizard.

वल्लीपतनफल.

वल्लीपतनविचार-

वल्लीपतनशान्ति.

वल्लीशरटकाकभासादिशकुन.

वल्लीशरटयोः फलाफलाविचार.

वल्लीशरटयोः शान्ति.

वल्लीशरटविधान.

वयित्रोगपरिहारप्रयोग.

वयित्रोपणविधान—rite in आवरण of
casting new threads around an
image and hence taking them
to wear.

वशुपतिदीपिका m. in शुद्धिकौमुदी (pp.
206, 210). Probably same as
वशुपति's दशकमंडीपिका.

वशुपतिसिद्धन्त m. in भास्करिकाकौमुदी (p.
503). Probably the same as the
आन्ध्रपद्धति of वशुपति, brother of
हलायुध. About 1170-1200 A. D.

वाक्यज्ञनिर्णय or -पद्धति by चन्द्रशेखर
alias चन्द्रचूड, son of उमापति
alias उमाशङ्कर or उमचम्बडु, son of
धर्मेश्वर alias धर्माचम्बडु. Between
1575-1650 A. D.

वाक्यज्ञपद्धति by अतन्तमिश्र.

वाक्यज्ञपद्धति by वशुपति.

वाक्यज्ञप्रयोग by शम्भुभट्ट, son of बाल-
कृष्ण. Follows आपस्तम्बधर्मसूत्र. 1.
O. cat. pp. 99-100 (ms. dated
संवत् 1749 i. e. 1692-93 A. D.).
Flourished between 1660-1710
A. D.

वाख्यलजातिविवेक.

वाख्यलजातिविवेक by मधुरानाथतर्क-
वर्माश. (N. vol. IX, p. 244 says
that author is रघुनाथ while the

colophon extracted has मधुगनाथ).

पारस्करयज्ञकारिका alias कार्तीययज्ञसूत्र-प्रयोगविद्वत् by रेणुकाचार्य, son of महेश्वरि and grandson of सोमेश्वर of the शाण्डिल्यगोत्र. Composed in śake 1188 i. e. 1266 A. D. (I. O. cat. vol. I p. 67).

पारस्करयज्ञपरिशिष्टपद्धति by कामदेव-दीक्षित on शाण्डादिप्रतिष्ठा (pr. in Gujarati P.).

पारस्करयज्ञसूत्र (also called कार्तीय-यज्ञसूत्र) in 3 काण्डs (pr. by Stenzler in 1876 at Leipzig and in Kāshī S. series with several commentaries and by the Gujarati Press, Bombay, with several commentaries and translated in S. B. E. vol. 29).

C. असूतन्याख्या m. by नन्दपण्डित in his शुद्धिचन्द्रिका. Earlier than 1550 A. D.

C. अर्धभास्कर by भास्कर, pupil of राघवेन्द्रारण्य.

C. प्रकाश by वेदमिश्र, son of विश्वरूप दीक्षित; used by his son सुरारिमिश्र.

C. संस्कारमण्यपति by रामकृष्ण, son of कोनेर, son of प्रयागभट्ट (4 खण्डs pr. in Ch. S. series). He was of भारद्वाजगोत्र and was patronised by विजयसिंह; he compiled it in विश्वामण्डलपत्तन on the बलिहारा river; mentions कर्क, हरिहर, गदाधर, हलायुध, काशिका and दीपिका. He wrote आन्ध्रमण्यपति also. Vide I. O. cat. p. 562 for his आन्ध्रसंग्रह. About 1750 A. D.

C. सज्जनवल्लभा by जयराम, son of बलभद्र of भारद्वाजगोत्र, residing in Mewad. Names उवट, कर्क, and स्मृत्यर्थसार and is m. by गदाधर. Ulwar cat. extract 39 gives संवत् 1611 (1554-5 A. D.) as the date (probably of copying). Between 1200-1400 A. D. ; pr. at Gujarati Press and in Kāshī S. series.

C. (भाष्य) by कर्क. m. by त्रिकाण्ड-मण्डन, हेमाद्रि and हरिहर. Earlier than 1100 A. D. (pr. in Gujarati P. ed.).

C. (भाष्य) by कामदेव (on परिशिष्टकारिका). Pr. at Gujarati P.

C. by गदाधर, son of वामन. Names कर्क, जयरामभाष्य, भर्तृपञ्च, मदनपारिजात, हरिहर. About 1500 A. D. ; pr. in Kāshī S. series and in Gujarati P. edition.

C. by भर्तृपञ्च m. by जयराम in his भाष्य.

C. (on पारस्करयज्ञमन्त्र) by सुरारिमिश्र, son of वेदमिश्र; ms. (in Stein's cat. p. 252) dated संवत् 1430 (1373 A. D.).

C. by शमीश्वरीदल.

C. by वासुदेवदीक्षित; m. by हरिहर and रघुनन्दन in पञ्चवेदिशास्त्रतत्त्व. Contains पद्धति of all rites. Earlier than 1250 A. D.

C. by विश्वनाथ, son of लुसिह, 2 नामराज्ञाण of the काश्यपगोत्र; compiled at Benares by लक्ष्मीधर, great-grandson of अनन्त, who was uncle of विश्वनाथ, in संवत् 1692 माघ (i. e. 1635 A. D.).

Names कर्क, हरिहर, कालनिर्णयदी-
पिका. Therefore विश्वनाथ flour-
ished about 1550 A. D. Vide Ul-
war cat. extract 42 (pr. in Gu-
jarati P. ed.).

C. by हरिशर्म m. in प्रायश्चित्तसूत्र
(Jivananda vol. I, p. 531.)

C. (भाष्य and पद्धति) by हरिहर
(pr. in Gujarati P. and Kashi
S. series). Names कर्क, कल्पतरु-
कार, रेणु, वासुदेव, विज्ञानेश्वर and is
m. in भावक्रियाकौमुदी of गोवि-
न्दानन्द (p. 118). Between
1275-1400 A. D. Vide sec. 81.
रघुनन्दन in his पञ्चविंशतिभाष्यतत्त्व
(Jivananda vol. II, p. 188) mentions both हरिशर्म and हरि-
हर in the same sentence as ex-
plaining a passage of कान्यापन-
सूत्र.

पारस्करसूत्रसूत्रपद्धति by कामदेव.

पारस्करसूत्रसूत्रपद्धति by आस्कर. Vide
above.

पारस्करसूत्रसूत्रपद्धति by वासुदेव. Vide
above.

पारस्करमन्त्रभाष्य by मुरारि. Vide above
under पारस्करसूत्रसूत्र.

पारस्करभाष्यतत्त्वप्रयोगसंग्रह by उदयकर
(Stein's cat. p. 17).

परिज्ञात-numerous works on dha-
rma have this ending, e. g. मद्-
नपरिज्ञात, प्रयोगपरिज्ञात, विधान-
परिज्ञात.

परिज्ञात-vide sec. 7;

परिज्ञात of भाट्टवत्स. B. O. mss. cat.
vol. I No. 257 and JBORS. for
1927 parts III-IV p. VII.

पार्थिवलिङ्गपूजा- founded on लीलापन-
सूत्र, ब्रह्मसिद्ध, लिङ्गपुराण. (I. O.
cat. p. 585).

पार्थिवलिङ्गपूजाविधि (two different
works in Stein's cat. p. 95).

पार्षणवदभाष्यप्रयोग by देवभट्ट

पार्षणवद्विहङ्ग by मन्पाणिशर्मा, son of
मंगोली सञ्जयविश्वशर्मा. On various
kinds of भाष्य and particularly
पार्षणभाष्य, according to the
छन्दोग school.

पार्षणवदभाष्यविधि (Stein's cat. p. 95).

पार्षणप्रयोग- part of भाष्यतत्त्व.

पार्षणभाष्य (आश्वलायनीय).

○ प्रदीपभाष्य by नारायण.

पार्षणभाष्यपद्धति.

पार्षणभाष्यप्रयोग for छन्दोग.

पार्षणभाष्यप्रयोग for वाजसनेयिक by
देवभट्ट.

पार्षणस्थालीपाकप्रयोग (part of प्रयोग-
रत्न of नारायणभट्ट).

पार्षणादिभाष्यतत्त्व-vide भाष्यतत्त्व of
रघु.

विण्डवितृपत्रप्रयोग (हिरण्यकेशीय) by
अनङ्गबुधभट्ट, son of उमापति.

विण्डवितृपत्रप्रयोग by विश्वेश्वरभट्ट alias
मागभट्ट; vide Bih. cat. 136.

विण्डवितृपत्रप्रयोग from the प्रयोगरत्न
of हरिहर.

वितामहसूति vide sec. 44.

विन्दयिता of अभिरुद्र. Vide sec. 82
(pr. in संस्कृतमाहिन्यपरिचय series,
Calcutta).

वितृपद्धति of गोपाळाचार्य. Mentions
हृत्पाणि. Later than 1450 A. D.

पितृभक्ति by श्रीदत्त. Vide sec. 89, 1. 364; for students of यजुर्वेद.

2. by सुसति. About end of 15th century.

पितृभक्तितराङ्गिणी alias ब्राह्मकल्प by राव-
म्यतिमिश्र. Vide sec. 98 p. 199.

पितृमेधप्रयोग—by a follower of कपर्दि-
काशिका (N. vol. X, p. 271).

पितृमेधभाष्य (आपस्तम्बीय) by गार्ग्य-
गोपाल.

पितृमेधविवरण by रङ्गनाथ.

पितृमेधसार by गोपालपण्डित.

पितृमेधसार by वेङ्कटनाथ. son of रङ्ग-
नाथ.

पितृमेधसारसुपीविलोचन (a poem) by a
वेदिकसार्धभौम. Probably the same
as वेङ्कटनाथ above.

पितृमेधसूत्र.

by गौतम.

C. by अजन्तपण्डित, son of कृष्ण.

by भरद्वाज.

by हिरण्यकेशिन.

आपस्तम्बीय (प्रश्न 31-32 of कल्प).

C. by कपर्दिस्वामिन् (pr. at Kum-
bhakonam, 1905).

पितृसांस्तरिकब्राह्मप्रयोग.

पितृहितकरणी m. in पितृभक्ति of श्रीदत्त.
About 1300 A. D.

पितृपशुसङ्गहन by टीकाकारहर्षमे N. (new
series) vol. III. p. 116.

पितृपशुसङ्गहनमीमांसा or पितृपशुमीमांसा
by नारायणपण्डित, son of विश्वनाथ
and pupil of जीलकण्ठ. N. vol. X, p.
312. Recommends पितृपशु in sa-
crifices instead of a goat; ms.
dated संवत् 1785 i. e. 1728 A. D.

पितृपशुसङ्गहन by टीकाकारहर्षमे of
गार्ग्यगोत्र (Baroda O. I. No.
2436). This is probably the
same as पितृपशुसङ्गहन above.

C. (contained in Baroda Ms.).

पितृपशुसङ्गहनव्याख्यानदीपिका by रङ्गनाथ.

पितृपशुमीमांसाकारिका by नारायण, son
of विश्वनाथ.

इमं वनादिकालनिर्णय.

पुण्याहवाचनप्रयोग by पुरुषोत्तम.

पुत्रक्रमदीपिका by रामभद्र on the rights
of partition and inheritance of
the twelve kinds of sons.

पुत्रप्रतिग्रहप्रयोग—ascribed to शौनका (Pe-
tersen's 6th Report No. 122).

पुत्रपरिग्रहसंशयोद्देशपरिच्छेद (Stein's cat.
p. 95).

पुत्रस्वीकारनिरूपण.

पुत्रस्वीकारनिरूपण of रामपण्डित, son of
विश्वेश्वर, of the घनगोत्र. Men-
tions विज्ञानेश्वर, चम्बिका, कालादूर्वा,
वरदराज. Later than 1400 A. D.

पुत्रीकरणमीमांसा of नन्दपण्डित. Same
as दत्तकमीमांसा above. Vide sec.
105.

पुत्रोत्पत्तिपद्धति.

पुनःसन्धान (on rekindling of the
householder's fire).

पुनकपनयन Second initiation of a
brāhmana, when first vitiated by
partaking of forbidden food.

पुनकपनयनप्रयोग by विशाख, son of
महादेव.

- पुनर्विवाहमीमांसा by बालकृष्ण (Baroda O. I. No. 9026).
- पुनर्विवाहविधि.
- पुनश्चरणकौमुदी by मुकुन्द, son of माधवाचार्य षष्ठ.
- पुनश्चरणकौमुदी of अहोबिल, disciple of ईशानेन्द्र and सुसिंहेन्द्र. Composed in Benares.
- पुनश्चरणचन्द्रिका m. in वर्षकृत्यकौमुदी of गोविन्दानन्द and by रघु. in तिथितत्त्व and आदिकृतत्व.
- पुनश्चरणचन्द्रिका by परमहंस देवेन्द्राश्रम, disciple of विष्णुपेन्द्राश्रम. (N. vol. VII p. 163). D. C. Ms. No. 33 of 1898-99 is dated संवत् 1751.
- पुनश्चरणचन्द्रिका by माधव पाठक.
- पुनश्चरणचन्द्रिका by विष्णुपेन्द्राश्रम.
- पुनश्चरणदीपिका by काशीनाथ, son of जयरामभट्ट.
- पुनश्चरणदीपिका by चन्द्रशेखर.
- पुनश्चरणदीपिका by रामचन्द्र.
- पुनश्चरणचर्चा m. in तिथितत्त्व by रघु.
- पराणसम्बन्ध m. by हेमचन्द्र निष्णवाश्रित, नि. नि. हैतुनिर्यव. Earlier than 1200 A. D.
- पराणसर्वस्व by गोवर्धनपाठक, compiled under Bengal Zamindar श्रीमन्त्र in Śaka 1396 (1474-5 A. D.).
- पराणसर्वस्व by पुरुषोत्तम. (Mitra's Notices vol. I p. 188).
- पराणसर्वस्व by इलाहपुत्र, son of पुरुषोत्तम. On 730 interesting points; composed in 1474 A. D. (Vide Aufreche's Oxf. cat. pp. 84-87).
- पराणसार m. in पराशरमाधवीय, सुसिंहयमाद, आदिकृतत्व. Earlier than 1300 A. D.
- पराणसार by prince रुद्रधर्म, son of राघवराय, of नगरीय. N. vol. X. pp. 62-65.
- पराणसारसंग्रह.
- पुरुषार्थचिन्तामणि of विष्णुभट्ट आठवले, son of रामकृष्ण. A very large work on काम, संस्कार etc. Relies upon हेमाद्रि and माधव principally; pr. by Nir. P. and by Anan. P.; ms. (Baroda O. I. No. 1666) dated Śaka 1706 (1784-5 A. D.).
- पुरुषार्थप्रबोध by ब्रह्मानन्दनास्ती, pupil of रामराजसरस्वती. Very large work in three parts, each having 4, 5 and 6 chapters respectively on religious efficacy of भस्म, कृताक्ष devotion to रुद्र &c.; composed in 1476 (probably Śaka) at Malavli village on the river Asanasi. Names विद्यारण्य and is m. in ग्रन्थकमलाकर. Vide BBRAS. cat. pp. 220-222 No. 699. Pr. at Chidambaram, 1907.
- पुरुषार्थप्रबोधिनी.
- पुरुषार्थरत्नाकर by रङ्गनाथसूरि, pupil of कृष्णानन्दसरस्वती; in 15 तरङ्गs on पुराणप्रामाण्यविवेक, त्रिवर्गतत्त्वविवेक, मोक्षतत्त्वविवेक, वर्णादिधर्मविवेक, नाम-कीर्तनादि, प्रायश्चित्त, अधिकादि, तत्त्व-प्रदार्थविवेक, मुक्तगतविवेक.
- पुरुषार्थसुधानिधि by सायणाचार्य (according to some mss. such as Baroda O. I. No. 7101 and by विद्यारण्य according to others). On धर्म, अर्थ, काम and मोक्ष.
- पुरुषोत्तमक्षेत्रतत्त्व of रघु. On the famous shrine of जगन्नाथ in Orissa. Vide sec. 102.

कुसुममधतिहायका Vide Peterson's 6th Report, No. 93.

कुलस्यन्मृति Vide sec. 45 p. 225.

कुलहस्तृति m. in स्मृतिचन्द्रिका and माधवाचार्य.

कुष्ठिमर्मावाहिक by वज्रराज (for पद-भाष्य sect.).

कुम्भचिन्तामणि.

कुसुमाला by रुद्रधर. On the flowers and leaves appropriate to the worship of deities.

कुसुमसहस्रधानिधि m. in the अहल्या-कामधेनु.

कुसुममालिका by भवानिप्रसाद.

कुसापद्धति by आनन्दतीर्थ son of जगन्मूर्ति.

कुसापद्धति or कुसुमाला by जयतीर्थ pupil of आनन्दतीर्थ (Baroda O. I. 8685).

कुसापद्धति by रामचन्द्रभट्ट, son of विष्णुभट्ट छत्रचलकर; Baroda O. I. No. 10471 copied in Saka 1743 i. e. 1813 f. 4. v.

कुसापाठ m. in आह्निकचन्द्रिका.

कुसापकाश by मित्रमित्र (part of वीर-मित्रोदय) Vide sec. 108.

कुसापदीय by गोविन्द m. in दीक्षातत्त्व by सृष्ट.

कुसापनाकर by चण्डेश्वर. Vide sec. 90.

कुसुमचन्द्र by रिपुलय. On प्रायश्चित्त.

कुसुममालाकर by कमलाकरभट्ट. Vide sec. 106.

कुसुमपकाश-a section of the प्रतापनार-सिंह of रुद्रदेव.

कुसुमाला by रघुनाथ.

कुसुमोदयोत by विश्वेश्वरभट्ट-part of दिनकरोदयोत p. 8.

कुसुमसौला (daily duties from स्नान to पूजा) for वैष्णव.

कुसुमद्वार.

कुसुमचन्द्र-probably same as कुसुम-चन्द्रोदय; m. in विधानपरिजात.

कुसुमचन्द्रोदय m. by हेमाद्रि. चतुर्वर्ग = III, 1. 182), इतिनिर्णय of शङ्करभट्ट, विधानपरिजात, वि. सि. Earlier than 1250 A. D.

कुसुमप्रेमोदय by प्रेमविशिष्टमूर्ति, son of उमापति of भारद्वाजगोत्र and sur-named वन्त. D. C. Ms. No. 126 of 1884-86 was composed in नन्दपञ्चमसंमत्तशाके (1659 i. e. 1737-38). It deals with अवलोक-कर्म, प्रायश्चित्त &c.

कुसुमिहस्य m. in अहल्याकामधेनु.

कुसुमसूक्ति m. in मिताक्षरा (on वा. III. 18).

कुसुमसिन्धु-vide sec. 23.

कुसुमसिन्धुविनिर्णय by नरहर.

कुसुमेष्टिक by वज्रमूर्ति, son of वल्लभभट्ट of the भारद्वाजगोत्र. According to भारद्वाजीपञ्च and कर्पूरित. Hul-tsch R. I. No. 58.

कुसुमेष्टिकसूत्र by भारद्वाज in two प्रश्न- (each in 12 कण्डिकास).

पकाश-several works end in पकाश e. g. सर्वधर्मपकाश of शङ्करभट्ट. पर-सुरामपकाश, परिशिष्टपकाश.

पकाश-vide sec. 74.

पक्रियाकनटीका by वैद्यनाथदीक्षित.

पञ्चेतःस्मृति- vide sec. 46.

प्रजापतिस्मृति-*vide* sec. 47; pp. Anan.

Sm. pp. 90-98.

प्रजापद्वि on राजनीति.

प्रजापालन.

प्रणवकल्प ascribed to हौनक. On the nature and mystic import of ओङ्कार.

C. by हेमाद्रि.

प्रणवकल्प by आनन्दतीर्थ.

प्रणवकल्प (from स्कन्दपुराण).

C. प्रकाश by गङ्गाधरसरस्वती, pupil of रामचन्द्रसरस्वती.

प्रणवदर्पण by वेङ्कटाचार्य.

प्रणवदर्पण by श्रीनिवासाचार्य.

प्रणवपरिशिष्ट m. by रघु० in आद्विक-
तत्त्व.

प्रणवार्चनचन्द्रिका by मुकुन्दलाल.

प्रणवोपासनविधि by गोपीनाथपाठक, son of अग्निहोत्रिपाठक and grandson of काशीपाठक.

प्रतापनारासिंह of कददेव, son of तोरो नारायण, of भारद्वाज गोत्र; composed at प्रतिहान (modern Paithan on the Godavari) in Śaka 1632 i. e. 1710-11 A. D. An extensive digest divided into प्रकाश- on संस्कार, पुर्त, अन्वेष्टि, संन्यास, व्रति, वास्तुशान्ति, पाकपक्ष, प्राशस्त्रिज, कुण्ड, उत्तरग, नातिविषेक. Vide BBRAE, cat. p. 222 Nos. 700-703.

प्रतापमार्तण्ड or प्रौढप्रतापमार्तण्ड attributed to प्रतापकृष्ण गजपति, king of उत्कल, son of वृक्षोत्तम, son of कपिलेश्वर of the solar race. In 5 प्रकाश. Vide sec. 100 and N. vol. H. D. 74.

X, pp. 222-225; m. in समयमण्डल and आद्यमण्डल.

प्रतापमार्तण्ड by रामलङ्घन, son of माधव; composed at the bidding of king प्रतापकृष्णगजपति (Stein's cat. p. 96). Probably the same as above.

प्रतापकृष्णविरच m. in वैतनिर्य by शङ्करभट्ट; probably the same as प्रतापमार्तण्ड.

प्रतापार्क by विश्वेश्वर of the शाङ्ख्य-
गोत्र and surnamed महाशब्द, son of रामेश्वर, son of गङ्गाराम, son of राजाकर; based on his ancestor's जयसिंहकल्पद्रुम and composed by order of king प्रताप, grandson of जयसिंह (Ulwar cat. extract 328).

प्रतिग्रहप्राप्त्यभिन्नप्रकार.

प्रतिमादान.

प्रतिमापतिष्ठा by नीलकण्ठ.

प्रतिमासंग्रह m. in दानरत्नाकर of खण्डे-
श्वर.

प्रतिष्ठाकल्पलता by बृन्दाधन शास्त्र.

प्रतिष्ठाकौस्तुभ by शङ्कर.

प्रतिष्ठाकौस्तुभ.

प्रतिष्ठाचिन्तामणि by गङ्गाधर.

प्रतिष्ठातत्त्व or देवप्रतिष्ठातत्त्व by रघुनन्दन; vide sec. 102.

प्रतिष्ठादर्पण by वसुन्धर, son of गोपाल, son of नारायण (ms. in Bhadkamkar collection dated Śaka 1706 i. e. 1784-5 A. D.).

प्रतिष्ठादीविधि from the स्मृतिकौस्तुभ of अनन्तदेव.

प्रतिष्ठानिर्णय of गङ्गाधर.

प्रतिष्ठापद्वि by अनन्तभट्ट alias बाणभट्ट.

प्रतिहापद्धति by त्रिपिक्रमभट्ट, son of
रघुसूरी; N. vol. V, p. 157, ms.
copied in संवत् 1785).

प्रतिहापद्धति by नीलकण्ठ.

प्रतिहापद्धति by महेश्वरभट्ट हर्षे.

प्रतिहापद्धति by राधाकृष्ण.

प्रतिहापद्धति by झङ्गरभट्ट.

प्रतिहाप्रकाश by हरिप्रसादशर्मद.

प्रतिहाप्रयोग of कमलाकर.

प्रतिहामण्ड by नीलकण्ठ; vide sec.
107; (pr. by J. R. Gharpure).
Styled प्रतिहाप्रयोग also (vide
Ulwar cat. extract 330).

प्रतिहारत्न.

प्रतिहार्कपद्धति by दिवाकर.

प्रतिहाविवेक of उमापति.

प्रतिहाविवेक of शूलपाणि (sec. 95).

प्रतिहासंग्रह.

प्रतिहासङ्ख्यय m. in देवप्रतिहातत्त्व of
रघुनन्दन.

प्रतिहासागर of बलालसेन m. in his
ज्ञानसागर. Vide sec. 83.

प्रतिहासार by रामचन्द्र m. in ज्ञानि-
मण्ड.

प्रतिहासारदीपिका by पाण्डुरङ्ग टकले,
son of चिन्तामणि, in पञ्चवटी;
composed in śaka 1702 (1780-81
A. D.); Baroda O. I. No. 333.

प्रतिहासारसंग्रह m. by हेमाद्रि (दानखण्ड
p. 134), कुण्डमण्डवसिन्धि and दान-
मण्ड.

प्रतिहेन्दु by ज्यम्बक, son of नारायण
भाटे. (Baroda O. I. 11089 b).

प्रतिहोदयोत् (part of दिनहोदयोत्) by
दिवाकर and his son, रिजेश्वर alias
ताताभट्ट.

प्रतिसरयन्धप्रयोग (rules for tying of
a string as a charm on the wrist
at weddings and other festive
occasions).

प्रतीताक्षरा com. of नन्दपण्डित on the
मिताक्षरा; sec. 105.

प्रत्यवरोहणप्रयोग, part of प्रयोगरत्न of
नारायणभट्ट.

प्रथिततिथिनिर्णय by नागदेवज्ञ.

प्रदीप occurs as the last part of the
names of several works such as
आचारप्रदीप, कृत्वप्रदीप, तमवप्रदीप,
संवासरप्रदीप.

प्रदीप vide sec. 80.

प्रदीपदानपद्धति vide महाप्रदीप.

प्रदीपिका m. in गणेश's दुष्यद्विवेक and
in सरस्वतीविलास. Earlier than
1450 A. D.

प्रदीपनिर्णय by विष्णुभट्ट (from पुरुषार्थ-
चिन्तामणि).

प्रदीपपूजापद्धति by बलभेन्द्र, pupil of
बाबुदेवेन्द्र.

प्रपञ्चसार m. by वर्षक्रिपाकौस्तुभ, आह्निक-
तन्त्र of रघु. Seems to be a work
of the तन्त्र class, earlier than
1450 A. D.

C. व्याख्यान, quoted by देवनाथ
in तन्त्रकौस्तुभ. Earlier than 1550
A. D.

C. by मीरवाणयोगीन्द्र.

C. by ज्ञानमयकाय.

प्रपञ्चसारविवेक or प्रपञ्चसारविवेक by
गङ्गाधर महादकर, son of सदाशिव.
In 8 उल्लास; ms. dated संवत् 1840
(1783-4 A. D.); vide N. vol. X.
162. On आह्निक, भगवत्पूजा,
भाषवतधर्म, moral maxims.

प्रवाहसूतसार by एकराज (or Ekoji) of Tanjore, who reigned from 1676 to 1684 A. D. Some fragments on नीति and पुजा are recovered (Burnell's Tanjore cat. p. 141 b).

प्रपञ्चवर्तिदीपिका by तातादास; mentions विज्ञानेश्वर, चन्द्रिका, हेमाद्रि, माधव, सार्वभौम, वैष्णवाद्यदीक्षित.

प्रपञ्चदिनचर्चा (according to रामानुज school).

प्रपञ्चलक्षण.

प्रपञ्चौर्ध्वदिहिकविधि.

प्रभाकराह्निक by प्रभाकरभट्ट.

प्रमाणदर्पण.

प्रमाणपत्र by नृसिंह or नरसिंह ठाकुर, divided into परिच्छेदः on आचार &c.

प्रमाणसंग्रह.

प्रमाणसारप्रकाशिका.

प्रमेयमाला.

प्रणयकृत्य (part of विश्वलीसेतु).

प्रणयप्रकरण or प्रणयप्रघट्टक (from विश्वलीसेतु).

प्रणयमेतु m. in स्मृतिकौस्तुभ of अनन्त-देव (same as part of विश्वलीसेतु).

प्रयोगकौस्तुभ by गणेशपाठक.

प्रयोगचन्द्रिका by वीरराघव.

प्रयोगचन्द्रिका by श्रीनिवासशिष्य, brother of सीतराम.

प्रयोगचन्द्रिका in 18 खण्डः. From पुनः-वन to भास्व follows आपस्तम्बसूत्र, mentions ऋणभुषण, पञ्चाग्निकारिका, तयन्तकारिका, कर्पादकारिका, दशनिर्णय, ब्राम्हणकारिका, दुष्पीविलो-

चन, स्मृतिरत्नाकर. (Madras Govt. Sanskrit mss. cat. vol. VII, p. 2798 No. 3713).

प्रयोगचिन्तामणि (part of रामकल्पद्रुम) by अनन्तभट्ट.

प्रयोगचुडामणि (ms. in Bhadkamkar collection) on स्वस्तिक, पुण्याहवाचन, ग्रहयज्ञ, स्थालीपाक, इष्टरजोदर्शन-शान्ति, गर्भोपान, सीमन्तोन्नयन, पक्षी-पुजा, नामकरण, शौल and other संस्कारः, उपनयन, विवाह.

प्रयोगचुडामणि (Mitra's Notices, vol. IV, p. 22).

प्रयोगचुडामणि m. by रघुनन्दन.

प्रयोगतत्त्व of रघुनाथ, son of भातुनि of शाण्डिल्यगोत्र, composed at Benares in 25 तन्त्रः on ordinary religious rites (संस्कारः), परिभाषा, स्वस्तिवाचन, ग्रहमन्त्र &c.; composed in Śaka 1577 (1656 A. D.).

प्रयोगतिलक by वीरराघव (Baroda O. I. 9806).

प्रयोगदर्पण by नारायण, son of व्याघ्रभट्ट. Deals with domestic rites according to R̥gveda ritual. Names उज्ज्वला of हरदत्त, हेमाद्रि, चण्डेश्वर, भीधर, स्मृतिरत्नावलि. Later than 1400 A. D.

प्रयोगदर्पण by वृद्धनाभदीक्षित, son of गोपाल, son of नारायण; deals with देवप्रतिष्ठा, मण्डपपुजा, तोरणपुजा &c.

प्रयोगदर्पण by रघुनाथधरि.

प्रयोगदर्पण by रामानाथविद्यावाचस्पति on daily religious duties of householders; quotes हेमाद्रि.

प्रयोगदर्पण by वीरराघव.

प्रयोगदर्पण by वैदिकसार्वभौम.

प्रयोगदर्पण Anō. N. (new series) vol. II p. 190. On the last rites of a man, his cremation and आशु. Mentions श्रीधर (author of स्तुत्यर्थे सार) as much removed from him.

प्रयोगदीप (to शाङ्खायनश्रुत्य) by दया-शङ्कर.

प्रयोगदीपिका by मञ्जनाचार्य.

प्रयोगदीपिका by रामकृष्णभट्ट.

प्रयोगदीपिकाट्टि.

प्रयोगपञ्चरत्न m. in चातुर्मास्यप्रयोग.

प्रयोगपञ्चति

of गङ्गाधर (बीधायनीय).

of शिगण्यकीविद्, son of वेङ्कट मञ्जनाचार्य (for आपस्तम्बीय). This is called शिङ्गाभट्टीय.

of दामोदरगार्ग्य; based on कर्को-पाध्याय, गङ्गाधर, हरिहर and fol- lows पारस्करश्रुत्य. Also styled संस्कारपञ्चति.

of रघुनाथ, son of रुद्रभट्ट अवा- चित (आश्वलायनीय).

of हरिहर (in 2 काण्डs on do- mestic religious rites); at- tached to com. on पारस्करश्रुत्य.

प्रयोगपञ्चति 10 कान्वायनआशुसूत्र.

प्रयोगपञ्चतिसुबोधिनो by शिवराम.

प्रयोगपारिजात by नरसिंह (vide I. O. cat. p. 415 No. 1596). Men- tions हेमाद्रि, दिवाङ्गय, प्रसाद (which the editor of I. O. cat. takes to be सुसिंहप्रसाद). This is most probably the same as the next below and प्रसाद means probably no more than

the commentary प्रसाद of विद्वत् on the प्राक्प्रपादौहृदी of रामचन्द्र. Vide I. O. cat. p. 166 for प्रसाद com. and Bhandarkar Report 1883-84 p. 59 for pedigree.

प्रयोगपारिजात by सुसिंह a native of कर्नाटक, of the कौण्डिन्यगोत्र. Has five काण्डs on संस्कार, वाकपथ, आधान, आह्निक, योजप्रवरनिर्णय. Portion on संस्कार printed at Nir. Press (1916). Speaks of 25 संस्कारs; mentions कालदीप and कालप्रदीप (on same page), काल- दीपभाष्य, क्रियासार, कलप्रदीप, विश्वा- दर्श, विश्विल, श्रीधरीय, स्तुतिभास्कर; criticizes हेमाद्रि and माधव; com- posed between 1360 and 1435 A. D. It is this work probably that is mentioned in सुसिंहप्रसाद (दानसार). धर्मप्रवृत्ति (संस्कार por- tion) and प्रयोगरत्न of नारायणभट्ट ms. (Bik. cat. p. 439) is dated संवत् 1495 (1438-39 A. D.).

प्रयोगपारिजात by रघुनाथ राजसेयिव.

प्रयोगपारिजात by रघुनाथ राजसेयिव.

प्रयोगपारिजातसारावलि m. in धर्मप्रवृत्ति.

प्रयोगपदीप by शिवप्रसाद.

प्रयोगमञ्जरीमंदिता by श्रीकण्ठ (Baroda O. I. No. 12959).

प्रयोगमणि by केशवभट्ट, son of अमर्ष- कर नारायण.

प्रयोगसूत्रावलि by मिथिबुरि (?) तिर्विलि; D. C. ms. No. 102 of 1871-72. Quotes विश्वनिश्वर, प्रयोगपारिजात, सुसिंह, ज्ञानरामदास. Later than 1650 A. D.

प्रयोगसूत्रावलि by श्रीशारदा.

प्रयोगरत्न or स्मार्तानुष्ठानपद्धति by अनन्त,
son of विश्वनाथ ; deals with 25
संस्कार according to आश्वलायन,
and स्वमित्थायन, पृष्ठाहवाचन,
स्वादीपाक, परिमाण, प्रायश्चित्त. (I.C.
cat. vol. III. p. 315).

प्रयोगरत्न (द्विगुणकेशीय) by अनन्तदेव,
son of त्रि-वन्धव ; vide Peterson's
5th Report No. 126. Probably
same as above.

प्रयोगरत्न by काशीदीक्षित, son of
सदाशिव.

प्रयोगरत्न by केशवदीक्षित, son of
सदाशिव.

प्रयोगरत्न by नारायणभट्ट, son of राम-
श्वरभट्ट (pr. by Ntr. P.) for आश्व-
लायनीयः. Vide sec. 103.

प्रयोगरत्न by प्रेमनिधि.

प्रयोगरत्न by सुमिहभट्ट, son of नारा-
यणभट्ट, according to आश्वलायन
and शौनक ; quoted in चतुर्विंशति-
मन्त्राख्यान of भट्टोजि ; between
1500-1600 A. D.

प्रयोगरत्न by भट्टोजि (C. P. cat.
No. 1131).

प्रयोगरत्न or स्मार्तप्रयोगरत्न of महेश, son
of महादेव वैशम्पायन ; composed at
Kāśī on संस्कार, शान्ति and आहुति
pr. in lake 1798 ; eulogises मातृ-
दत्त, ms. (Baroda O. I. No. 1626)
dated 1841 सेवन i. e. 1787-8
A. D.

प्रयोगरत्न by महादेव (द्विगुणकेशीय).

प्रयोगरत्न by रामदेवदीक्षित, son of
आपदेव.

प्रयोगरत्न by हरिहर.

प्रयोगरत्न by गृहनाथ भवदत्त (BRR-
AS. cat. vol. II p. 183).

प्रयोग-स्मार्त by श्रीपदुष्पाचार्य.

प्रयोगरत्नमाहा by रामदेव, son of आप-
देवभट्ट, व चित्तपावन आह्वय ; on
विश्वनाथिसर्वदेवप्रतिष्ठा, mentions
निर्गमिमन्त्र. Between 1620 and
1760 A. D. Also called रामदेवी
and प्रतिष्ठात्मनमाहा.

प्रयोगरत्नमाहा by दुर्योधन विद्यावागीश.

प्रयोगरत्नसंस्कार by प्रेमनिधि.

प्रयोगरत्नसंग्रह m. by संस्कारमण्डल.

प्रयोगरत्नाकर -vide प्रयोगदीप of दया-
शङ्कर above.

प्रयोगरत्नाकर by वसन्तभट्ट (for वैशा-
खनीयः). Baroda O. I. 8365.

प्रयोगरत्नाञ्जलि by परमानन्दपुत्र, pupil of
विद्वानन्दसहोदरस्वामी (probably
on Vārāṇasī rites only).

प्रयोगरत्नाव by विहल, son of महादेव.

प्रयोगसंग्रह by रामनाथ.

प्रयोगसागर by नारायण आरड. Later
than 1650 A. D. ; called also सहा-
यिनागर.

प्रयोगसार (W. and K. cat. II p. 97)
in 8 काण्डः.

प्रयोगसार by कृष्णदेव स्मार्तवागीश, son
of नारायण. This is also called
कृत्यतत्त्व or संवत्सरप्रयोगसार.

प्रयोगसार by केशवस्वामिन (बौधायनीय).
On Vedic sacrifices. Names नारा-
यण and भवस्वामी and is m. by वि-
काण्डमण्डन. About 1100 A. D.

प्रयोगसार by गङ्गाभट्ट (आपस्तम्बीय).

प्रयोगसार by देवभट्ट पाठक, son of बल-
भट्ट (कान्वापनीय). Refers to गङ्गा-

धर्मपट्टक, मर्तुपत्र, वासुदेव, रेणु, कर्क,
हरिवर्मा, माधव, वज्रनाभ, गदाधर,
हरिहर, रामचन्द्र of अनन्त. Deals
with श्रौत matters.

प्रयोगसार by नारायण, son of लक्ष्मीधर.

Same as स्यादाश्रिसार or प्रयोगसार.

प्रयोगसार by निजानन्द.

प्रयोगसार by बालकृष्ण, a दाक्षिणात्य, re-
siding in गोकुलग्राम.

प्रयोगसार by विश्वेश्वरभट्ट alias गंगाभट्ट,
son of दिनकर. On पुण्याहवाचन,
मन्त्रपतिपूजन &c.

प्रयोगसार by शिवप्रसाद.

प्रयोगसारवर्ति m. in धर्मपत्रानि.

प्रयोगसारपीय of कुमारस्वामि विष्णु ; on
परिभाषा, संस्कार, आह्निक, प्रायश्चित्त.

प्रयोगसारसम्बन्ध.

प्रयोगदर्श by कनकसप्तवर्ति, son of
वैद्यनाथ, of मौडतगोत्र. It is a com.
on the अष्टांग हरिकामजरी.

प्रवरकाण्ड (आश्वलायनीय) pr. by
P. Chentsalrao in गोत्रप्रवरनिबन्ध-
कदम्बक (Mysore, 1900).

C. by नारायण (pr. in the above).

प्रवरसप्त (आश्वत्थमीय).

C. by कपर्दिस्वामि pr. by Chent-
salrao in गोत्रप्रवरनिबन्धकदम्बक.
Mysore, 1900, pr. at Kumbha-
konam, 1914.

प्रवरसप्त (वैश्वानर in one प्रश्न).

प्रवरगण- a work on प्रवर in शार्ङ्गल-
विक्रीडित verses. Vide BBRAS
cat. p. 22; No. 707; breaks off
in verse 25).

प्रवरदर्पण by कलसाकर, also called
गोत्रप्रवरनिर्णय (pr. in गोत्रप्रवरनिबन्ध-
कदम्बक edited by P. Chentsalrao,
Mysore 1900).

प्रवरदीप or प्रवरप्रदीप m. in प्रवरदीपिका
प्रवरदीपिका by कृष्णशेखर; mentions
प्रवरमञ्जरी, स्मृतिचन्द्रिका. Later than
1250 A. D.

प्रवरनिर्णय- from the विश्वादर्श.

प्रवरनिर्णय of भारद्वाजिकाप्रहसनन्द.
Calcutta S. College mss. cat.
vol. II p. 69 No. 65.

C. रामनन्दिन.

प्रवरनिर्णय by भट्टोजि. Also called
गोत्रप्रवरनिर्णय.

प्रवरनिर्णयवाक्सुधारण of विश्वनाथदेव.
प्रवरमञ्जरी- vide गोत्रप्रवरमञ्जरी ; m. in
समिहप्रसाद.

प्रवरविवरण m. in the प्रवरदीपिका.

प्रवरध्याय (there is a section on
प्रवर in most of the श्रौतसूत्रs).
प्रवरध्याय of the मानवश्रौत BBRAS.
cat. vol. II. p. 177.

प्रवरध्याय ascribed to असम्भ. On
गोत्रs and प्रवरs.

प्रवरध्याय by पद्मपति, minister of
लक्ष्मणसेन ; about 1170-1200 A. D.

प्रवरध्याय ascribed to भृगुदेव.

प्रवरध्याय ascribed to लीलाक्षि, the
eleventh पीठिष्ठ of कात्यायन.

प्रवरध्याय by विश्वनाथकवि.

प्रवरध्याय from विष्णुधर्मोत्तर.

प्रवरध्याय from स्मृतिदर्पण.

प्रवासकृत्य by गदाधर son of रामचन्द्र ;
composed at सप्तमतीर्थ (modern
Khambayar or Cambay) in संवत्

- 1663 (1606-7 A.D.). Deals with duties of साम्प्रदायिक नागरिक driven to foreign lands for livelihood.
- मत्तावधारिजात-
- प्रस्तावरत्नाकर of हरिदास son of पुरुषोत्तम, under श्रीरसिंह. in मदापनन in संवत् 1613 (1557-8 A. D.). A work in verse on various subjects including नीति, ज्योतिः-शास्त्र.
- प्रह्लादसंहिता in. in आचारसूत्र of लक्ष्मण (follows चतुर्भुज).
- प्राचीनवदशीति (as opposed to अभिनववदशीति) vide under वदशीति.
- प्रातःकृत्य.
- प्रातःपूजाविधि by नरोत्तमदास (for the followers of वैतथ्य).
- प्रायश्चित्तकदम्ब or निर्णय by गोपाल-न्यायप्रधानन. Points out differences between रघुनाथ, नारायण, जगन्नाथतर्कप्रधानन. N. vol. X, p. 119.
- प्रायश्चित्तकदम्बसारसंग्रह by काशीनाथ-तर्कालङ्कार. Mentions views of शूलपाणि, मदनपारिजात, तत्त्वद्वैतनिर्णय-कृष्णचन्द्रकोशर. N. (new series) I, pp. 233-35.
- प्रायश्चित्तकमलाकर by कमलाकरभट्ट.
- प्रायश्चित्तकल्पतरु- portion of कल्पतरु.
- प्रायश्चित्तकाण्ड- 2nd part of वैद्यनाथ's स्थितिसुक्ताफल.
- प्रायश्चित्तकारिका by गोपाल; based on the चौपायनसूत्र; flourished before सायण.
- प्रायश्चित्तकुतुहल by कृष्णराम.
- प्रायश्चित्तकुतुहल by मुकुन्दलाल.
- प्रायश्चित्तकुतुहल by रघुनाथ, son of गजेन्द्रभट्ट and pupil of अन्नदेव. Stein's cat. p. 96. Hultzsch's Report III p. 56. On both श्रीत and सारत प्रायश्चित्त. About 1660-1700.
- प्रायश्चित्तकुतुहल by रामचन्द्र; modelled on प्रायश्चित्तविवेक of शूलपाणि. N. X, p. 197.
- प्रायश्चित्तकौतुहली alias प्रायश्चित्तविवेक of कृष्णदेव स्मार्तवागीश.
- प्रायश्चित्तकौतुहली alias प्रायश्चित्तविवेक-टिप्पणी of रामकृष्ण.
- प्रायश्चित्तचन्द्रिका by दिवाकर, son of महादेव, son of रामेश्वर surnamed काल.
- प्रायश्चित्तचन्द्रिका by मुकुन्दलाल.
- प्रायश्चित्तचन्द्रिका by रमापति of the भैरव sect.
- प्रायश्चित्तचन्द्रिका by राधाकान्तदेव.
- प्रायश्चित्तचन्द्रिका by विश्वनाथभट्ट; m. by दिवाकर in his प्रायश्चित्तचन्द्रिका and in स्मार्तप्रायश्चित्तोद्धार.
- प्रायश्चित्तचिन्तामणि by वाचस्पतिमिश्र. Vide sec. 98.
- प्रायश्चित्ततत्त्व of रघुनन्दन. Vide sec. 102; pr. by Jivananda.
- C. by काशीनाथ तर्कालङ्कार (pr. at Calcutta in 1900).
- C. by राधामोहनगोस्वामी (pr. at Calcutta 1885 in Bengali characters). He was a friend of Colebrooke and a descendant of अन्न, an associate of चैतन्य.
- C. आदर्श by विश्वराम गिद्धान्तवागीश.

- प्रायश्चित्तदीप III. in प्रतापनारायण of रुद्र-
देव. Earlier than 1700 A. D.
- प्रायश्चित्तदीपिका by भास्कर.
- प्रायश्चित्तदीपिका by राम.
- प्रायश्चित्तदीपिका by शोकनाथ, son of
नेयनाथ (from his सकलागमसंग्रह).
- प्रायश्चित्तदीपिका by वाहिनीपति.
- प्रायश्चित्तनिरूपण by भवदेवभट्ट. Vide
sec. 73. Also called-प्रकरण.
- प्रायश्चित्तनिरूपण by रिपुञ्जय (pr. in
Bengali characters at Calcutta
1881).
- प्रायश्चित्तनिर्णय by अनन्तदेव.
- प्रायश्चित्तनिर्णय by गोपालनारायणभट्टान.
Summary of रघुनन्दन's work.
- प्रायश्चित्तपटल.
- प्रायश्चित्तपद्धति by कामदेव. Ms. copi-
ed in 1669 A. D. (Aufrecht's
Oxf. cat. 293 a).
- प्रायश्चित्तपद्धति by जम्बुनाथभाषीश,
son of हेमाद्रि; in four पटलs.
- प्रायश्चित्तपद्धति by रामचन्द्र, son of
सूर्यदास.
- प्रायश्चित्तपरिज्ञात by गणेशमिश्र महामहो-
पाध्याय.
- प्रायश्चित्तपरिज्ञात by रत्नराणि. Men-
tions कामधेनु. (N. vol. VI, p.
300).
- प्रायश्चित्तप्रकरण (Stein's cat. pp. 96,
310).
- प्रायश्चित्तप्रकरण by भट्टोजि.
- प्रायश्चित्तप्रकरण by भवदेव बालवलभी-
भुजङ्ग. Sec. 73.
- प्रायश्चित्तप्रकरण by रामकृष्ण.
- प्रायश्चित्तप्रकाश of प्रद्योतनभट्टाचार्य, son
of बलभट्ट.
- प्रायश्चित्तप्रदीप III. by स्मृतिकौस्तुभ (on
लिपि).
- प्रायश्चित्तप्रदीप by केशवभट्ट.
- प्रायश्चित्तप्रदीप by गोपालचरि. (Bik. cat.
p. 137 says so, but it appears
that गोपालचरि is a भाष्यकार on
बौधायनश्रौत, whom the author
follows on श्रौतप्रायश्चित्त).
- प्रायश्चित्तप्रदीप by प्रेमनिधि of पन्थपेश,
composed in A.D. 1675 (Baroda
O. I. 1490).
- प्रायश्चित्तप्रदीप by राजबुडामणि, son of
रत्नखेट श्रीनिवासदीक्षित.
- प्रायश्चित्तप्रदीप by रामशर्मन्.
- प्रायश्चित्तप्रदीप by वरदापीशपञ्चन, pu-
pil of वैकुण्ठापीश.
- प्रायश्चित्तप्रदीप by वाहिनीपति.
- प्रायश्चित्तप्रदीप by शाङ्करमिश्र, son of
भवनाथ. He was गुरु of वर्धमान,
flourished in 2nd and 3rd quar-
ters of 15th century).
- प्रायश्चित्तप्रदीपिका by अनन्तदेव, son of
आपदेव. Vide sec. 109.
- प्रायश्चित्तप्रदीपिका by भास्कर (Same as
प्रायश्चित्तज्ञातद्वयी) on प्रायश्चित्त in
श्रौत rites.
- प्रायश्चित्तप्रयोग by अनन्तदीक्षित.
- प्रायश्चित्तप्रयोग by इन्द्रभट्ट (N. vol. X,
164), based on आश्वलायन.
- प्रायश्चित्तप्रयोग by दिवाकर. Vide un-
der स्मार्त प्रायश्चित्तप्रयोग.
- प्रायश्चित्तप्रयोग by बालशास्त्री कामलकर.
- प्रायश्चित्तप्रयोगरत्नमाला-mentions स्मृत्य-
र्थसार, त्रिकाण्डमण्डन, प्रदीप, केशवी-
कार.

प्रायश्चित्तमाली of बाबुभट्ट, son of महादेव केळकर. Stein's cat. p. 96, gives विरचनकाल as śaka 1736.

प्रायश्चित्तमनोहर of सुरारिमिश्र, son of कृष्णमिश्र, and pupil of रामभट्ट and केशवमिश्र.

प्रायश्चित्तमयूख of नीलकण्ठ; vide sec. 107. Pr. by Mr. J. R. Gharpure.

प्रायश्चित्तमार्तण्ड of मार्तण्डमिश्र (Mitra's Notices vol. VII, p. 7, No. 2252 dated śaka 1544 i. e. 1622-23 A. D.).

प्रायश्चित्तमुक्तावली by दिवाकर, son of महादेव (a part of his धर्मशास्त्रसुधानिधि).

अनुक्रमणी to above by वेणनाथ, son of author.

प्रायश्चित्तमुक्तावली by रामचन्द्रभट्ट.

प्रायश्चित्तरत्न by कमलाकरभट्ट m. in शृङ्गकमलाकर.

प्रायश्चित्तरत्नमाला by रामचन्द्रदीक्षित.

प्रायश्चित्तरत्नाकर by रत्नाकरमिश्र.

प्रायश्चित्तरहस्य by दिनकर m. in स्तुति-रत्नावली.

प्रायश्चित्तवारिधि by मयानन्द.

प्रायश्चित्तविधि by भास्कर.

प्रायश्चित्तविधि by माधव अप्पवदीक्षित; mentions हेमाद्रि and माधव.

प्रायश्चित्तविधि from वसिष्ठसूति.

प्रायश्चित्तविधि attributed to शौनक.

प्रायश्चित्तविनिर्णय by अनन्तदेव.

प्रायश्चित्तविनिर्णय by मद्भोजि.

प्रायश्चित्तविनिर्णय by पद्मोपरभट्ट.

ll. D. 75.

प्रायश्चित्तविवेक of झलपाणि. Vide sec. 95 (Baroda O. L. 10849 dated संवत् 1501 i. e. 1444-45 A. D.) pr. by Jivananda.

C. तत्त्वार्थकौमुदी by गोविन्दानन्द son of वसुपतिभट्ट. Vide sec. 101 (pr. by Jivananda).

C. कौमुदी or-दिप्पनी by रामकृष्ण.

C. निगुहार्थप्रकाशिका. N. (new series) vol. II, p. 114.

प्रायश्चित्तविवेक of श्रीनाथ. About 1475-1525 A. D.

प्रायश्चित्तविवेकोद्घोष- (part of मदन-रत्न). Sec. 94.

प्रायश्चित्तव्यवस्थान्तरेण by चिन्तामणि-न्यायालङ्कारभट्टाचार्य (N. vol. IV No. 1580). He wrote also व्यवस्थासंक्षेप on तिथि, उद्वाह, आह, दाघ, शुद्धि. Ms. dated śaka 1611.

प्रायश्चित्तव्यवस्थासंग्रह by मोहनचन्द्र.

प्रायश्चित्तव्यवस्थान्तर by अश्वतनाथ.

प्रायश्चित्तशतद्वयी by भास्कर in 4 प्रकरण m. in नि. ति., प्रायश्चित्तकुतूहल of रघुनाथ, भाष्यप्रकाशितप्रायश्चित्तप्रकरण. Earlier than 1550 A. D.

C. by वेङ्कटेश बालपेययाजी; ms. dated संवत् 1641 (1584-5 A. D.) in Stein's cat. p. 311.

प्रायश्चित्तशतद्वयीकारिका by गोपाल-स्वामि (सौधायनीय).

प्रायश्चित्तश्लोकप्रसूति by गोविन्द.

प्रायश्चित्तसंक्षेप by चिन्तामणिन्यायालङ्कार. Probably the same as प्रायश्चित्तव्यवस्थासंक्षेप above.

प्रायश्चित्तसंग्रह by कृष्णदेव स्मार्तवागोष्ठा N. (new series) I p. 239.

प्रायश्चित्तसंग्रह by देवराज (This is in Hindi, prepared for महाराज जयसिंह of Benares). 1770-1781 A.D.

प्रायश्चित्तसंग्रह by नारायणभट्ट; mentions शूलपाणि, रघुनन्दन, स्मृतिमागसारा. So later than 1600 A.D. Defines प्रायश्चित्त as 'पापक्षयमात्रकाम-नाजन्त्यकृतिविषयः पापक्षयसाधनं कर्म प्रायश्चित्तम्'.

प्रायश्चित्तसौदोष by सदाशिव, son of देवेश्वर.

प्रायश्चित्तसमुच्चय by खिलोचनशिष्य.

प्रायश्चित्तसमुच्चय by भारकर.

प्रायश्चित्तसार by अम्बकभट्ट मोह.

प्रायश्चित्तसार by दलपति (part of सुसिंहप्रसाद). Vide sec. 99.

प्रायश्चित्तसार by (भट्टेति ?) दीक्षित m. in जयसिंहकल्पद्रुम.

प्रायश्चित्तसार by श्रीमदाडवाङ्मुहूर्तदीक्षित m. in प्रतापनरसिंह (vide BBRAS, cat. p. 224).

प्रायश्चित्तसार by हरिराम.

प्रायश्चित्तसार from स्मृतिसार of पाद-वेन्द्रविद्याभूषण. N. (new series) I. p. 240. Ms. dated 1613 (1691 A.D.).

प्रायश्चित्तसारकीर्तुदी of बनमालिन् (N. vol. IX p. 58).

प्रायश्चित्तसारसंग्रह by आनन्दचन्द्र N. (new series) vol. III. p. 126.

प्रायश्चित्तसारसंग्रह by नामोजिभट्ट. Vide sec. 110.

प्रायश्चित्तसारसंग्रह by रत्नाकरमिश्र.

प्रायश्चित्तसाररत्नि (portion of सुह-कारदीपपुराण).

प्रायश्चित्तसुधातिथि of सावण, son of मायण and brother of माधवाचार्य. Vide sec. 92.

प्रायश्चित्तसुधातिथी by श्रीनिवासमाखिन (आपस्तम्बीय).

प्रायश्चित्तमेतु by सदाशङ्कर.

प्रायश्चित्तमाध्याय 3rd chap. of नियन्त्र-सर्वस्व of महादेव, son of महाज-महलमल्लभीषिन्. (I. O. cat. vol. III p. 555.).

प्रायश्चित्तानुक्रमणिका by वैष्णवाथदीक्षित.

प्रायश्चित्तेन्दुशेखर by काशीनाथ, son of अनन्त. (also called प्रायश्चित्तप्रयोग-सारसंग्रह) composed for बालकृष्ण; pr. in Bombay in 1863 and 1882. Vide sec. 112.

प्रायश्चित्तेन्दुशेखर by नामोजिभट्ट, son of शिवभट्ट and मत्ती. Vide sec. 110; ms. (N. vol. V p. 23) is dated संवत् 1818 i. e. 1781-82 A.D.

प्रायश्चित्तेन्दुशेखरसारसंग्रह by नामोजि, son of शिवभट्ट and मत्ती. (I. O. cat. vol. III p. 555.).

प्रायश्चित्तोद्घोत by दिनकर (part of दिनकरोद्घोत).

प्रायश्चित्तोद्घोत by मदनसिंहदेव (part of मदनरत्न). Vide sec. 94.

प्रायश्चित्तोद्धार by दिवाकर, son of महादेव, surnamed काल. Also called स्मार्तप्रायश्चित्त and स्मार्तनिष्कृतिपद्धति (vide Baroda O. I. 1334, 1543, 1663).

प्रायश्चित्तौषसार by आनन्दचन्द्र. Offences classified under 4 heads, heinous, gross, venial and slight, and their expiation.

शास्त्रावलीषिका m. by जटमल्लविलास.
Earlier than 1500 A. D.

शास्त्रावलीप्रतिष्ठा by सुहरि, surnamed
वण्डरपुर. Based on the प्रतिष्ठासमूह
and मन्व्यपुराण; ms. in Bhadkam-
kar collection copied in Śake
1714 (1792-3 A. D.); names
नि. सि., रामबाजपेय.

शास्त्रावलीप्रतिष्ठा by भागुणिमिश्र.

शास्त्रावलीप्रतिष्ठादीपिका (part of राजधर्म-
कौस्तुभ) by जलजदेव. Vide sec. 109.

शास्त्रावलीप्रतिष्ठाविधि by कमलाकर.
Sec. 106.

श्रेतकृत्यनिर्णय.

श्रेतकृत्यादिनिर्णय Ano.

श्रेतदीपिका by गोपीनाथ भट्टिहोत्रिन.

श्रेतप्रदीप by कृष्णमित्राचार्य.

श्रेतमञ्जरी vide Hp. cat. XVII (ms.
dated 1707 A. D.).

श्रेतमञ्जरी or श्रेतपद्धति by चातुर्मिश्र. Ul-
war cat. No. 1403.

श्रेतमुक्तिदा by क्षेमराम.

श्रेतश्राद्धव्यवस्थाकारिका by स्मार्तवागीश.

श्रीहस्तापमार्तण्ड or श्राद्धनिर्णयसंग्रह by
प्रतापभट्टदेव. Vide प्रतापमार्तण्ड.

फलप्रदीप m. in प्रयोगपरिज्ञान of सुनिह.
(probably a purely astrological
work).

फलामिश्र.

वधुस्मृति m. in परा. म.

वलेदवाहिक compiled from the महा-
भारत.

वहिन्यामन्त्र.

वहिन्यामन्त्र.

वहिन्यामन्त्र.

वदुचकारिका m. in नि. सि.

वदुचकर्मप्रयोग (according to शाकल)
N vol. X p. 5.

वदुचकर्मकारिका by शाकलाचार्य. Vide
Burnell's Tanjore cat. p. 14 b.
This is the same as the above;
m. in समग्रसंग्रह.

वदुचकर्मपरिशिष्ट m. in हेमाद्रि, रघु.,
नि. सि.

वदुचकर्मप्रयोग.

वदुचकर्मप्रयोगकर्मसम्बन्धविवरण.

वदुचकर्मसम्बन्धविवरण.

वदुचकारिका by कमलाकर, son of राम-
कृष्ण. Refers to his प्रायश्चित्तसूत्र.

वाङ्मयानुस्मृति m. in प्रायश्चित्तसंग्रह and
in com. on नीतिवाक्यावली.

वाङ्मयानुस्मृतिविधान.

वाङ्मयानुस्मृति m. by हेमाद्रि.

वाङ्मयानुस्मृति on मूर्त for गर्भाधान,
पुंसवन, पुत्रवयन and other संस्कार
and on portentous phenomena.
The वाङ्मयानुस्मृति (प्र. in Punjab S.
series) quotes वाङ्मयानुस्मृति on
elephants in prose and verse.

वाङ्मयानुस्मृति (pr. in Punjab S.
series). Also called नीतिवचन.

वाङ्मयानुस्मृति of आनन्दचन्द्र. In 16 श्लोक
on प्रायश्चित्त.

वाङ्मयानुस्मृतिविवरण.

वाङ्मयानुस्मृति by लक्ष्मीदेवी; pr. आचार, व्यव-
हार and प्रायश्चित्त by J. R. Gar-
more and vyavahara portion is

- translated by him. Vide sec. 111.
- बालाकौट्य m. in *तृमिहणसाद* (अनसार). बालाकौट्यपद्धति on शास्त्रपनपद्धतयः.
- बाण्डलस्मृति m. by मिताक्षरा (on पा. III. 58.).
- ब्रह्मिणकाश m. by रघुनन्दन.
- बृषस्पृषण by शाम्भुराज (son of the great Shivaji). 1680-1689 A. D. On politics &c., pr. in Govt. Oriental series, Poona, 1926.
- बृषस्मृति a small treatise of about one page in print in prose. D. C. mss. No. 207 of A 1881-82 and 145 of 1895-1902. Defines धर्म as धर्मोऽस्मद्वशाधनः; and summarises rules on उपनयन, विनाह, गर्भाधान and other संस्कारः, पञ्चमहायज्ञ, पाकपत्र, हविर्पत्र, सोमयाम, rules common to all, duties of the four वर्णः, वानप्रस्थ and वृत्ति, राजधर्म. हेमाद्रि in *चतुर्वर्ग* (III. 2. 74^b) quotes some sūtras on उपनयन and it is m. in *प्रायश्चित्तमण्डल*. I. O. cat. vol. III p. 386 (No. 1323) sets out the whole स्मृति. Vide sec. 25.
- C. by हरिराम.
- बृषाट्मी.
- बृषाट्मीव्रतकालनिर्णय.
- बृषाट्मीव्रतोपायन Stein's cat. p. 96.
- बृहज्जातिचिन्नेरु by गोवीताथडवि (Baroda O. L. 9705).
- बृहदारण्यकस्मृति (pr. Jivananda Sm., part II. pp. 53-109).
- बृहद्विद्या by व्यास.
- बृहदयम pr. in *Anan. Sm.* pp. 99-107.
- बृहद्वेत्ताकर of वामनभट्ट.
- बृहदानामार्तण्ड m. by रघु० in *मलमल-तय* and *संस्कारतय*.
- बृहद्वसिष्ठस्मृति m. by मिताक्षरा, हलायुध. मद्. पा.
- बृहद्विष्णुस्मृति.
- बृहद्व्यास m. by मिता०.
- बृहस्पतिशान्ति (from *सरकारकौस्तुभ* of अनन्तदेव).
- बृहस्पतिस्मृति-vide sec. 37; pr. Jivananda Sm. part I pp. 644-651 and *Anan. Sm.* pp. 108-111.
- C. m. by हेमाद्रि (*परिशेषतण्ड*, काल० p. 109).
- वैजवाय (or-वि) वृद्ध m. by कुमारिलभट्ट in *तन्त्रवार्तिक* on *मीमांसासूत्र* (I. 3. 11) in the words 'आश्वलायनकं सूत्रं वैजवायिकेन तथा'.
- वैजवायव्यस्मृति m. by अपराक्ष (in verse about शुभवृत्तिका and सपिण्डन).
- वैजवायव्य m. by हेमाद्रि.
- वैषणभट्टीय.
- C. by माधवमुनि.
- वैषायनसूत्र Pr. in Mysore G. O. L. series, ed. by Dr. Shamaśāstri, divided into 4 प्रश्न of वृद्ध, two प्रश्न of वृद्धाश्रमपरिभाषा, 5 प्रश्न of वृद्धशेष, 3 of विदुमेववृद्ध and one of विदुमेवशेषवृद्ध. It is the वैषायनसूत्रशेषसूत्र (II. 6) that contains a passage about पुत्रव्रतिवृद्ध (adoption) that resembles closely a passage of वसिष्ठधर्मसूत्र.
- C. पूरणव्याख्या by अष्टावक्र.

- C. भाष्य (called शिष्टिभाष्य). Hul-
tisch II No. 668.
- बौधायनश्रद्धाकारिका by कनकसभाषति.
- बौधायनश्रद्धावद्धति by केशवस्वामिन्.
- बौधायनश्रद्धापरिशिष्ट (ed. by Harting).
- बौधायनश्रद्धाप्रयोगमाला by राम, son of
चौण्ड or चाउण्ड. Ulwar cat. ex-
tract 217 refers to प्रयोगसार.
- बौधायनश्रद्धापायश्चित्तसूत्र.
- बौधायनहति on श्रद्धा ritual.
- बौधायनधर्मसूत्र—vide sec. 6; pr. Anan-
Sm. pp. 425-484 and Mysore
G. O. L. series
- C. by भोविन्दस्वामिन् (Mysore
G. O. L. series).
- C. अमल by परमेश्वरपरीव्राजक.
- बौधायनसंघट.
- बौधायनस्मार्तप्रयोग by कनकसभाषति.
Hultzsch R. II. No. 672.
- बौधायनस्मृति.
- बौधायनाद्विक by विद्यापतिभट्ट.
- बौधायनीयपरिशिष्ट m. in आद्विकतरु by
रघु०.
- ब्रह्मधर्मस्मृति m. in मिताक्षरा (on वा.
III. 268), अवगर्क, स्मृतिच०
- ब्रह्मचारिव्रतलोपभाषाश्रितप्रयोग BBRAS.
cat. vol. II. p. 246.
- ब्रह्मव्रतभाष्य m. in शुद्धितरु by रघु०
as quoted by कल्पतरु. So earlier
than 1100 A. D. It appears to
be a com. on शाङ्खायनश्रद्धा.
- ब्रह्मप्रकाशिका (com. on सन्ध्यामन्त्र)
of वनमालिमिश्र son of महेशमिश्र.
- ब्रह्मव्रतविमोचन by नरसिंह
- ब्रह्मसंस्कारमञ्जरी by नारायणठक्कुर. Re-
fers to मुरारिभाष्य, उपव्रतभाष्य, पार-
श्वरश्रद्धाभाष्य N. (new series)
p. 259.
- ब्रह्मोद्देशपायश्चित्त by श्रीनिवासदीक्षित
(Bandu O. I. 6789 d).
- ब्राह्मणपद्धति.
- ब्राह्मणसर्वस्व by हनुमत् (sec. 72).
pr. at Calcutta in 1893 and at
Benares.
- ब्राह्मवचनस्मृति m. in मिताक्षरा (वा. III.
257).
- भक्तिजगण्व by रघुनन्दन. Probably
different from the famous रघु-
नन्दनभट्टाचार्य. N. (new series)
I. p. 251.
- भक्तिप्रकाश by वैद्यरघुनन्दन in 8
उदघोतः
- भक्तिमार्गमार्गदा by विद्वलेश्वर.
- भक्तिमार्गसंघट (for वाङ्मय).
- भक्तिरत्नाकर by a son of शिषदास.
- भक्तिरमाचतसिन्धु by सनातन; compos-
ed in Sike 1463 (1441-42 A.D.);
m. in भक्तिजगण्व.
- C. दुर्गातट्टमती by जीव.
- भक्तिरसार्णव by कल्याणदास.
- भक्तिरहस्य by सोमनाथ.
- भक्तिवर्षिणी by बल्लभाचार्य.
- भक्तिविशेष by श्रीनिवास (for रामा-
नुज).
- भक्तिवंस by विद्वलेश.
- भक्तिवैतुर्निर्णय by विद्वलेश
C. by रघुनाथ.

भगवत्स्मृति m. in स्मृतिचन्द्रिका and आचारमण्डल.

भगवद्दर्शनविधि by रघुनाथ.

भगवद्भक्तिनिर्णय or भगवद्भक्तिविवेक by अनन्तदेव, son of आपदेव. Vide sec. 109.

भगवद्भक्तिनामाली by विष्णुपुरी composed at Benares. The author was a मैथिल.

C. काशिमाला by author. Composed in Śaka 1555 Phālguna (1634) A.D. Bhandarkar's Report for 1887-91 p. LXXX.

भगवद्भक्तिभाष्य by मधुसूदनसरस्वती.

भगवद्भक्तिविराम by गोपालभट्ट, pupil of प्रबोधानन्द, in 20. Vilāsa on religious ceremonies of वैष्णव : m. in कादम्बार of गङ्गाधर.

C. (with text pr. at Calcutta in 1815).

भगवन्तभास्कर or स्मृतिभास्कर by नीलकण्ठ, divided into twelve मण्डल. Vide sec. 107 (the whole published at Benares in 1879-80).

भट्टकारिका m. in निर्णयसिन्धु.

भरद्वाजस्मृति-Vide sec. 27.

C. by बालभट्ट.

भर्तृसहस्रनामविधि.

भद्रादसंग्रह m. in नि. सि. (on जन्म-नक्षत्रफल). Probably a purely astrological work.

भद्रदेवनिबन्ध m. in प्रायश्चित्तमण्डल. Probably the प्रायश्चित्तनिरूपण of भद्रदेवभट्ट. Vide p. 103 above.

भस्मकरोमप्रकाश.

भस्मवादावली.

भागविवेक or धनभागविवेक by भट्टराम-जित, son of श्रीनाथ.

C. मितवादिनी by author. Relies on मितालसरा.

भारद्वाजगार्हपत्यविधिवेधवादाधे on the prohibition of intermarriage between persons of the भारद्वाज and गार्हपत्य gotras.

भारद्वाजश्रुति ed. by Dr. J. W. Salomonson at Leyden.

C. by कपर्दिन्नामिन.

C. श्रुतप्रयोगवृत्ति by भट्टरङ्ग.

भारद्वाजभाद्रकाण्डव्याख्या.

भारद्वाजवेदिका vide भारद्वाजस्मृति.

भारद्वाजस्मृति.

C. by वैद्यनाथ पायगुण्ड, son of महादेव and वैष्णो and pupil of नामोजि. Vide sec. 111.

भारद्वाजीयभाष्य m. by भास्कर in विकारमण्डन (it is probably कपर्दिन्नाम्य on भारद्वाजश्रुति) and by हरिहर in पारस्करश्रुतसूत्रभाष्य.

भार्गवाचनचन्द्रिका m. by भट्टोजि in तिथिनिर्णय.

भार्गवाचनदीपिका m. in नि. सि. and रामकाण्डम.

भार्गवाचनदीपिका by सावानी (or-म्बा) alias प्रतापराज. Uttar cat. extract 648.

भाविप्रायश्चित्त or भाविप्रकाशितप्रायश्चित्त-प्रकरण. And ; mentions प्रायश्चाचार्य. BBRAS. cat. vol. II. p. 197.

भाष्यसंग्रह m. in निर्णयदीपक.

भाष्यार्थसंग्रह m. by हेमाद्रि (III : 1 : 1360, where a verse in उपनिषद् metre is quoted in which एव-दिन् is named), श्रुतिचन्द्रिका (on आशीष), कालनिर्णय (of माधव, the 1200-1200), 13.

भास्करादिक-

भिक्षुतत्त्व by श्रीकण्ठतीर्थ, pupil of महा-देवतीर्थ, on the duties of ascetics, and on those entitled to take to संन्यास. N. (new series) vol. I. p. 260.

भीमपराक्रम m. in शुद्धिकौमुदी of गोवि-न्दानन्द, in भास्करादिक (टीकावन्द), in तिथितत्त्व (seems to be an astrological work).

भुक्तिदीपिका (on the question, when food may be taken before an eclipse).

भुक्तिप्रकरण by कमलाकर.

भुजबलभीम of भोजराज. Vide pp. 278-279 above ; m. in भास्करादिक of शुद्धपाणि, टीकावन्द. An astrologi- cal work.

भुजशुद्धि Aufrecht's Leipzig cat. No. 538.

भुजशुद्ध्यादिषाणप्रतिष्ठा Aufrecht's Leipzig cat. 537.

भुजालकृतसमुच्चय m. in कुल्लरनाकर (p. 499) of वणेश्वर. Probably a work of भोज धर्मेश्वर.

भुजालपद्धति m. in कुण्डाकृति.

भुजालपद्धति by परशुराम. An ency- clopaedia of Dharma, astrology, poetics &c. m. in नि. मि. निर्माण-दीपक, शास्त्रनिर्णयसिद्धान्त्याश्रय.

भुजप्रतिमादान-

भुजसुप्ति m. by विष्णुरूप, कालविवेक (of नीलकण्ठ), मिलाक्षण, अथर्वक.

भैरवार्चनारिज्ञान by जगन्मिह.

भैरवार्चनारिज्ञान by श्रीनिवासभट्ट, pupil of सुन्दरराज, and son of श्रीनिकेतन.

भट्टवैष्णवसङ्गणन by श्रीधर.

भक्तानन्दप्रकाश by हरिकृष्ण सिद्धान्त. On आदिक-संस्कार : m. (Bib. cat. p. 116) is dated संवत् 1725 (1668-9 A. D.).

भक्तानिर्णय by गणेश, son of वेङ्कट-देवराज. On the rites to be per- formed at उपनिषद्, विवाह &c.

भक्तान्तरा (occurs as the last compo- sition of many works, e. g. गोवि-न्दपञ्चमशतः, श्रुतिमञ्जरि (of गोविन्द-राज).

भक्तप्रतिष्ठातत्त्व of रघुनन्दन. Vide sec. 102.

भक्तान्तरादिविचार (on religious prac- tices in the seven principal ma- thas of the शङ्कराचार्य school). N. vol. X. 256 and Stein's cat. p. 312.

भक्तान्तरा of कमलाकर (C. P. cat. Nos. 3771-72).

भक्तान्तरा of माध्वदेव (C. P. cat. No. 3770).

भक्तिमञ्जरीचोदिनी.

भक्तपदार्थव्याख्यापद्धति by शिवरामशुद्ध, भक्तपदार्थव्याख्यापद्धति of नरहरिभट्ट सप्तर्षि. C. प्रकाशिका (by author).

भक्तपदार्थव्याख्यापद्धति by विद्वत् श्रीधर, son of बरहर्मा ; composed at काशी in 1541 (1619-20 A. D.).

- C. चिद्वृत्ति by author; mentions कुण्डलीकुटी, कुण्डरत्नाकर. प्रतिष्ठासार-संग्रह, प्रयोगसार, रामचानपेयी.
- मण्डपनिर्णय m, m. डमरुमण्डप.
- मण्डपप्रकरण.
- मण्डपोद्घासनप्रयोग by a son of धरणीधर.
- मण्डलकारिका (Aufrecht's Leipzig cat. No. 647).
- मण्डलदेवतास्थापन (Aufrecht's Leipzig cat. No. 648).
- मतपरीक्षा.
- मतोद्धार by शङ्करपण्डित.
- मधुरासेतु by अनन्तदेव. son of आपदेव; m, in स्मृतिकौस्तुभ. Sec. 109.
- मदनपारिजात attributed to मदनपाल (composed by विश्वेश्वरभट्ट). Vide sec. 93.
- मदनमहार्णव Vide महाार्णव.
- मदनरत्न or मदनरत्नप्रदीप attributed to मदनसिंहदेव. Vide sec. 94. Ulwar cat. extract 336 for समयोद्घोत; Baroda O. I. No. 1035 on छाया is dated संवत् 1553 (1494-5 A. D.). This last refers to भट्टविश्वनाथ श्रीमालिगुजर as the author.
- मधुपर्कनिर्णय.
- मधुपर्कपद्धति.
- मध्यमाह्निकस्तुति m, in मिलासरा (पा. III. 243, 247, 257, 260).
- मध्याह्निक.
- मनुस्मृति or मानवधर्मशास्त्र. Vide sec. 31 (vide p. 157 for editions of commentaries).
- C. मन्वर्षस्तुकावली by कुल्लुभट्ट. Vide sec. 88. He was a native of बारेष्ठी i. e. Rajsahi in Bengal.
- C. मन्वाशयास्तुतामिणी by गोविन्दराज (pr. by V. N. Mandlik). Vide sec. 76.
- C. मन्दिनी by मन्दनाचार्य. A late writer. (pr. by V. N. Mandlik).
- C. मन्वर्षविवृति by नारायणसर्वज्ञ. Between 1100-1300 A. D. (pr. by V. N. Mandlik).
- C. मन्वर्षमन्दिका by राघवानन्द-वरस्वती. Later than 1400 (pr. by V. N. Mandlik).
- C. सुतचोपिनी by मणिरामदीक्षित son of गङ्गाशरम (vide Stein's cat. p. 98).
- C. by असहाय. Vide sec. 58.
- C. by उदयकर m, in वि. र. Earlier than 1300 A. D.
- C. by उपाध्याय. m, m. मेधातिथि भाष्य.
- C. by कल m, in मेधातिथिभाष्य.
- C. by कृष्णनाथ.
- C. by धरणीधर m, by कुल्लुभट्ट. Between 950-1200 A. D.
- C. by भागुरि m, by वि. र.; vide p. 157.
- C. (भाष्य) by मेधातिथि; vide sec. 63 (pr. by V. N. Mandlik and by J. R. Chaturpure).
- C. by यज्वल, m, by मेधातिथि.
- C. by रामचन्द्र (pr. by V. N. Mandlik).
- C. by रुचिदन.
- C. anonymous (Kashmirian); portions pr. by Dr. Jolly.
- मन्वकावली by कमलाकर.

मन्त्रकोश m. in आचारमयूख.

मन्त्रकोश by आशादित्यत्रिपाठिन in 20 परिच्छेदः. Ulwar cat. extract 651.

मन्त्रकौमुदी by अनिरुद्धभट्ट महामहोपाध्याय, said to be a दाक्षिणात्य. In four कण्डs explains मन्त्रs of सामवेदग्रन्थसूत्र; ms. (N. vol. X. p. 122) dated Śaka 1717 i. e. 1795 A. D.

मन्त्रमन्त्रप्रकाश m. by रघु in एकादशीतरण-

मन्त्रप्रकाश m. by रघु in दीक्षातरण-

मन्त्रप्रश्नभाष्य by हरदत्त. Vide under एकाग्रिकाण्डमन्त्रव्याख्या.

मन्त्रसूक्तावली m. in शब्दिवन्धु-
मलमासतत्त्व by रघु.

मन्त्ररत्नदीपिका m. in अहल्यासम्पत्तेः.

मन्त्रसारसंग्रह m. in सदाचारचरित्रा-

मन्त्रसारसंग्रह of शिवराम.

मयूरचित्रक or मेघमाला or रत्नमाला attributed to नारद. Deals with indications of prospective rain, famine etc. from the appearance of the atmosphere &c.; m. in अञ्जुतलागर of बल्लालसेन.

मयूरचित्रक by मट्टगुरु in 7 kandas. (Tri. cat. Madras Govt. ms., 1919-22 p. 4404).

मरणकर्मपद्धति (ascribed to the षष्ठ-
वैद्यग्रह्यसूत्र).

मरणसामयिकनिर्णय on rites and ex-
piations to be performed at
time of death (Bik. cat. p. 120).

मरीचिरघुति- vide sec. 48.

मर्यादासिन्धु m. in द्रव्यशुद्धिर्वैयक्या of
पुरुषोत्तम.

M. D. 76.

मलमासकार्यकार्यनिर्णय.

मलमासतत्त्व or मलम्लुचतत्त्व of रघु-
नन्दन; pr. by Jivananda.

C. by काशीराम वाचस्पति, son of
राधावल्लभ and grandson of राम-
कृष्ण.

C. by मधुगनाध.

C. डिप्पती by राधामोहन.

C. by हुन्दावन.

C. by हरिराम.

मलमासनिर्णयण.

मलमासनिर्णय by दशपुत्र.

मलमासनिर्णय by ब्रह्मपति, son of मन्-
वेर (Baroda O. I. No. 12851).

मलमासनिर्णय by गणेशधर, son of मर-
सिंह.

मलमासनिर्णयतन्त्रसार by बाळदेव.

मलमासग्रहण by बृहस्पति, son of मन्वेर,
composed in Śaka 1603 (1681-2
A. D.).

मलमासविचार Ano.; composed in
1579 A. D. (Bik. cat. p. 417).
The date seems to be rather
1679 (1600 शके).

मलमासाद्यमर्षदी Ano.

मलमासार्थमग्न by गुरुप्रसादशर्मा; N.
(new series) vol. I. p. 279.

महामणपतिपुत्रापद्धति.

महादाननिर्णय by king मेरवेन्द्र of
मिथिला, with the help of
वाचस्पतिमिश्र; ms. (Hp. cat.
pp. XII, 36 and 122) dated
ज. सं 392 (i. e. 1511 A. D.).
The pedigree is given as मन्वेर,
his son हरसिंहदेव, his son मेरवेन्द्र,

styled रूपनारायण here, though द्विजानारायण elsewhere; vide also Ulwar cat. No. 1413 where this work appears to be styled महादानप्रयोगपद्धति.

महादानपद्धति by रूपनारायण (I. O. cat. p. 550. No. 1715 must be taken as dated in Śaka 1452, i. e. 1530 A. D., as the cyclic year विहति agrees). Also called महादानप्रयोगपद्धति; m. by वाचस्पति in द्वैतनिर्णय, by कमलाकर, in दानमयूख.

महादानपद्धति by विन्धेश्वर.

महादानवाक्यावली of रत्नपाणिमिश्र, son of गंगोलोत्तरीविन्धेश्वरमिश्र; mentions a work called इतिहाससमुच्चय.

महादानानुक्रमणिका.

महादीपदानविधि.

महादेवसंविध्याप्रयोग (बौधायनीय) by शम्भुस्वामिन्, pupil of रघुरामतीर्थ. N. vol. X. p. 239.

महादेवीय m. by दिग्विद्यावत.

महाप्रदीपचरितपद्धति N. (new series) I. p. 280.

महाप्रयोगसार m. by रघु in आङ्गिक-तत्त्व.

महाप्रवरनिर्णय.

महाप्रवरभाष्य by गुरुनोत्तम m. in his मोक्षप्रवरमञ्जरी.

महाकर्मकलापपद्धति.

महाकर्मजपहोमपूजापद्धति.

महाकर्मन्धातरपद्धति by बलभद्र.

महाकर्मपद्धति see कर्मकल्पद्रुम.

महाकर्मपद्धति by अचलदेव द्विवेदिव, son of वासराज (acc. to शांसायन). About 1518 A. D.

महाकर्मपद्धति by अनन्तदीक्षित, son of विन्धनाथ, surnamed यज्ञोपवीत; quotes प्रयोगरत्न of नागधनभट्ट. So later than 1575 A. D. (also called महाकर्मप्रयोगपद्धति).

महाकर्मपद्धति by काशीदीक्षित m. in कर्मकल्पद्रुम.

महाकर्मपद्धति by नारायण (acc. to आम्बलायन).

महाकर्मपद्धति by परशुराम, son of कर्ण (acc. to सामवेद); m. by छत्रकमलाकर. Composed in 1459 A. D.

महाकर्मपद्धति by बलभद्र.

महाकर्मपद्धति by मालगिह (or मालजी) son of तिलगाम्बु, son of रत्नभट्ट; of श्रीरथल, in गुजरादेश. The work is also called कर्माचर्यनमञ्जरी and the author was also called वेदाङ्गनाथ. About 1627-1655 A. D. (Ulwar cat. No. 1415).

महाकर्मपद्धति by रामचन्द्राचार्य (for गोभिलीय). Baroda O. I. 1250.

महाकर्मपद्धति by विष्णुशर्मन्.

महाकर्मपद्धति by वेदाङ्गनाथ, son of तिलगाम्बु. Same as the work of मालजी.

महाकर्मयज्ञपद्धति.

महार्णव or महार्णवप्रकाश m. by हेमाद्रि (vol. III. part 1, pp. 183, 1440) and by आश्वविश्व of शूलपाणि. This is also called स्तुतिमहार्णव or -प्रकाश. Vide p. 308 above.

महार्णव (कर्मविपाक) attributed to मान्धातु, a son of मदनपाल. Vide sec. 93 pp. 382-83.

महार्णव by विश्वेश्वरभट्ट, son of वेङ्क-
भट्ट (? वेदिभट्ट). Vide sec. 93.
(N. vol. VII p. 121). Same as
महार्णव attributed to मान्धातु.

महार्णवप्रतापः.

महालयप्रयोगः.

महालयआक्षेपवृत्तिः.

महाविष्णुपूजापद्धति by अल्लण्डानन्द,
disciple of अल्लण्डानुवृत्ति.

महाविष्णुपूजापद्धति by चैतन्यगिरि.

महाशान्ति in two अध्याय (of 18 and
25 sections) on expiatory and
propitiatory rites.

महाशिवरात्रिनिर्णयः.

महाशिवरात्रिनिर्णय by कृष्णराम of
कादमीर.

महादत्तमोर्निर्णयः.

महिषोदानः.

महिषोदायमन्त्रः.

महेश्वरधर्मार्थम्.

मार्गनिर्णय by इण्डि.

मार्गपौष्टजला by रामभट्टाक्षय (C. P.
cat. No. 4143).

मार्गभक्षणदीपिका by वेणीराम शाकदी-
पिन.

मार्गमीमांसा by नारायणभट्ट, son of
गणेश्वरभट्ट m. in वि. वि.

मार्गविषय by भट्टदामोदर. Tries to
prove that the directions about
offering of flesh do not apply to
the present age.

मार्गविषय of अमृतमण्डविषय by विश्व-
नाथन्यायवन्दन. Composed about
1634 A. D. pp. iii सरस्वतीभवन se-
ries. Styled also मार्गसंविचार.

माधोपावनः.

माण्डव्यस्मृति m. in कालविवेक ०
लोभतः, हेमाद्रि, दानमयूर.

मातुलसुतापरिषयः.

मातृगोत्रनिर्णय by नारायण.

मातृगोत्रनिर्णय by लोणासि भास्कर, son
of सुप्रल, son of रुद्रकबोद्ध. (Ba-
roda O. L. No. 1461). On the
question of मातृगोत्र being prohi-
bited in marriage to माध्वन्दिनीय
ब्राह्मणः.

मातृवर्णनं com. on हिरण्यकेशिहृत् m.
in वि. वि.

मातृवर्णनार्थकब्राह्मणप्रयोगः.

मातृवर्णनप्रयोगः.

मातृवर्णननिर्णय by कौतिल.

माधवकाश of महाकाशचन्द्रोदय Vide
अन्वयचन्द्रोदय above.

माधवोपकालनिर्णयः. Vide कालनिर्णय of
माधव above.

माधवीसारोद्धार by रामकृष्णदोहित, son
of नारायण. An abstract of वरा-
हरमाधवीय for महाराजाधिराज लक्ष्म-
णचन्द्र. Vide Stein's cat. p. 309
for extract. About 1575-1600
A. D.

माधवोद्धार m. by रघु in देवप्रतिष्ठा-
तत्त्व (p. 509).

माध्वन्दिनीयाचारसंग्रहदीपिका by वल्लभाभ.

मानवसहस्रम् (ed. by Knauer and
and in the G. O. series with
com.) in two parts called
दुरुषः.

C. (भाष्य) by अष्टावक्र : mentions
राजधर्म, गौतम, पराक्षर, वैजयन्त,

शबरस्वामी, भट्टकुमार, and भट्टभट्टा-
वक्तु himself. In the Intro. to
2nd वृत्त he says he composed
(when 100 years of what era?)
were completed.

मानवसूत्रपरिशिष्ट (BBRAS cat. p.206
No. 657).

मानवधर्मशास्त्र- vide under मनुस्मृति.

मानवशास्त्रकल्प m. by तेजनाथ.

मानसागरीपद्धति of मानसिंह (C. P.
cat. No. 4116).

मानसोल्लास of मंसिंहर. Vide अधिल-
षिताधीचिन्तामणि above.

मार्कण्डेयस्मृति m. by मिताक्षरा (on पा.
III. 19) and स्मृतिचन्द्रिका.

मार्तण्डदीपिका m. in अहल्याकामेश्वर.

मार्तण्डार्चनचन्द्रिका by मुकुन्दलाल.

मालवदर्शन m. in दानराजकार of चण्डे-
श्वर. It is probably only a refer-
ence to some view of धर्म and
not to a work of that name.

मासकल्प.

मासतत्त्वविवेचन Anon. On the months
and appropriate feasts, fasts
and religious rites in each.
(Bik. cat. p. 421).

मासदर्पण.

मासनिर्णय by भट्टोजि.

मासमीमांसा by गोकुलनाथ महामहो-
पाध्याय. On 4 kinds of months,
चान्द्र, सौर, राशन and तालव, and
on the various religious rites
and festivals of each of the
twelve months of the year.

मासाधिनिर्णय by वृण्ड.

मासिकआहुतिनिर्णय by रामकृष्ण father
of कमलेश्वर ; m. in ति. सि.

मासिकआहुतपद्धति by गोपीनाथभट्ट.

मासिकआहुतपदोक्त (आपस्तम्बीय) by
रघुनाथभट्टमहादेश्वर.

मासिकआहुतनानोपन्यास by मौनि महादि-
श्वर.

मिताक्षरा anon. on गौतमधर्मसूत्र by
हरदत्त. Vide sec. 89.

मिताक्षरा anon. on याज्ञवल्क्यस्मृति by
मधुरानाथ.

मिताक्षरा anon. on शास्त्रधर्मसूत्र by
विज्ञानेश्वर; also called कन्दुमिताक्षरा.
Vide sec. 70.

C. प्रामिताक्षरा or प्रतीताक्षरा by
नन्ददीपक. Vide sec. 105.

C. वालम्बुकी alias लक्ष्मीणाख्यान
by लक्ष्मीदीप्ति. Vide sec.
111 ; pt. in Ch. S. series
(काश्या) and by J. R. Gharpure
(काश्या, प्रायश्चित्त and व्यवहार).

C. सुषोधिनी by विश्वेश्वरभट्ट.
Vide sec. 93 p. 285. (व्यवहार
text pr. by Mr. Gharpure and
tr. by him).

C. मिताक्षराकार by मधुसूदन गो-
स्वामी.

C. by मुकुन्दलाल.

C. by रघुनाथ बाजपेयी (vide
Peterson's 6th Report p. 11).

C. सिद्धान्तसंग्रह by राधाप्रोहन-
शर्म.

C. by हलायुधभट्ट.

C. उपनिषद्दीपिका by निर्दु-
र्योधनपाध्याय, son of देवराजभट्ट,
on व्यवहार.

मिताक्षरासार (summary of विज्ञानेश्वर's work) by मयाराम.

मिथिलेशाह्निक by रत्नपाणिशर्मा, son of गंगोत्रीसहजिवेश्वरशर्मा; composed under prince छत्रसिंह of मिथिला. Speaks of the daily religious duties according to सामवेद such as शौचविधि, इन्तपावन, स्नान, मन्त्राविधि, तर्पण, जपयज्ञ, देवपूजा, मोनह, मन्त्रभक्षण, दण्डशक्ति, मार्गशूयम्. N. vol. VI, pp. 30-32. He wrote also मिथिलेशाह्निक describing महेन्द्रवर्मा and his nine descendants, महेन्द्र having got away from Delhi king. N. vol. VI, p. 48.

मीमांसाफल by इन्द्रपति, son of अच्युत and रुक्मिणी; applies rules of मीमांसा to धर्मशास्त्र matters such as एकादशीव्रत, आश्व, उत्सर्ग. N. vol. V, p. 281-82. His teacher was गोपालभट्ट.

मुक्तिलेखप्रकाश by भास्कर son of आपातिभट्ट; divided into प्रकाश on seven holy places अपोष्ठा, मथुरा, माया &c. (Baroda O. I. 12386). He quotes vedic passages like वितामिते सविते (for प्रयाग), अष्टचक्रा तच्चक्रा देवानां पुण्योष्ठा (तैत्तिरीयारण्यक), वागभरं प्रथमजा (ते. ब्रा.) for अघ्निका and गोपालतापनी, तुर्षिहर्षुर्वातापनीय and रामतापनीय for मथुरा, माया and काशी respectively.

मुक्तिचिन्तामणि by राजवति कुरुषोतमदेव. On religious duties on a pilgrimage to जगन्नाथपुरी. About 1500 A. D.

मुहूर्तसूति (Palm-leaf Ms. No. 11950 Baroda O. I.) on मौनविधि, दाय, अशौच, प्रायश्चित्त.

मुद्राविवरण.

मृतिमतमणिमाला by वामदेव.

मृदुर्लभकल्यादिपद्धति by कृष्णशर्मा. Quotes मुद्रितत्व. N. (new series) vol. III, p. 152.

मृदुर्लभकल्याण.

मृदुर्लभकल्याण by जीतलदीक्षित.

मृदुर्लभकल्याण by महादेव in मृदुर्लभकल्याण (Earlier than 1650 A. D.).

मृदुर्लभकल्याण by केदार.

मृदुर्लभकल्याण by विठ्ठलदीक्षित, son of चक्रवर्ति, of कल्याणगोत्र; composed in 1628 A. D.

मृदुर्लभकल्याण by author.

मृदुर्लभकल्याण by दुःस्वभाजन.

मृदुर्लभकल्याण by राजपतिराय, son of हरिकान्तर, composed in 1685 A. D.

C. by रामदत्त, son of नीलाराम.

C. by वाङ्मयमिश्र.

मृदुर्लभकल्याण.

मृदुर्लभकल्याण by राजाभिदु. About 1610 A. D.

मृदुर्लभचिन्तामणि by रामदीक्षित, son of अनन्त and younger brother of नीलकण्ठ, composed at Benares in 1600-01 A. D.; m. in संस्कारमण्डल of सिद्धेश्वर 1 pr. at Bombay in 1902; (vide Ulwar cat. extract 543 which shows that नीलकण्ठ was a Pandit in Akbar's court). His ancestors came from विदर्भ.

- C. प्रमिताक्षरा by author; pt. II Benares 1848.
- C. कामधेनु.
- C. by नीलकण्ठ.
- C. वीरुषकारिका.
- C. वीरुषधारा by गोविन्द, son of नीलकण्ठ, composed in 1603 A.D. Pr. at Bombay in 1873. गोविन्द was nephew of author.
- CC. by गणुदेवज.
- C. चन्द्रमाहारी.
- सहस्रतन्त्रिन्नामणि by वेङ्कटेशभट्ट.
- सहस्रतन्त्रिन्नामणिसार.
- सहस्रतन्त्रिन्नामणिमणिवी.
- सहस्रतन्त्रिन्नामणि by शिवदेवज, son of श्री-कृष्णदेवज of भारद्वाजगोत्र.
- सहस्रतन्त्र by केशव देवज, son of कम-लाकर; m. in संस्कारकोस्तुभ.
- C. by author.
- C. by कृष्णराम.
- C. by गणेशदेवज, son of केशव-देवज; composed about 1540 A.D.
- C. by महादेव m. in सहस्रदीपक.
- सहस्रतर्पण m. in मार्तण्डवल्लभा.
- C. द्वीपिका (Madras Govt. mss. cat. No. 1870, 1874).
- सहस्रतर्पण by लालमणि, son of जगन्नाथ, son of गङ्गाराम of अलकपुर to the south of प्रयाग. Ulwar cat. ex-tract 544.
- सहस्रतर्पण by विद्यासाधव.
- C. by साधवभट्ट.
- सहस्ररीप by जयानन्द.
- सहस्ररीप by a son of शिवदेवज.
- सहस्रदीपक by नामदेव.
- सहस्रदीपक by महादेव, son of काङ्गिज (कान्हजित ?). Vide Aufrecht's Oxf. cat. p. 336a.
- C. by author composed in Śaka 1583 (1661 A. D.). Mentions मोडरानन्द.
- सहस्रदीपक by रामसेवक, son of दिधीवज.
- सहस्रदीपिका m. in कालविधान acc. to नि. सि.
- सहस्रदीपिका attributed to चादरायण.
- सहस्रनिर्णय.
- सहस्रपदवी.
- सहस्रपरीक्षा by देवराज.
- सहस्रधुषण or मञ्जीर by रामसेवक त्रिवे-दिन (N. vol. XI preface p. 4).
- सहस्रधुषणटीका by रामदेव.
- सहस्रधैर्य by गङ्गाधर, son of धैर्य-देवज.
- सहस्रधैर्य by दीनदत्त पाठक.
- सहस्रमञ्जरी by पद्मनन्दपण्डित in 4 गुच्छस and 101 verses. Vide Ulwar cat. extract No. 545; com-posed in संवत् 1726 (1670 A.D.).
- सहस्रमञ्जरी by हरिनारायण.
- सहस्रमञ्जा.
- सहस्रमणि by विश्वनाथ.
- सहस्रमाधवीप ascribed to सायण or साधवाचार्य.
- सहस्रमार्तण्ड by केशव.
- सहस्रमार्तण्ड by नारायणभट्ट, son of जगन्नाथ. Composed in Śaka 1493 Phalguna (i.e. about March 1572 A. D.) near Devagiri in 160 verses.

- C. *मार्तण्डव्यहृता* by author; pr. (with text) in Bombay, 1861.
- सहर्तमाला* by रघुनाथ, son of सरस, of the शांतिहृदयगोत्र and शिवपावन subcaste; pr. at Ratnagiri in 1878.
- सहर्तमुक्तामणि*.
- सहर्तमुक्तावली* by काशीनाथ.
- सहर्तमुक्तावली* by देवराज.
- सहर्तमुक्तावली* by भास्कर.
- सहर्तमुक्तावली* by योगीन्द्र (vide Ulwar cat. extract 546).
- सहर्तमुक्तावली* by लक्ष्मीदास, son of गोपाद; composed in 1618 A. D.
- सहर्तमुक्तावली* by श्रीकण्ठ.
- सहर्तमुक्तावली* by हरिभट्ट.
- सहर्तचरणा* by दुर्गासहाय.
- सहर्तरत्न* by ईश्वरदास, son of ज्योतिषराय (also called *सहर्तरत्नाकर*).
- सहर्तरत्न* by गोविन्द.
- सहर्तरत्न* by रघुनाथ.
- सहर्तरत्न* by शिरोमणिभट्ट.
- सहर्तरत्नमाला* by श्रीपति; m. by रघु.
- C. by author.
- सहर्तरत्नाकर* by हरिनन्दन.
- C. by author.
- सहर्तराज* by विश्वनाथ.
- सहर्तराजीय*.
- सहर्तलक्षणपटल*.
- सहर्तविधानसार* m. in काव्यभाष्य.
- सहर्तविवरण*.
- सहर्तवृत्तशत*.
- सहर्तशिरोमणि* by धर्मेश्वर, son of रामचन्द्र.
- सहर्तसंग्रह* m. in सरदारमण्डल of सिन्धुखर and सं. की. Earlier than 1650 A. D.
- C. by लक्ष्मीपति.
- सहर्तसंचय* by क्षेमराम.
- सहर्तसर्वस्व* by रघुनाथाचार्य (?). Is it not the same as the next?
- सहर्तसर्वस्व* by रघुवीर, son of विठ्ठल दीक्षित, son of हृष, at Benares; composed in Śaka 1557 i. e. 1635-36 (vide N. vol. I. p. 109).
- सहर्तसार* (vide Burnell's Tanjore cat. p. 79 a).
- सहर्तसार* by भानुदास.
- सहर्तसारिणी*.
- सहर्तसिद्धि*.
- सहर्तसिद्धि* by नागदेव.
- सहर्तसिद्धि* by महादेव.
- सहर्तसिन्धु* by मधुसूदनमिश्र pr. at Lahore.
- सहर्तस्कन्ध* by बृहस्पति.
- सहर्ताष्टक* m. in ज्योतिस्तत्त्व by रघु.
- सहर्तांक* by सुबुधाय कोकिल.
- C. प्रभा by author.
- सहर्तालङ्कार* by महाधर, son of जैराज. Composed in Śaka 1554 सांव 15 (1633 A. D.). Vide Stein's cat. p. 343 for extract.
- सहर्तालङ्कार* by जयराज.
- सहर्तावलि*.
- सहर्तहा*—a treatise on सङ्ख्यसाधनम्, तान्त्रीयसाधनम्, तिथिसंवत्सरा, पञ्चोद्विहकाल-व्यवस्था, आश्विनव्यवस्था, गोवपादिपाव-विषय, व्यवहारदापादिपञ्चव्यवस्था, विवाह

नक्षत्रादि. Vide N. vol. II p. 49 and N. new series (vol. II pp. 146-7).

शक्तिप्रतिष्ठा. N. (new series) I, p. 293.

शक्तिप्रतिष्ठापन.

शूलनक्षत्रशान्ति (rites for averting the evil effects of birth on a day when the moon is in the Mula constellation).

शूलनक्षत्रशान्तिप्रयोग attributed to शौनक.

शूलभट्टप्रयोग by शूलभट्ट.

शूलशान्ति attributed to शौनक.

शूलशान्तिनिर्णय Vide Stein's cat. I, p. 99.

शूलशान्तिविधान.

शूलशान्तिविधि by मधुसूदन गोस्वामी.

शूलादिशान्ति.

शूलपरिचयण of गोपाल (C. P. cat. No. 1321).

शूल्यसंग्रह or शूल्याध्याय by बाणभट्ट, contains summary of fines ordained in lieu of various gifts at various ceremonial rites, when one is unable to give the gifts. Names गोपालभाष्य. Ms. dated Śaka 1756 (N. vol. X, p. 238).

शूल्याध्याय (in 5 1/2 verses) attributed to कात्यायन. Deals with substitution of money for gifts of cows and other property. Vide BBRAE. cat. vol. II p. 171 for text.

C. by कामदेवदीक्षित. N. (new series) vol. III preface p. IV.

C. by गोपालजी.

C. by चिद्वल, son of बालकृष्ण, surnamed वैद्यव and resident of श्रीपुर. Mentions मीलकण्ठ and his son. Later than 1670 A. D.

शुक्तिदास्नान.

शुभ्युभयवृत्ति m. in हेमाद्रि दानखण्ड pp. 764-65, 784 and in दानमयूख.

शुभ्युमहिषीदानविधि (gift of a she-buffalo at the time of death of a person).

शैत्रायणीययज्ञप्रदर्शानुक्रम

शैत्रायणयज्ञपद्धति (on 16 संस्कारs according to शैत्रायण school). The chap. called प्रथमपुरुष.

शैत्रायणीययज्ञपनेष्टि m. by हजाराध्व, हेमाद्रि, म. पा.

शैत्रायणीयौर्ध्वदेहिकपद्धति. Vide क्रियापद्धति.

शोक्षकल्पतरु (a part of कल्पकल्पतरु or कल्पतरु) by लक्ष्मीधर, Sec. 77.

शोक्षेञ्जरिचन्द्र m. by मदारधर in com. on पारस्करपूजापरिशिष्ट. This is probably the same as the प्रक्षालनदोष-पृच्छाप्रकरण of ब्रह्मार्क, son of मोक्षेश्वर (Bik. cat. pp. 123-326).

शोहन्वडोत्तर or मोहबुडोत्तर; m. in हेमाद्रि (III. 2. 883 as मोहबुडोत्तर), नि. मि.

यजुर्वेदभा or कर्मसंग्रहि by चिद्वलदीक्षित or चिद्वलेश, son of बलभान्जरी and younger brother of गोपांनय, in 3 काण्डs on आह्निक, संस्कार, आवसथ्यापान (consecration of यज्ञ fire) according to यजुर्वेद. Vide Ulwar cat. No. 1280.

यदुर्विवाहपद्धति.

यदुर्वेदिकोत्तरगतत्वं of रघु० Vide sec. 102.

यदुर्वेदिभाष्यतत्त्वं of रघु०. Vide sec. 102.

यदुर्वेदीयभाष्यविधि of होण्डू. Vide under आश्विनि.

यदुःशास्त्राभेदतत्त्वनिर्णय by बाणपुराण टकले (Baroda O. I. 374). His सिद्धान्त is that wherever the word यदुर्वेद occurs by itself तैत्तिरीयशास्त्रा is to be understood and not बृहस्पत्य०.

यदुःशार्ङ्गसंग्रहकारिका m. in गदाधरभाष्य on पारस्कर.

यज्ञासिद्धान्तविग्रह by रामसेवक.

यज्ञासिद्धान्तसंग्रह by रामप्रसाद.

यज्ञोपवीतनिर्णय.

यज्ञोपवीतपद्धति by रामदत्त, son of गणेश्वर (for राजसूयविशाखा).

यज्ञिहोत्रविधि by मधुसूदनानन्द (Baroda O. I. 5015).

यज्ञिसननादिप्रयोग by श्रीदौलतपेदकोटीर-लक्ष्मण; mentions यतिधर्मसमुच्चय.

यतिधर्म by पुरुषोत्तमानन्दसरस्वती, pupil of पूर्णानन्द.

यतिधर्म Ano.

यतिधर्मप्रकाश by बाळदेवायम (Baroda O. I. 12289).

यतिधर्मप्रकाश by विश्वेश्वर. Same as संग्रह below.

यतिधर्मप्रबोधिनी by नीलकण्ठपतीन्द्र.

यतिधर्मसंग्रह Ano (N. vol. IX. p. 278). First speaks of आचार्यपरम्परा from बाळुनाचार्य, of मठाभाष्य and then of यतिधर्म.

B. D. 77.

यतिधर्मसंग्रह by विश्वेश्वरसरस्वती, pupil of सर्वज्ञ विश्वेश (pr. by आनन्दायम, Poona).

यतिधर्मसमुच्चय by वादवप्रकाश in 11 paragraphs for वैष्णव.

यतिधर्मसमुच्चय by राघुनाथभट्टाचार्य.

यतिधर्मसमुच्चय by विश्वेश्वरसरस्वती, pupil of सर्वज्ञ विश्वेश; ms. (N. vol. VIII. p. 293) dated संवत् 1668 (1617-12 A. D.). Also called यतिधर्मसंग्रह (same as above).

यतिनियमपद्धति by आनन्दानन्द (Baroda O. I. 5017).

यतिपत्नीधर्मनिरूपण by पुरुषोत्तमानन्द-सरस्वती, pupil of पूर्णानन्द.

यतिमरणोपसृक्तोऽसंग्रह.

यतिलिङ्गसमर्पण in 3 स्कन्धः.

यतिवन्दनविधेय.

यतिवन्दनशतदृष्टी.

यतिवन्दनसमर्पण.

यतिवृद्धा or संन्यासपद्धति of विश्व-कर्मण. On संन्यास, the four kinds of यतिः, viz. कुटीन्वक, वरदक, ईश, परमहंस and their duties. N. vol. X. 175. Mentions विधानमाला.

यतिसंस्कार (a part of प्रतापनारसिंह).

यतिसंस्कार (on the funeral rites and आश्वि for यति performed by his son). N. vol. X. p. 10.

यतिसंस्कारप्रयोग by राघवभट्ट.

यतिसंस्कारप्रयोग by विश्वेश्वर. N. vol. I p. 173.

यतिसंस्कारविधि (two different works) Vide Stein's cat. p. 99.

यतिसंस्कारविधितर्णव (I. O. cat. p. 523 No. 1647).

यतिसंस्कारोपपत्तिविनिर्णय.

यतिसन्ध्यावार्तिक by श्वेश्वर, pupil of शङ्कर. N. vol. X, p. 9.

यतिविद्वान्तर्णव by सच्चिदानन्द-सरस्वती.

यथनुदान.

यथनुदानपद्धति by शङ्करानन्द.

यथन्तकर्मपद्धति by रघुनाथ.

यथाचारसंग्रहीययतिसंस्कारप्रयोग by विश्वेश्वरसरस्वती (N. vol. I p. 174).

यथाचारसमर्पिपुत्रा.

यथाराधनप्रयोग.

यथावृत्तिक (Baroda O. 1. 8563).

यमस्मृति. Vide sec. 49; pr. Jivānanda Sm. part I pp. 560-567 and Anan. Sm. pp. 112-116.

यज्ञाजीय by यज्ञाजि son of वल्लभट्ट. On funeral rites, सविषहीकरण etc. Relies on आश्वलायनसूत्र, भारद्वाजसूत्र, भाष्य thereon and on शौनक.

यज्ञवन्तभास्कर by भास्कर or हरिभास्कर, son of आपाजिभट्ट, son of हरिभट्ट, son of पुरुषोत्तम; patronised by यज्ञवन्तदेव, son of इन्द्रमणि, king of Bundelkhand, Bik. cat. p. 508 contains संवत्सरहृत्यप्रकाश out of this work. N. vol. IV p. 269 has same. हरिभट्ट hailed from अम्बिकेश्वरपुरी and was of काश्यपगोत्र and आपाजिभट्ट dwelt in काशी. About 1676.

यज्ञवन्तपद्धति- vide sec. 34.

C. by अपराकै; vide sec. 79.

C. by कुलमणि शुद्ध.

C. by देवशेष m. in शुद्धितत्त्व of रघु.

C. by धर्मेश्वर m. in शुद्धपाणि's प्रायश्चिनविवेक (p. 529).

C. बालक्रीडा by विश्वरूप. Vide sec. 60.

CC. विभाचना.

CC. अच्युतस्यन्दिनी of सोमपाजिन्.

CC. वचनमाला by pupil's pupil of सोमपाजिन्.

CC. and.

C. मिताक्षरा by मधुरानाथ.

C. मिताक्षरा by विज्ञानेश्वर. Vide sec. 70. For com. on मिताक्षरा, vide under मिताक्षरा above.

C. by रघुनाथभट्ट.

C. दीपकदिका of शुद्धपाणि. Vide sec. 95.

C. श्रीरमित्रोदय by मित्रमिश्र. Sec. 108 (portion printed in Ch. S. series).

याज्ञिककर्ममालाकरी (C. P. cat. No. 4414).

यात्राप्रयोगतत्त्व by हरिशङ्कर.

यात्राविवाहाद्युपाय (auspicious times for marriage, journey &c.) N. (new series) vol. II p. 149.

युक्तिरूपतरु of भोजदेव. Deals with state administration and topics of राजनीति, such as दूत, शोध, कृषि-कर्म, बल, यात्रा, सन्धि, विग्रह, नगर-निर्माण, वास्तुप्रवेश, छत्र, ध्वज, वस्त्र-रागादिपरीक्षा, अन्न, शस्त्रपरीक्षा, नौका-

- लक्षण &c. Names भोज himself as authority and उशनस, वर्म, बृहस्पति, पराशर, वाम्य, ऋष्यदीप, शाङ्गधर and several others. (pr. in Cal. O. series No. 1).
- सुवर्णव C. P. cat. No. 1418.
- सुदकुतूहल.
- सुदकौशल by रुद्र.
- सुदन्वितामणि by रामसेवक विधातिव.
- सुदन्वयकाश by दुःसम्भजन.
- सुदन्वयार्णव m. by रघु० in ज्योतिस्तत्त्व.
- सुदन्वयार्णव (from अग्निदुग्ध chap. 123-125).
- सुदन्वयार्णव.
- C. and.
- C. by मधुरानाथ छत्र.
- C. by रामदत्त.
- सुदन्वयार्णव by गङ्गागम in five प्रकाश.
- Uwar cat. extract 551.
- सुदय्यात्रा m. in ज्योतिस्तत्त्व by रघु०.
- सुदरनापदी.
- रत्नार्थदेशिकाद्विक by रत्नार्थदेशिक.
- रत्नदानप्रयोग by कमलाकर.
- रत्नहरणिका by द्रोण. (Hp. cat. pp. X-XI ms. copied in सेवत 1189 i. e. 1132-33 A. D.); treatise of rites for Vajrasanevins. D. C. Ms. No. 273 of 1886-92 is incomplete and contains the following topics, viz. प्रायश्चित्त, स्पृष्टास्पृष्टप्रकरण, शावादीच, श्राद्ध, गृहस्थाश्रमधर्म, दाय, कण, व्यवहार, दिव्य, छन्द &c.
- रत्नकोश m. by हेमाद्रि (III. 2. 750), in मलमावतत्त्व of रघु०, दोहरानन्द.
- रत्नदीपविश्वप्रकाश.
- रत्नमाहा by शतानन्द 2c. m. in ज्योतिस्तत्त्व (vol. I. p. 596).
- रत्नमाहा m. in शुद्धितत्त्व of रघु०, गोविन्दार्णव, निर्णयदीपक; probably श्री-पति's work or शतानन्द's work.
- रत्नसंग्रह m. in नि. सि.
- रत्नसागर m. in नि. सि.
- रत्नाकर- vide under वाणेश्वर sec. 90.
- रत्नाकर by गोपाल.
- रत्नाकर by रामप्रसाद. Stein's cat. p. 100 has the portion on वायु-शिव.
- रत्नाणव m. by रघु०.
- रत्नार्णव m. in हेमाद्रि (III. 2. 857), by रघु० in मलमावतत्त्व.
- रथमयप्रतीकावर्तिर्णव.
- रौप्यकान्तिनिर्णय by रघुनाथ son of माधव.
- रसावृत्तिसिन्धु m. in सदाचारचन्द्रिका (probably on भास्कर).
- सधवभर्तृय m. by नि. सि.
- राजकीर्णभ or राजधर्मकीर्णभ (part of मृत्तिकामुख) by अनन्तदेव. Vide sec. 109.
- राजधर्मसारसङ्ग्रह attributed to तलहोज-राज of Tanjore (1765-1788).
- राजगीत and.
- राजगीति by दुर्गादास.
- राजगीति by भोज.
- राजगीति by बन्ध्याय (?). Begins with the well-known verse about nine gems 'धन्यतरि' etc. (vide Burnell's Tauj. cat. p. 141 b).

राजनीति by हरिसेन of Benares.

राजनीतिकामपेक्ष m. by राजनीतिरत्नाकर of वण्डेश्वर.

राजनीतिप्रकाश by मित्रमिश्र (part of श्रीमिश्रोद्घ) pr. in Ch. S. series.

राजनीतिप्रकाश by रामचन्द्र अज्जुडीवार.

राजनीतिमण्ड—same as नीतिमण्ड of नीलकण्ठ.

राजनीतिशास्त्र by व्यासकृष्ण in 8 chapters and about 566 verses. W. and K. cat. II. p. 182.

राजध्वषणी or लुपध्वषणी (on politics) by रामावन्दतीर्थ. Names कुल्लूक's वीका on मनुस्मृति.

राजमार्तण्ड of भोज. Vide p. 278 above. D. C. Ms. No. 342 of 1879-80 is a work called राजमार्तण्ड of भोज on astrology in relation to धर्मशास्त्र and contains such topics as व्रतचन्द्रकाल, विवाह-शुभकाल, विवाहशशिपोजनविधि, संक्रान्तिनिर्णय, दिनक्षय, पुरुषदक्षय, मेवादिलक्षण. The Ms. is dated संवत् 1655 वैश्व (i. e. about April 1598).

C. by यक्षपति.

राजलासक m. in सरस्वतीविलास (Mysore ed. p. 21).

राजपद्म (by सुखधारमण्डन ?) m. in सूर्यदीपक of महादेव.

राजाभिषेक by अनन्त.

राजाभिषेकप्रयोग (from नीतिमण्ड of नीलकण्ठ).

राज्याभिषेक (from टोडरामन्द).

राज्याभिषेकपद्धति (part of दिनकरो-दशोत्त).

राज्याभिषेकपद्धति by अनन्तदेव.

राज्याभिषेकपद्धति by शिव, son of विश्व-कर्मेन्द्र.

राज्याभिषेकप्रयोग by कमलाकर, son of रामकृष्ण. Sec. 106.

राज्याभिषेकप्रयोग by रघुनाथ सत्पादस्थ-पति, son of साधवभट्ट.

राज्यकल्पद्रुम by अनन्तभट्ट, son of कम-लाकरभट्ट. Divided into ten kāṇ-ḍas, which were in order काल, आर्य, व्रत, संस्कार, प्रायश्चित्त, शान्ति, दान, आचार, राजनीति and (gap, probably उत्तरार्ध). Aufrecht says that there were seven kāṇḍas, but a ms. in Bhadkamkar collection gives ten and names them as above except the last. Flourished about 1640-1670 A. D. (Vide Bih. cat. pp. 445-447 for some of these kāṇḍas).

रामकौतुक m. in निर्णयसूत and नि. सि.

रामतरंगप्रकाश attributed to सायण.

रामदेवप्रसाद alias गोत्रप्रवरनिर्णय by विश्वनाथ or विश्वेश्वर, son of शम्भुदेव; composed in Śaka 1506 (1584 A. D.).

रामनवमीनिर्णय by गोपालदेशिकार्य. Quotes नि. सि.

रामनवमीनिर्णय by विठ्ठलदीक्षित.

रामनाथपद्धति by रामनाथ.

रामनित्यार्चनपद्धति by चतुर्भुज.

रामनिबन्ध by हेमराम, son of श्रीभव-नन्द, son of दीक्षितबाबू. Compos- ed in 1720 A. D. (Uwar cat. No. 1431).

रामधुतापद्धति by क्षेमराज. (Ulwar cat. No. 1432 and extract 341).

रामधुतापद्धति by रामोपाध्याय. Stein's cat. p. 101.

रामप्रकाश.

(1) com. on कालतरवार्य by राम-
देव.

(2) a digest of religious obser-
vances compiled in the name
of कृपाराम (described as गौड-
क्षत्रकुलोद्भव), son of पादवराज
and descendant of the royal
family of मणिक्पचन्द्र. कृपाराम
was himself a feudatory of
Jehangir and Shah Jehan.
The I. O. cat. (vol. III. p.
502) says that the real author
was राघवेन्द्र, son of काशीनाथ
and father of रामदेव चिरञ्जीव.
Relies on हेमाद्रि, माधव, and
गौड writers. Latter half of
17th century. Peterson (in
Ulwar cat. No. 1433) says
that this is a com. on the
कालतत्त्वविवेचन. But from the
description in the I. O. cat.
this does not appear likely.

रामप्रसाद- vide तीर्थरत्नाकर.

रामानुजतिलकर्मपद्धति Vide Peterson's
6th Report p. 107.

रामार्चनचन्द्रिका m. in तिथितत्त्व and
छादितत्त्व of रघु०, नि. वि.

रामार्चनचन्द्रिका by अच्युताश्रम.

रामार्चनचन्द्रिका by आनन्दवनपति, pu-
pil of परमहंसपरिव्रजकाचार्यभीमिन्दु-
कुन्दवन in 5 पदल. (D. C. ms. 440
of 1891-95 is dated šake 1607

i. e. 1685 A. D.). Traces सुह-
परम्परा from वसिष्ठ to गौडपाद,
गोविन्द, शङ्कराचार्य, विश्वम्भर, तुलेश्वर;
in four पदल.

C. लघुदीपिका by महाधर.

रामार्चनचन्द्रिका by कुलमणिशृङ्ग.

रामार्चनदर्पण (Ulwar cat. No. 1435).

रामार्चनदीपिका.

रामार्चनपद्धति by रामानन्द.

रामार्चनसन्नाकर by देशवदास m. in
अहल्याश्रमपेठ.

रामार्चोपद्धति by रामानुज.

राघवकुटुम्बपद्धति m. by रघुनन्दन in शु-
द्धितत्त्व, छादितत्त्व (p. 213).

राघवसिंहप्रकाश of महाधर.

राघवाध्यापद्धति by रघु०. Vide p. 417
above.

राघवाध्यापिवेक m. छलपाणि. Vide sec.
93.

रुद्रकालशायनविधि by रामकृष्ण, son
of नारायण.

रुद्रकल्प.

रुद्रकल्पतरु.

(1) ano. (Burnell's Tanj. cat.
p. 138a); ms. dated संवत्
1714 (1657-8 A. D.).

(2) by a son of विश्वेश्वर.

रुद्रकल्पद्रुम or महारुद्रपद्धति by अनन्त-
देव, son of उद्धव द्विवेदी, resident
of Benares. Mentions हेमाद्रि,
दोडराजन्, प्रद्योत्पन्नजात रुद्रकारिका
of परशुराम, नि. वि. Later than
1640 A. D.

रुद्रचिन्तामणि or रुद्रपद्धति by शिवराम,
son of विभ्राम; for उन्नीस
(Baroda O. I. 8018).

रुद्रजपसिद्धान्तशिरोमणि by रामचन्द्र-
पाठक. A very large work. Baro-
da O. I. 10946 has 13 प्रकरण
and probably there were more.

रुद्रपद्धति.

(1) by परशुराम, son of कर्ण, an
उर्दाच्यब्राह्मण. Describes the
rites connected with Śiva
worship in the form of महा-
रुद्र. There are in all 1028 ver-
ses on रुद्रजपप्रशंसा, कुण्डमण्डप-
लक्षण, वीटपूजाविधि, न्यासविधि.
Composed in संवत् 1515
(1558 A. D.). Also called
रुद्रकारिका.

(2) another shorter treatise on
same subject; introduction
being partly identical. Com-
posed between 1578-1643 A.D.
(vide I. O. cat. p. 584).

(3) by अनन्तदीक्षित, son of विश्व-
नाथ. Baroda ms. 8030 is
dated संवत् 1809 (1752-3 A.D.).

(4) Describes रुद्रप्रयोग following
तैत्तिरीयशाखा, though रुद्र is
recited in all śākhās; says
'स्मार्तरुद्रप्रयोगस्य वीधायनसूत्रसूत-
रुत्वेन बह्वचादीनां च तत्र वीधायनं शा-
स्त्रम्। रुद्रः पञ्चधा स्वं रुद्री लघुरुद्रो
महारुद्रोतिरुद्रश्चेति षड्कादशगुणवृ-
द्ध्या। सर्वथ वेधा जपकरो होमकरो-
भिषेककरोति' I. O. ms. dated
संवत् 1587 i. e. 1530-31 A. D.
(vide cat. p. 580 No. 1783);
quotes रूपनाथ often.

रुद्रपद्धति (मैत्रायणीय) Baroda O. I.
2452.

रुद्रपद्धति by आपदेव.

रुद्रपद्धति by काशीदीक्षित, son of सदा-
शिव. Also called रुद्रानुष्ठानपद्धति
and महारुद्रपद्धति.

रुद्रपद्धति by नारायणभट्ट, son of रामे-
श्वरभट्ट. 'दक्षपुत्रेणसु शाखासु रुद्र-
पठयते तथापि तैत्तिरीयशाखावृत्तरेण
रुद्रः पठयते.'

रुद्रपद्धति by भास्करदीक्षित, son of राम-
कृष्ण (according to शास्त्रायनसूत्र).

रुद्रपद्धति by रेणुक; ms. (Bik. cat.
p. 601) dated śaka 1604 (1682
A. D.).

रुद्रपद्धति by विश्वनाथ, son of जम्बुदेव
and younger brother of रामदेव
(for भाष्यन्दिनीय).

रुद्रपूजापद्धति- Peterson's 6th Re-
port p. 109.

रुद्रविधानपद्धति by काशीदीक्षित, son
of सदाशिवदीक्षित.

रुद्रविधानपद्धति by चन्द्रचूड.

रुद्रविलासनिबन्ध by नन्दनमिश्र.

रुद्रस्नानविधि or रुद्रस्नानपद्धति by राम-
कृष्ण, son of नारायणभट्ट; m. in
ज्ञानिरत्न of कमलाकर. About
1570-1600.

रुद्रमलेका.

रुद्रलघुन्यास- manual of formula
intended for रुद्र worship.

रुद्रसूत्र or -योग by अनन्तदेव, son of
उद्धव, residing at Benares, also
called वैविधमोह for धानसनेयशाखा;
Peterson's 5th Report p. 175.

रुद्राक्षधारण-

रुद्राक्षपरीक्षा-

कद्रानुष्ठानपद्धति by नारायण, son of रामेश्वर (D. C. No. 28j of 1886-92). Seems to be same as कद्रपद्धति (4) above.

कद्रानुष्ठानपद्धति by मेङ्गनाथ, of the family of सर्वज्ञ. Relies on महापर्व as the principal authority.

कद्रानुष्ठानपद्धति by शङ्कर, son of बल्लालहरि m. in ब्रह्मोपासनपद्धति : p. v. About 1750 A. D.

कद्रानुष्ठानपद्धति or -दीपिका. Vide कद्रपद्धति above.

कद्रानुष्ठानप्रयोग by खण्डभट्ट, son of मयूरेश्वर, surnamed अणायित.

कद्रार्चनचन्द्रिका of शिवराम.

कद्रार्चनमञ्जरी by वेदाङ्गराय; vide महाकद्रपद्धति.

रूपनारायणीय (पद्धति) by उदयसिंह रूपनारायण, son of शक्तिसिंह. In the D. C. ms. No. 240 of A. 1881-82 (428 folios) a pedigree is given, which starts with भास्करकेसरी, in whose family was born मुग्धसिंह who conquered भोगिराज; his son was मदनसिंह. उदयसिंह was 13th from मदनसिंह and king of उज्जयिनीसाल. The work deals with शैलशमहादानs such as तुलापुरुष (appo folio 210), and with रूपवर्णितद्वारादिविधि, लक्ष्यहोम, अयुतहोम, लक्षहोम, दुर्गोत्सव. Relies upon भोजराज, लक्ष्मीधर (कल्पतरु), हेमाद्रि, चण्डेश्वर, पारिजात, हरिहर, भीमपराक्रम, विद्याधर, चिन्तामणि, वर्षदीप, महादानपद्धति of रूपनारायण; described above seems to be a part of

this; m. in जलशायारामोत्तरपद्धति of नारायणभट्ट. Between 1450-1525 A. D.

रेणुकारिका or रेणुककारिका- vide पारस्करगृह्यकारिका above. In 1266-67 A. D.

लक्षणप्रकाश by मित्रमित्र; part of यीरमिषोदय (on politics); pr. in Chowkhamba S. series.

लक्षणरत्नमालिका by नारैणिपण्डित, son of विष्णुनाथ; in five पद्धतिस on वर्णाश्रमाचार, दैव, राज, उयोग, शरीर; seems to be a com. on his लक्षणशतक (in one hundred verses). Vide Burnell's Tanj. cat. pp. 132 b and 164 b.

लक्षणशतक by नारैणिपण्डित.

लक्षणसंग्रह m. by हेमाद्रि in दानखण्ड p. 328, कुण्डमण्डपसिद्धि.

लक्षणसमुच्चय by हेमाद्रि. On the indications and predictions from bodily signs and on Prakrits. Vide Bik. cat. p. 411.

लक्षणसमुच्चय m. by हेमाद्रि in दानखण्ड p. 823, by वि. मि.

लक्षणसारसमुच्चय- rules for the construction of शिवलिलङ्का in 32 sections.

लक्षहोमपद्धति.

(1) by काशीदीक्षित, son of सदाशिवदीक्षित.

(2) by गोविन्द, son of पुरषोत्तम.

(3) by नारायणभट्ट, son of रामेश्वर. See. 103.

लक्षणसमुच्चय m. in मुहूर्तदीपक O. महादेव.

लक्ष्मीनारायणाचौकौदरी by शिवानन्द गोस्वामी in five prakāśas.

लक्ष्मीरुपार्णहार by श्रीनिवास.

लघुकारिका by विष्णुशर्मेन, son of देवदत्त (for माध्यन्दिनशाखा), Baroda O. I. 12072 dated संवत् 1552 and No. 4055 dated 1507 संवत्.

लघुकालनिर्णय by माधवाचार्य. The first verse is आख्याय माधवाचार्यो धर्मन्यासाद्वरानय and the last verse is व्यतिपाते ख वैधृष्यां तत्कालव्यापिनी तिथिः । (vide Bik. cat. pp. 408-409).

लघुचाणक्य.

लघुचिन्तामणि by श्रीरेश्वरभट्ट गोडबोले.

लघुजातिविशेष m. in शुद्धकमलाकर.

लघुनारदस्मृति m. by वि. सि., सं. की.

लघुनिर्णय by शिवनिधि (Baroda O. I. 12854).

लघुपद्धति m. कर्मतत्त्वप्रदीपिका by कृष्णभट्ट, son of वरुणोत्तम, son of रघुनाथ ; based on कारिका and वृत्ति, वामनभाष्य and जयन्त. Deals with leading topics of आचार, व्यवहार. N. vol. X, p. 248 ; Baroda O. I. No. 1422 is dated संवत् 1592 (1535-6 A. D.). It mentions चन्द्रिका, स्मृतिसार, स्वत्यर्थसार. Between 1500-1500 A. D.

लघुपाराशरस्मृति.

लघुबृहस्पतिस्मृति.

लघुयमस्मृति m. by अपरार्क (on प. I. 238) and by हलायुध in ब्राह्मण-सर्वस्व.

लघुवसिष्ठस्मृति.

लघुविष्णुस्मृति m. in अपरार्क and ब्राह्मण-सर्वस्व of हलायुध ; pr. Anan. Sm. pp. 117-123.

लघुव्यास (pr. Jivananda Sm. part II pp. 310-320) m. in संस्कारमण्डल.

लघुशास्त्रस्मृति pr. in Anan. Sm. pp. 124-127.

लघुशास्त्रातपस्मृति pr. Anan. Sm. pp. 128-135.

लघुशौनकरस्मृति in 114 verses (Baroda O. I. 11863).

लघुहारीतरस्मृति- m. in अपरार्क (pr. in Anan. Sm. pp. 136-141 and Jivananda Sm. part I. pp. 177-193).

लघुवसिष्ठस्मृति (pr. Jivananda Sm. part I pp. 1-12) vide p. 109 above.

लघुवाल्मीकिपद्यस्मृति pr. Anan. Sm. (pp. 142-181).

लघुवाल्मीकि.

ललितार्चनचन्द्रिका by सच्चिदानन्दनाथ, guru of विद्यानन्दनाथ.

ललितार्चनदीपिका.

ललितार्चनपद्धति by चिदानन्दनाथ, pupil of स्वयंप्रकाशानन्दनाथ. Probably same as ललितार्चनचन्द्रिका.

लवणभाज्य (on offerings of salt cakes to the deceased on 4th day after death).

लिखितस्मृति- vide sec. 13, p. 76 ; pr. Jivananda Sm. part II. pp. 375-382 and Anan. Sm. pp. 182-186 D. C. ms. 44 of 1866-68 contains a लिखितस्मृति in 6 अध्यायस where वसिष्ठ and other sages are represented as asking लिखित about आतुर्वर्ण्यधर्म and प्रायश्चित्त.

लिङ्गसोमः.

लिङ्गसोमप्रकाशिका.

लिङ्गधारणचन्द्रिका.

लिङ्गधारणदीपिका.

लिङ्गप्रतिष्ठा by जनन.

लिङ्गप्रतिष्ठापविधि by जनन (according to बोधायन). I. O. cat. vol. III. pp. 581-585.

लिङ्गविप्रतिष्ठाविधि by नारायणभट्ट, son of रामेश्वरभट्ट.

लिङ्गार्चनचन्द्रिका by सदाशिवराधक, son of सदाधर, son of विष्णु, composed for pleasing king जयसिंह. He wrote आशौचस्मृतिचन्द्रिका—O. First quarter of the 18th century.

लेखपञ्चाशिका on fifty forms of deeds, bonds and letters, composed in 1232 A. D. Vide Bhandarkar's Report for 1882-83, No. 410; ms. dated सनत 1536, i. e. 1479-80 A. D.

लेखपद्धति contains forms of mortgage-deeds, sale-deeds, treaties, cited from actual documents in the royal secretariat from 9th to 16th century of Vikrama era, published in G. O. series (1925).

लेखमुक्तामणि by हरिदास, son of जयराज in 464 verses and four songs on उद्भव (origin of writing), यणित, लिखन (the art of the scribe) and वृषनीति; ms. copied in 1625 A.D. (Aufrecht's Ostraca).

लोकपालाष्टक.

H. D. 78.

लोकप्रकाश by लेखक. Latter half of 11th century; gives specimens of letters, bonds, deeds &c.

लोकसागर m. in अहल्याकामधेनु.

लोहितस्मृति.

लौकिकस्मृति—sec. 30.

वर्द्धिद्वैत-काशिका by वल्लिदेवश्वर.

वचनमंथन (Baroda O. I. No. 5507).

वचनमसुचय (Bil. cat. p. 489).

वचनमसुचय by श्रीशैलताताचार्य, son of सुन्दराचार्य; mentions मद्र. पा.

वेदेवमिद्वान्त m. in कालसार of सदाधर.

वस्तुस्मृति m. in कालसाधन and by मसकान्त on गौतमधर्मसूत्र.

वपननिर्णय.

वर्द्धगर्भ (Hultzsch R. I. No. 448).

वर्ण्यहारविषयक by वेङ्कटनाथ.

वर्णकाचार.

वर्णशासन.

वर्णशूद्र-प्रतिमाळा by भागवतराम. On mixed castes. N. (new series) I. p. 332.

वर्णचरमणि by वैद्यनाथ दीक्षित.

वर्णचरमणि by वैद्यनाथदीक्षित. Probably the same as above.

वर्णधर्ममर्मदीप or दीपिका by कृष्ण, son of गोविन्द, son of राघव of the भाद्रपदयोग, composed at Benares on संस्कार, गोत्रप्रवरनिर्णय, स्थालीपाक, लक्ष्मी, फोटिहोम, तुलापुरुष, वास्तुविधि, आहुतिविधि, सर्वप्रायश्चित्त, मूर्तिप्रतिष्ठा &c.

वर्णधर्ममर्मदीप by king कृष्ण who ruled over महाराष्ट्र on the banks

of the गोदावरी (vide Bik. cat. p. 489). This is a large work.

वर्षमानपद्धति m. in **आद्यतत्त्व** of **रघु** (styled **नव्यवर्षमान**).

वर्षकण्ड by **नरहर**, son of **लक्ष्मीधर**; pr. at Benares in 1903; m. in **दुर्गोत्सवविवेक** of **शालपाणि**.

“ of **राघवशर्मन** of **चम्पहट्टि** family. Deals with **संक्रान्ति** and the festivals and **व्रत** of the 12 months of the year.

“ by **विद्यापति**. About first half of 15th century; m. in **मलमासतत्त्व** of **रघु**.

“ by **शङ्कर**. It is also styled **संक्रान्तिविवेक** or **वर्षकण्डविवेक** (Bik. cat. p. 468).

“ by **हरिनारायण** (C. P. cat. No. 5017).

वर्षकण्डतरङ्ग from the **कृत्यमहार्णव**.

वर्षकृत्यप्रयोगमत (**माला**) by **मोक्षशर्मन**; ms. dated 1477 A. M. (B. O. mss. cat. vol. I. No. 312 and J. B. O. R. S. for 1927 pars III-IV p. IV).

वर्षकौस्तुभ or **वर्षकण्टकौस्तुभ** by **मोक्षानन्द**, son of **गणपतिभट्ट** (pr. in B. I. series). Vide sec. 101.

वर्षदर्पण m. in **कालनिर्णयचरितिका** of **दिवाकर**, in **ममवसपुत्र**. Earlier than 1600 A. D.

वर्षदीपिति part of **स्मृतिकौस्तुभ** of **अनन्तदेव**.

वर्षदीप m. in **स्वप्ननारायणीय**.

वर्षदीपिका m. in **कृत्यरत्नाकर** by **शङ्करभट्ट**.

वर्षभास्कर by **शम्भुनाथ सिद्धान्तवाशीश**, composed by order of king **धर्मदेव**.

वसन्तराजीय alias **शकुनार्णव** by **वसन्तराजभट्ट**, son of **शिवराज** and younger brother of **विजयराज**; composed by order of **चन्द्रदेव** of **मिथिला**; m. in **अद्भुतसागर** by **बृहल्लयेन** and in **दुर्गोत्सवविवेक** of **शालपाणि**. Earlier than 1150 A. D. C. by **भानुचन्द्रराणि** in **Akbar's** reign.

वसिष्ठकल्प.

वसिष्ठधर्मसूत्र vide sec. 9; pr. in B. S. series, **Jivananda Sm.** part II. pp. 456-496 and **Anant Sm.** pp. 187-231.

C. by **पद्मस्वामिन्** m. in **मोक्षिन्द्यामिटीका** on **बौधायनधर्मसूत्र**.

वसिष्ठकौस्तुभ or **महासंहिता** in 45 **अध्याय** - on **ज्ञान्ति**, **जप**, **होम**, **वलि**, etc. certain astrological aspects of **वसुध**, **वार** etc. (**Ulwār** cat. estimate 582).

वसिष्ठसूक्ति in ten **अध्याय** and about 1100 verses. On the **विधान** for **वैष्णवमाहारा**, **सुधर्म**, **विष्णुधर्म**, **आद्य**, **आशीष**, **विष्णुसंहिता** (L. O. cat. vol. III. p. 392 No. 1339). **Baroda O. I. Ms.** No. 1885 is dated **śake** 1564.

वसिष्ठस्मृति or **वासिष्ठी**.

C. **वासिष्ठनाथ** by **वेदमित्र**. **राम** is said to have asked **वसिष्ठ** why he was exiled. Deals with propitiatory rites for evil aspects of

planets, लक्षहोम, कोटिहोम. Says that it was based by वसिष्ठ on माध्वमिनी शास्त्र. Vide D. C. ms. No. 245 of 1879-80. Baroda O. I. 1412 is dated संवत् 1565 (1508-9 A. D.). The com. gives only the प्रतीक of verses. It says that लक्षहोम was imparted to नारद and others by वसिष्ठ.

वसिष्ठहोमपद्धति,

वाक्यतत्त्व of सिद्धान्तपञ्चावतः. On proper times for religious ceremonies. Part of दैतलक्ष.

वाक्यमीमांसा m. in सुसिद्धप्रकारः.

वाक्यव्याख्या m. in शास्त्रमांसांशुप्रकाश.

वाग्भट्टस्मृतिसंग्रह m. by अथर्व.

वाग्भटीतीर्थपात्रावकाश by गौरीदत्त, son of रामभट्ट.

वातवायुविकर्मप्रकाश.

वाग्भट्टहस्त- a work by a follower of विज्ञानेश्वर, according to योगमित्रोदय. Vide pp. 289-90 above; m. by कल्याण. Between 1180-1125 A. D.

वायुवृत्तिरहस्य or वायुवृत्तिरहस्य by महामहामहामिस्त्रि. Deals with वायुवृत्तिरहस्य, अष्टाध्याय, वस्त्राकार, आदिक, आदि, श्रीधर्म.

वापीरूपतद्वादिपद्धति.

वायुवृत्ति.

वाग्भट्टश्रुति- a large work in verse; follows वादिग्रन्थ mainly.

वाग्भट्टपद्धति m. in आदिमौल्य (टीटगमन्द).

वाग्भट्टनिर्णय.

वाग्भट्टसीदपण by सुन्दर, son of राघव.

वाग्भट्ट- pr. in G. O. series in 21 लण्ड्स on संस्कारs from ज्ञानकर्म, नामकरण to पुंसवन and अग्निवेश्य and वाक्चक्र.

वाग्भट्टसार by यतीश, son of देवचन्द्र; composed in 1785 A. D.

वाग्भट्टनिर्णय.

वाग्भट्टप्रकाश.

वाग्भट्टविशेष by शूलपाणि. Sec. 95.

वाग्भट्टप्रकारिका.

वाग्भट्टीशान्ति by महानन्द, son of विश्वनाथ (he rather revised or restored it). Vide Bik. cat. p. 490 (सत्यार्थद्विधा शान्तिर्वाग्भट्टी सा प्रशोधिता).

वाग्भट्टी or प्रयोगरत्नमाला; pr. in Bombay 1884. Quotes हेमाद्रि, कल्याणकर, विश्वकर्म, रूपनारायण, वि. सि. So later than 1620 A. D. Speaks of स्मृतिनिर्माणप्रकार, मण्डपप्रकार, विष्णुपतिष्ठा, जलाधिवास, शान्तिहोम-प्रयोग, मुक्तनिषिद्धकार्याण्यन, जर्ण-पिण्डकार्या देवस्थापनप्रयोग.

वाग्भट्टचन्द्रिका by कल्याणकर.

वाग्भट्टचन्द्रिका by कल्याणकर.

वाग्भट्टतत्त्व by गणपतिशिष्य; pr. at Lahore (1853).

वाग्भट्टपद्धति or वाग्भट्टपद्धति / Baroda O. I. No 1672.

वाग्भट्टपद्धति by वसुदेव.

वाग्भट्टपद्धति by वाग्भट्ट.

वाग्भट्टप्रदीप by वाग्भट्ट m. in वि. सि.

वाग्भट्टपद्धति by वसुदेव. Sec. 102.

वास्तुशिल्पशास्त्र by जीववाचस्पति pr. at Benares, 1883 and Calcutta, 1885.

वास्तुशान्ति by रामकृष्ण, son of नारायणभट्ट. According to आश्वलायन-सूत्र; m. in शान्तिरत्न of कमलाकर-भट्ट.

वास्तुशान्तिप्रयोग- शाकलोक.

वास्तुशान्तिप्रयोग- extracted from शान्तिरत्न of दिनकर.

वास्तुशास्त्र by मय; m. in नि. सि.

वास्तुशिरोमणि by शङ्कर at the bidding of व्याससाह son of माननन्द. Ulwar cat. extract 576.

वास्तुसर्वस्वसंग्रह pr. at Bangalore, 1884.

विचारनिर्णय by गोपालव्यासवास्तव-भट्टाचार्य.

विजयदशमीनिर्णय.

विजयदशमीपद्धति (Ulwar cat. No. 1441 and extract 341).

वित्तविज्ञान by रामकृष्ण on शिल्प, स्वान, सम्पत्ति, वास्तुशास्त्र, निर्विकल्पा. Relies upon maxims of कर्त्तव्य, दमिह, and मदाधर.

विज्ञानमार्कण्ड m. in सुमिहप्रसाद.

विज्ञानललित m. by हेमाद्रि (मार्कण्ड p. 109), in दानसार (part of सुमिहप्रसाद).

विहारीय m. in ब्राह्मणसंग्रह of रामकृष्ण.

विहारीय- (from the उपनिषद् of महाभारत chapters 33-40 of the Bombay edition); pr. at Gujarati Press, Bombay.

विद्याकारपद्धति m. in निव्यासपद्धति pp. 566, 571.

विद्याधर्मविज्ञान m. in उपोत्तितत्त्व by रघु.

विद्याधर्मसंग्रह- vide स्मृतिप्रसंग.

विद्याविनोद m. in नि. सि. (may also be the name of an author).

विद्वन्मनोहरा- com. on पराशरस्मृति by मन्दपण्डित. Vide sec. 105.

विधवाधर्म.

विधवाविवाहसङ्गटन.

विधवाविवाहविचार by हरिमिश्र.

विधानसङ्गट m. in नि. सि.

विधानसङ्गट m. in विधानपरिज्ञान of अनन्त.

विधानपरिज्ञान of अनन्तभट्ट, son of नारायण. Composed at Benares in 1625 A. D. He styles himself काण्वशास्त्रविदां प्रियः. In five सप्तक on स्वातन्त्र्य, शान्तिकर्म, आर्द्रिक, संस्कार, तीर्थ, दान, प्रकीर्णविधान and funeral ceremonies, the third dealing with आर्द्रिक, संस्कार and काल, the fifth with श्राद्ध, आशौच, स्वप्रहार and प्रायश्चित्त. Mentions देव-जानीय, दिव्योदानीय, विम्वलीय (pr. B. I. series).

विधानमाला or शुद्धार्थविधानमाला by सुमिहभट्ट of अत्रिगोत्र. Resided on the घण्टाघर near चन्द्रनगर in देसाद-देश; m. in संस्कृतकोशसूत्र and विधान-परिज्ञान. Earlier than 1550 A. D. There are 240 प्रकरण in the I. O. ms. (cat. p. 575 No. 1769) which was copied in संवत् 1732; pr. in Anan. P. series, 1920. (1765-6 A. D.). Baroda O. I. No. 10149 copied in संवत् 1622 (1565-6 A. D.).

- C. by विश्वनाथ, son of हरि.
 विधानमाला by लल.
 विधानमाला by विश्वकर्मन्.
 विधानरत्न by नारायणभट्ट.
 विद्याजहद्वय m. in अद्वयकामयेन.
 विधानसारसंग्रह Anon. Vide Bk. cat. p. 494.
 विधिपुत्रमाहा (पद्धति) m. in पितृभक्ति of श्रीवत्. Earlier than 1300 A. D.
 विधिवत् by गङ्गाधर.
 विधि m. in विकारमङ्गल, हेमाद्रि, पद. सप्तमोऽध्यायः.
 विद्यावक्रपञ्चा by रामकृष्ण, son of गोपीश्वर, surnamed गोच (गोचर ?). Composed in 1702 A. D.
 विनायकशान्तिपद्धति.
 C. by श्रीधरचार्. Baroda O. I. No. 5491 dated संवत् 1607 (1550-1 A. D.).
 विष्णुपञ्चशतक- com. on सुवर्ण by वेङ्कटनाथ.
 विभक्तविभक्तनिर्णय.
 विभागतत्त्व or-तत्त्वविचार by रामकृष्ण, son of नारायणभट्ट. Relies on मितक्षरा. About 1575-1600 A. D. Deals with अष्टविधस्य and सप्तविधस्य दाय, मुख्यगोणपुत्राः, विभागकाल, अपुत्रदारादिक्रम, माता preferred to पिता as heir. The Bhadkamkar collection ms. comes up to only अक्षर.
 विभागनिर्णय.
 विभागसार of विद्यावत् ; composed under orders of दुर्वाणायण, son of हरिनिह, son of प्रवेश. On दाय-

लक्षण. विभागस्यस्य, दापानर्ह, अविभाज्य, श्रीधर, द्वादशविधपुत्र, अपुत्र-पुत्राधिकार, संगृहविभाग. N. vol. VI. p. 67.

विभूतिपारण.

विमर्शोदयमाला or विमर्शोदयजपन्तमाला- a com. on आश्वलायनसूत्रादयः.

विमर्शविधिविचार by लक्ष्मीधर, son of मङ्गदेव and श्रीदेवी and pupil of लक्ष्मणोपभारती. His great-grandfather was कल्याण and his grandfather was वामन and great-grand-uncle रघुनन्द and great-grand-father was शोह, who was a minister of सीतेश्वर of शाकम्बरी (Sambhar). रघुनन्द was commander-in-chief and वामन was सामन्तविधिक of पुष्करराज, who was killed by तुल्कस. रघुनन्द crowned हरिशङ्क in शाकम्बरी and वामन went to अणहिरुपाटक. The family originally came from अनन्तनगर. Work is divided into seven अधि-करणः; ms. (I. O. cat. p. 489 No. 1577) is dated संवत् 1582 वैश्व (1526 A. D.). Deals with disputed points of sacred law, such as the persons entitled to offer श्राद्ध to the deceased, श्रद्धा-दयश्चित्त etc.

विलक्षणतन्मयकाशिका.

विनायकसंग्रहकाशिका m. by काळमात्र of गङ्गाधर.

विषयसंस्कृति m. by स्मृतिचन्द्रिका, हेमाद्रि.

विषयद्वयतन्त्र (a portion of the कल्पतरु of लक्ष्मीधर) vide sec. 77.

विवाहतीक्ष्णी by वीरभक्त सिद्धान्तवागीश composed in Śaka 1529 (1604

A. D. J. He was patronized by the Raja of Assam.

विवादचन्द्र by मिश्रसिंह. Vide sec. 97.

विवादचन्द्रिका by अन्तर्गत, quotes अल्लपाणि and स्मार्तभट्टाचार्य. Later than 1600 A. D.

विवादचन्द्रिका by कृष्ण मद्रामहोपाध्याय, pupil of चण्डेश्वर. In his श्राद्ध-चन्द्रिका quotes वर्धमान. On the 18 titles of law. About 1450 A.D.

विवादचिन्तामणि by व. चम्पतिमिश्र. Sec. 98; pr. 23 Bombay.

विवादताण्डय by रामदासकरमुद्र. Sec. 106.

विवादनिर्णय by गोपाल.

विवादनिर्णय by श्रीकर.

विवादमङ्गल by जयकाधरतर्कभानन. Sec. 113. Colebrooke translated two out of the several principal topics of this work. Vide N. (new series) vol. I. preface pp. XIII-XIV.

विवादमाला by चण्डेश्वर. Vide sec. 90.

विवादवार्ति by रमापतिउपाध्याय सन्मिश्र, on the 18 titles of law.

विवादव्यवहार by गोपालविद्वान्तभागीश.

विवादमाला of कुट्टक, m. in his श्राद्ध-सागर. Vide sec. 88.

विवादमाला compiled by सर्वोत्तमजी प्रियेदी at the instance of Sir William Jones in 1789 in nine तरङ्ग. The colophon has the rather picturesque words 'सर्वस्य मित्ररञ्जितोन्मत्तमदीपाङ्ग' etc.

(cat. of Madras Govt. mss. vol. VI. p. 2417, No. 4203).

विवादसिन्धु.

विवादार्णवमञ्जन or -मञ्जु compiled by गौरीकान्त and several other Pandits. (D. C. ms. No. 364 of 1875-76, N. vol. IX p. 244 No. 3165).

विवादार्णवसेतु compiled in 1773 for Warren Hastings by वाणेश्वर and several other Pandits and translated into English by Halhed (which translation was published in 1774 A. D.). Divided into 21 ऊर्मि (waves, sections) on कणादान and the other titles of law (व्यावहारपद). Pr. by the Venk. Press. Bombay. This edition shows that the work was composed at the court of Ranjit Singh of Lahore. Towards the end the names of the Pandits who compiled it are given. Vide N. vol. X p. 115-116 and N. (new series) I pp. 339-341 where the verses about the names of the collaborating Pandits are given, but the reference to Ranjit Singh does not occur.

विवादार्थसंग्रह.

विवादकर्म by अग्निहोत्रि विष्णु of मथुरा.

विवादकर्मपद्धति. Vide विवादपद्धति.

विवादकर्मसंग्रहव्याख्या ह्योधिनी (Uttar cat. No. 1452 and extract). Relies on इतिहर.

विवाहकर्मसमुच्चय ms. copied in 1113
A. D. (Hp. cat. p. XI).

विवाहकौमुदी (C. P. cat. No. 3540-
41).

विवाहचतुर्थीकर्म.

विवाहसूत्र of उदाहरण by मधुसूदन
Sec. 102.

C. by सागरिण.

विवाहसूत्राणाम् (m. in उदाहरण vol.
II. p. 117) of मधुसू.

विवाहद्विरागमनपद्धति.

विवाहनिरूपण by मधुसू.

विवाहनिरूपण by वैद्यनाथ.

विवाहपटल m. in ज्योतिस्तत्त्व of मधुसू.
Probably an astrological work
of बराहमिहिर or of शाङ्कर.

विवाहपटल by सारङ्गपाणि (शाङ्गपाणि?),
son of मधुसू.

विवाहपटल by हरिदेवसूरि.

विवाहपटलस्तवक by सोमसुन्दरशिष्य.
Baroda O. I. No. 133.

विवाहपद्धति or विवाहादिपद्धति मोक्षिलीय.

विवाहपद्धति by गौरीशङ्कर.

विवाहपद्धति by चतुर्भुज.

विवाहपद्धति by जगन्नाथ.

विवाहपद्धति by तरहरि.

विवाहपद्धति by तारावणभट्ट.

विवाहपद्धति by रामचन्द्र.

विवाहपद्धति or विवाहादिकर्मपद्धति by
रामदेव राजपण्डित, son of गणेश्वर,
son of देवादिन. He was paternal
first cousin of जगद्विश्वर and so
flourished about 1310-1360
A. D. On आभ्युदयिकभाष्य, विवाह,

चतुर्थीकर्म, पुनर्पण and the other
संस्कार up to समावर्तन. He wrote
for वाजसनेय students.

विवाहपद्धति from the अनुपविष्टास.

विवाहपद्धतिन्याय by सुदृढभट्ट.

विवाहप्रकरण- from the लघुकारिका of
कर्क.

विवाहसूत्र by हरिभट्ट. An elaborate
treatise on marriage in 122
chapters.

विवाहसूत्रसंक्षेप by क्षेमकर.

विवाहसूत्रावली by केशवाचार्य, son of
राणिम or राणम, in 17 chapters on
auspicious times for marriage.
One ms. is dated śaka 1326 i. e.
1398-99 A. D. (BBRAS, cat. part
I p. 109 No. 322); m. in मुहूर्त-
दीपक of महादेव, in टोडरानन्द.

C. दीपिका by गणेशदेवज, son of
केशव, in śaka 1476 i. e. 1554-5
A. D. (BBRAS, cat. part I p.
110 No. 334). See Bhandarkar's
Report for 1883-84 pp. 372-373,
where we read that गणेश first
composed उद्घाटन, then आन्व-
विधि, then a com. on लीलावती,
a com. on मुहूर्ततत्त्व.

C. by कल्याणधर्मल.

विवाहसौख्य by भीलकण्ठ (seems to be
a portion of टोडरानन्द).

विवाहादिनिष्ठिप्रायश्चित्त.

विवाहादिकर्माभ्युदयपद्धति by भवदेव.

विवाहादिप्रयोगतत्त्व-ascribed to मधुसूदन
(N. vol. XI Preface p. 14).

विवाहादिकन्यास्वरूपनिर्णय by अन्तराम-
शास्त्रिन.

विषधिविद्याविचारवाक्य of भोज on prescription of angry deities and consecration of tanks and wells &c. Ms. (Hp. cat. pp. XIII and 63) dated ad. cr. 372 B. C. 490-91. This is different from धरे-स्वरभोज.

विवेकदीपदी by रामकृष्ण. Discussion about wearing the śirṣa and yajñopvēya, viṣi, niyama, parisṅkhyā, snāna, tilakadhāraṇa, tārṇa, śivapūjā, vipuṇḍ, pratisṭhōttamabhēd. N. vol. X. pp. 105-107.

विवेकदीपक by दामोदर. Treats of mādhyas, compiled under auspices of वेङ्कटमाधव; ms. (L. O. cat. p. 551 No. 1716) copied in मंगल 1638 (1582 A. D.).

विवेकमञ्जरी.

विवेकनाम्नर्णम.

विवेकार्णव by श्रीनाथ m. in his कृत्य-तन्त्रार्णव. 1175-1125 A. D.

विशुद्धिदण्ड by रघुवन्दन. On āśāśya of two kinds, जनवाशीच and शास्त्र-शीच.

विश्वदीप m. in आचारसङ्के.

विश्वदेवदीक्षितोप.

विश्वनाथमटी (C. P. cat. No. 5197).

विश्वप्रकाश D. C. ms. No. 141 of 1884-86. For vārtamāṇya followers on daily duties like सन्ध्याकृत्य, कृष्णतन्त्रमाटीनिर्णय, ग्रहभिनयेय, and आशु.

विश्वप्रकाशितावृत्ति of विश्वनाथ of the पराशरमता. On the पुरुषोत्तम, son of विश्विक्रम, son of नारायणचार्य.

On various ceremonies and expiations, based on आत्मसम्ब. Composed in 1574 A. D. Vide N. vol. X. pp. 233-235.

विश्वम्भरशास्त्र m. in शुद्धकमलाकर.

विश्वरूपनिघन्थ m. in कृत्यचिन्तामणि, नि. म. Vide pp. 263-364 above. Bk. cat. p. 497 No. 1967 is विश्वरूपनिघन्थ which deals with सविश्व relationship in marriage, particularly about the girl being beyond the fifth and the seventh from the mother and father respectively.

विश्वरूपसमुच्चय m. in उद्वाहतर by रघुव. vol. II p. 116).

विश्वादर्श by कृषिज्ञानसरस्वती, son of आचार्यदिल्ल, who styles himself गीतार्थप्रवीण. Author was devotee of विश्वेश्वर in Benares. Divided into 4 काण्ड on आचार, व्यवहार, प्रायश्चित्त and ज्ञान. 1st काण्ड has 42 खगपरा verses and one अनुपुष्ट on daily religious duties such as शौच, दन्तधावन, कुशविधि, स्नान, सन्ध्या, होम, देवतार्चन, दान, and वाण्ड (on व्यवहार) has 44 verses in various metres (मालिनी, अनुपुष्ट, मन्दाक्रान्ता, &c.); 3rd (प्रायश्चित्त) has 53 verses (all खगपरा except last which is मालिनी); 4th ज्ञानकाण्ड has 53 verses in शार्दूलविक्रीडित, शिखरिणी, अनुपुष्ट, and other metres on वानप्रस्थ, सन्तान, स्वपदार्थ, काशीभाटान्ध. Author's patron seems to have been पन्थ of धन्वरान, son of गंगोत्तम, at

- काशी. Refers to सुल, धरोश्वर, मेधातिथि and विज्ञानेश्वर. M. by देमात्रि (III 2, p. 102, which occurs in com. on विश्वादर्श III. 37) and by स्तुतिचन्द्रिका (आशीच, Mysore ed. p. 164 'पतिव्रता स्वयं-दिनेनुगच्छेष्टा श्री पतिं स्तुत्यधिरोगेन । दशाहतो मूर्तरपस्य शुद्धिः आद्यद्वयं स्वा-नृधमेककाले ॥'). Later than 1100 A. D. and earlier than 1200 A.D. (This information is based on two mss. in the Bhadkamkar collection).
- C. by author (Vide BBRAS. cat. part 2 pp. 229-231 for fuller details).
- विश्वामित्रकल्प- on the daily ceremonies performed by ब्राह्मणः.
- विश्वामित्रकल्पतरु.
- विश्वामित्रसंहिता by श्रीधर.
- विश्वामित्रस्तुति- vide sec. 57 p. 236.
- विश्वेश्वरनिबन्ध m. in संस्कारमण्डल. Probably the मदनपाणिनाथ or सुबोधिनीटीका of विश्वेश्वर.
- विश्वेश्वरपद्धति by विश्वेश्वर on संन्यास m. in संस्कारमण्डल.
- विश्वेश्वरस्तुति (Hultzsch R. I. No. 69).
- विश्वेश्वरस्तुतिभास्कर (Hultzsch R. I. No. 144).
- विश्वेश्वरीयपद्धति (or पतिधर्मसंग्रह) by जण्डुताश्रम, pupil of विद्वान्दाश्रम. Mentions ज्ञानोन्मेष.
- विश्वेश्वरीस्तुति by जण्डुताश्रम.
- विषयटिकाजननशान्ति or विषनाहीजनन शान्ति (from ब्रह्मगर्भसंहिता) on B. D. 79.
- rites for averting evil consequences of being born at one of the four periods called विषय-टिका.
- विष्णुतत्त्वप्रकाश by वनमालिन. Digest of स्मार्त rites for माध्व followers.
- विष्णुतत्त्वचिन्तन by ज्ञानभूषण.
- विष्णुतीर्थविषयाख्यान by हरिनामचार्प.
- विष्णुधर्ममीमांसा by वृत्तिहर्षण, son of सोमभट्ट. Ulwar cat. 1457.
- विष्णुधर्मसूत्र. Vide sec. 10. Pr. Jivānanda Sm. part I pp. 60-176.
- C. वैजयन्ती by नन्दपण्डित. Vide sec. 105.
- विष्णुधर्मसूत्र m. in नटमलविलास.
- विष्णुधर्मोत्तराशुत m. in बालविदेक of जीवतवाहन.
- विष्णुपूजाक्रमदीपिका by शिवशङ्कर.
- C. by सदानन्द.
- विष्णुपूजापद्धति.
- विष्णुपूजाविधि by छुकदेव (Baroda O. I. No. 3487 said to be author's copy is dated संवत् 1692 i. e. 1635-6 A. D.).
- विष्णुप्रतिष्ठापद्धति.
- विष्णुप्रतिष्ठाविधिदर्पण of नरसिंहसोमपात्री, son of माधवाचार्य.
- विष्णुभक्तिचन्द्र m. in निर्घणदीपक.
- विष्णुभक्तिचन्द्रोदय by वृत्तिहारण or वृत्तिहाचार्य in 19 kalās; m. by ब्रह्मोत्तम in ब्रह्मसूत्रदीपिका. Deals with principal वैष्णव fasts, festivals, and ceremonies; ms. dated संवत् 1496 (1440 A. D.). Bhandarkar's Report 1883-84 p. 76.

विष्णुभक्तिरहस्य m. by रामानन्द.

विष्णुनिरुतिहाशिधि by कृष्णदेव, son of रामाचार्य (part of a larger work called व्यावर्धमानुष्टानपद्धति (= हस्तपत्रिकापद्धति) Ms. copied in मंगल 1671).

विष्णुनारायणपद्धति by अन्नदेव, son of उपदेव. See. 109. Deals with rules in honour of Vishnu to be performed by one who desires a son. Ulwar cat. No. 1458; Baroda L. D. 226; dated संवत् 1669, which seems to be later.

विष्णुहोम m. by अन्नार्क, दशनामर, कालविषयान् प्रसिद्धम्.

विष्णुश्राद्ध (part of नारायणपद्धति in गोभिलपुराण).

विष्णुश्राद्धपद्धति alias वीरपूजापद्धति.

विष्णुश्राद्धपद्धति by नारायण, son of महेश्वर (Baroda O. L. 8171).

विष्णुसमुच्चय m. in अष्टांश. मङ्ग. पा. (p. 291).

विष्णुस्मृति- vide विष्णुधर्मसूत्र, above.

वीरनारसिंहापलोकन- vide वीरसिंहापलोकन.

वीरमित्रोदय, com. on वाङ्मयस्यपद्धति by मित्रमित्र (4 parts on आचार pr. in Chowkhamba S. series). Vide sec. 108.

वीरमित्रोदय by मित्रमित्र. A digest divided into प्रकाशः on व्यवहार (pr. by Jivananda), दण्डशास्त्र, आह्निक, तीर्थ, पूजा, राजनीति, लक्षण, बुद्धि, समय (the first six pr. in Ch. S. series). Vide sec. 108.

वीरशौचधर्मनिर्णय.

वीरसिंहमित्रोदय (संस्कारप्रकरण) by रामन्योतिविह.

वीरसिंहापलोकन or -वलोकन by king श्रीसिंह, son of देवचर्म, son of कमलसिंह of तोमरवंश. On expiations for lapses committed in this life; composed in संवत् 1439 (1383 A. D.). Stein's cat. p. 189. D. C. Ms. No. 85 of 1869-70 is dated संवत् 1572. It says that the work (which is over 400 folios) is a compendium of अशुभवेद, ज्योतिःशास्त्र and धर्मशास्त्र. It borrows from मर्म, योगस, जालिहोत्र, मनु, व्यास, पुराण. The work is also styled तुर्यारुण.

वृक्षोपायन.

वृत्तरत्नचर्दीविका by बरन्धवेदान्तदास on proper time for breaking fast on द्वादशी.

वृक्षशास्त्रसंग्रह or वृक्षशास्त्र by महेश्वर, son of मनोरथ and father of भास्कराचार्य; m. in वि. सि., गोविन्दार्णव. An astrological work. About 1100-1150 A. D. In 11 प्रकरणः on वागार्वाच, अष्टम्वविधि, संस्कार, विवाह, अश्वशासन, भुषाविधि, भुषाविधेय, वाज्रा, गोचरविधि, नक्षत्रान्ति, देवप्रतिष्ठा. Baroda O. L. No. 8173.

वृद्धगौतमसंहिता pr. in Jivananda Sm. part II pp. 497-638.

वृद्धपाराशरसंहिता (in 12 chap.). Vide वरन्धवाशरसंहिता pp. 195-96 above.

वृद्धशास्त्रात्मसंहिता- pr. in Anan. Sm. pp. 232-255.

- इन्द्रहारीतस्मृति (pr. Jivananda Sm., part I pp. 191-409 and Anan. Sm. pp. 236-356).
- इन्द्राक्षितस्मृति pr. in Jivananda Sm., part I. pp. 47-59.
- इक्ष्वाकुः.
- इक्ष्वाकुदीपिका by अनन्तदेव, son of उद्धव.
- इक्ष्वाकुपद्धति by अनन्तदेव, son of उद्धवहितेविश्व at Benares.
- इक्ष्वाकुप्रयोग by नारायणभट्ट (part of प्रयोगरत्न).
- इक्ष्वाकुविधि by कल्याणशङ्कर.
- इक्ष्वाकुविवर्णय (माध्वान्दितीय) by अनन्तदेव, son of उद्धव (Baroda O. I. 10464).
- इन्द्रावनपद्धति for followers of the वज्रभास्वर्ग sect.
- इष्टभक्षण.
- इष्टभोजन.
- इष्टोत्तमगोमुद्रा by रामकृष्ण.
- इष्टोत्तमगोतत्त्व by इष्टुः. He wrote one for each of ऋग्वेद, यजुर्वेद, सामवेद.
- इष्टोत्तमगोपद्धति ascribed to हात्तिक with reference to कालीयशाखा.
- इष्टोत्तमगोपद्धति by नारायण, son of रामेश्वर.
- इष्टोत्तमगोपरेक्षित.
- इष्टोत्तमगोप्रयोग (वाचस्पतिमंमत) for यजुर्वेद students (पौरोषनीय).
- इष्टोत्तमगोप्रयोग by अरुणभट्ट, son of नामदेव. Also called नीलहृद.
- इष्टोत्तमगोप्रयोग (उन्मोह) attributed to इष्टुः.
- इष्टोत्तमगोप्राप्त Stein's cat. p. 104.
- इष्टोत्तमगोविधि by मधुसूदन गोस्वामी.
- इष्टोत्तमगोविधिरुद्रति of हन्यावन in 307 verses. Baroda O. I. no. 9470 is dated संवत् 1592.
- वेगराजमंहिता by वेगराज in 1559 संवत् (स्मृत्युवाचशशि) i. e. 1503 A. D.
- वेणी Directions for worshipping वरुण before starting on a journey. Bik. cat. p. 192.
- वेणुगोपालप्रतिष्ठा.
- वेदशास्त्रस्मृति—pr. Anan. Sm. pp. 357-371.
- वेदमत्त.
- वेदानध्याय On the holidays as to Vedic studies.
- वेदान्तसमर्पण Vide sec. 15.
- C. by वसिष्ठराजपेयी, son of माधवाचार्य (on 2 out of 3 ग्रन्थ only found yet).
- वेदान्तसमन्वयग्रन्थ (containing the मन्त्रस required in the वेदान्तसमर्पणग्रन्थ). in 8 ग्रन्थ (4 ग्रन्थ pr. at Kumbhakonam in 1910).
- वेदान्तसमहित in. by राजमाधवाचार्य, नि. नि., समग्रमध्य.
- वेदान्तसम्वर्णन by सुनिद, son of माधवाचार्य राजवेदप्राज्ञिव. Hand-book of domestic rites according to वेदान्तसम्वर्णन, pr. at Ellore 1915.
- वेदान्तसम्वर्णनःकर्मदीपिका of वेङ्कटप्राज्ञिव, son of कौण्डपाचार्य.
- वेदान्तसमर्पणग्रन्थ in 10 ग्रन्थ, 7 of गृह्य and 3 of धर्म) pr. at Kumbhakonam 1914 and by Dr. Caland in B. I. series with English translation (1927 text, 1929).

- C. by सुसिंह राजपेयी, son of माधवाचार्य.
- वैतयन्ती, com. on विष्णुधर्मसूत्र by नन्द-पण्डित composed in 1623 A. D. Vide sec. 105.
- वैतरणीदान (on gift of a black cow to secure for the soul of a deceased person a safe passage over the Vaitarani river in hell).
- वैतरणीदानप्रयोग-Stein's cat. p. 104.
- वैदिकप्रक्रिया.
- वैदिकविनयध्वज.
- वैदिकाचारनिर्णय by सविदानन्द.
- वैद्यनाथसंग्रह.
- वैद्यनाथीय. Vide स्मृतिसूताफल.
- वैशम्पायननीतिसंग्रह- vide under नीति-प्रकाश or प्रकाशिका.
- वैशम्पायनस्मृति m. by मिताक्षरा (पा. III. 326), अपराकः.
- वैष्णवचन्द्रिका by रामानन्द न्यायवायोश.
- वैष्णवदीक्षापद्धति.
- वैष्णवधर्मसंग्रहण (Baroda O. I. 1741) against दण्डधारण &c.
- वैष्णवधर्मसंस्कृति of कृष्णदेव.
- वैष्णवधर्ममोमासा by अनन्तराम.
- वैष्णवधर्मशास्त्र in 109 verses divided into five chapters on संस्कार, ग्रह-धर्म, आश्रमः, पारिव्राज्य, राजधर्म.
- वैष्णवधर्मसूत्रद्वयमञ्जरी by सङ्कर्षणशरण, a follower of केशवकायमीर, who was a follower of तिम्माकः.
- वैष्णवधर्मोनुष्ठानपद्धति by कृष्णदेव, son of रामाचार्य.
- वैष्णवनिर्णय Ulwar cat. No. 1466.
- वैष्णवधर्मार्कण by वेदचूडाभञ्ज. Men-

tions विज्ञानेश्वर. नि. सि. १. उपनिष-लोचन.

वैष्णवलक्षण by कृष्णताताचार्य.

वैष्णववर्षकृत्य (Baroda O. I. 8133).

वैष्णवसदाचारनिर्णय.

वैष्णवसर्वस्व of इलायुष m. in his ब्राह्मणमर्चन.

वैष्णवसिद्धान्तदीपिका by रामचन्द्र, son of कृष्ण, son of सुहृदि.

C. by विठ्ठल, son of सुसिंह, son of रामचन्द्र (the author).

वैष्णवाचारसंग्रह.

वैष्णवाष्ट m. in आह्निकतत्त्व by रघु० and in नि. सि.

वैष्णवामृत by भोलानाथ. N. vol. VI. p. 385-6.

वैष्णवाह्निक (Baroda O. I. 10543).

वैष्णवोपदेशनिर्णय. D. C. Ms. No. 160 of 1884-86 is dated सवत् 1734 (1675-6 A. D.). It mentions प्रह्लादमहिता, रामार्चनचंद्रिका. It supports the marking of the body with चक्र by citing verses from कठशास्त्र and अथर्ववेद (एभिर्वर्णमुक्तमस्य चित्रैरङ्किता लोके सुप्रभा भवेत्).

व्यतिषङ्गनिर्णय by रघुनाथभट्ट.

व्यतीपातजननशान्ति by कमलाकरभट्ट.

व्यतीपातप्रकरण.

व्यतीपातवतहज्ज.

व्यवस्थादर्पण by जानन्दशर्मा, son of रामशर्मा. On points of स्मृति rites and rules, such as तिथिरवकाश, मलमास, मङ्कान्ति, जाशौच, आश्व. दापानधिकार, द्वायविधता. N. vol. VIII p. 211.

- अवस्थादीपिका** by राधानाथशर्मा. N. vol. X p. 84 is confined only to आशौच.
- अवस्थानिर्णय** Anon. on तिथि, संक्रान्ति, आशौच, इत्यष्टादि, प्रायश्चित्त, विवाह, दाय.
- अवस्थाप्रकाशः**
- अवस्थारत्नमाला** by लक्ष्मीनारायणन्यायालङ्कार, son of सदाशिव. In ten मुन्डस on दायभाग, स्त्रीधन, इत्येकस्यपरया; mentions मिताक्षरा and विधानमाला.
- अवस्थार्णव** Anon.
- अवस्थार्णव** of रघुनन्दन (on pre-emption).
- अवस्थार्णव** of रघुनाथ, as order of king रायराघव.
- अवस्थार्णव** of रामभट्ट. Vide under स्मृतितत्त्वविनिर्णय.
- अवस्थासंक्षेप** by गणेशभट्ट.
- अवस्थासंग्रह** by गणेशभट्ट. Gives decisions on प्रायश्चित्त, inheritance etc.
- अवस्थासंग्रह** by मोक्ष. On definite conclusions about आशौच, सवित्रीकरण, संक्रान्तिविधि, दुर्गोत्सव, जन्माष्टमी, आह्निक, देवप्रतिष्ठा, दिव्य, दायभाग, प्रायश्चित्त. Based on रघु०.
- अवस्थासार** by नारायणशर्मा (I. O. cat. p. 452) on आह्निक, आशौच, तिथि, दत्तपुत्र, विवाह, आद्य. Different from next.
- अवस्थासारसंग्रह** by नारायणशर्मा. On law of inheritance. This is also called **अवस्थासारसम्भव**. Vide N. vol. III pp. 126-127 and I. O. cat. p. 455 which shows that the work embraced आशौच, दायभाग and आद्य.
- अवस्थासारसंग्रह** by मोक्ष. Probably same as **अवस्थासंग्रह**.
- अवस्थासारसंग्रह** by रामगोविन्दचक्रवर्ती, son of मुकुन्द, on तिथि, संक्रान्ति, अनपेक्षित, आशौच etc. Vide N. vol. IV pp. 289-291; N. (new series) I. p. 349 describes him as the son of रामगोपाल of चतुर्वेद.
- अवस्थामेनु** by ईश्वरचन्द्रशर्मा; ms. copied in Śaka 1741 (1819-20 A. D.).
- अवहारकमलकर** by कमलाकर, son of रामकृष्ण (7th section of धर्मतत्त्व).
- अवहारकल्पतरु** by लक्ष्मीधर (portion of कल्पतरु). Vide sec. 77.
- अवहारकोश** by वर्षमान. A part of his तत्त्वामृतसागरेन्दार on judicial procedure and civil and criminal law composed under राम, king of मिथिला. Latter half of 15th century.
- अवहारक्रीमुदी** by सिद्धान्तबागीशभट्टाचार्य. (Baroda O. I. 10105 dated Śaka 1535).
- अवहारचन्द्रेश्वर** ms. in संस्कारमण्डल.
- अवहारचन्द्रोदय** (part of कीर्तिचन्द्रोदय, on judicial procedure and the विवादपद).
- अवहारचमत्कार** by रूपनारायण, son of भवान्दीश, son of नाथभट्ट; composed in संवत् 1637 (1580-81) in 13 प्रकरणे in D. C. ms. No. 199 of A 1883-85 and 14 in Mitra's Notices vol. V. p. 91, which

splits विवाह into two & on astrology in connection with गर्भाधान, पुंसवन, मीनमोक्षवन and the other संस्कारः. विवाह, यात्रा, मन्त्र-मामनिर्णय.

अवधारविन्तामणि by वाचस्पति. Vide above p. 400; on भाषा, उत्तर, क्रिया and निर्णय. N. III. p. 34.

अवधारतत्त्व by नीलकण्ठ. son of शङ्करभट्ट. Sec. 107.

अवधारतत्त्व by रघुनन्दन. Vide sec. 107. अवधारतत्त्वालोक. Vide अवधारालोक.

अवधारतिलक by भगदेवभट्ट. Vide sec. 73 pp. 301-302.

अवधारद्वय by अतस्तदेव पाणिनः. On meaning of अवधार, plain, reply, means of proof, witnesses, documents, possession, judgment.

अवधारद्वय by रामकृष्णभट्ट. On राजधर्म, भाषा, उत्तर, प्रत्यक्षरन्दन, प्राङ्गन्याय, माक्षि, लिखित, भक्ति, जपपत्र. अवधारदशभोजी On दशदशक by श्रीधरभट्ट.

अवधारदोषिणि (part of राजधर्मकोशम्). अवधारदीपिका m. by रघु in दिव्यतत्त्व on ordeals.

अवधारनिर्णय (मौड) m. 99 शुद्धकमलाकर. अवधारनिर्णय by मन्नागमिश्रनौड residing at Benares, by order of जयसिंह. On judicial procedure and the अवधारद्वय. D. C. ms. 140 of 1892-95 copied in सेवत 1885 f. 1798-99 A. D.).

अवधारनिर्णय by वसुदेवराज; m. in स. वि. नि. नि. composed about 1500 (tr. into English by Burnell).

अवधारनिर्णय by श्रीपति m. in ज्योति-मन्त्र and तिथितत्त्व of रघु. Pro-

bably astrological as bearing on धर्मशास्त्र.

अवधारपद्वयाम. (Vide Tri. cat. of Madras Govt. mss. for 1919-22 vol. IV p. 4836). Breaks off in the midst of 8th topic (भाषा-निरूपण), the other seven being अवधारालोकनधर्म, प्राङ्गन्यायधर्म, स-भालक्षण, सभ्यलक्षण, सभ्योपदेश, अवधारपरूप, विचारविधि.

अवधारपरिभाषा by हरिदत्तमिश्र.

अवधारपरिशिष्ट.

अवधारप्रकाश by मिश्रमिश्र (part of धीरमित्रोदय). Vide sec. 108.

अवधारप्रकाश by शरभोजी (king of Tanjore 1798-1834 A. D.).

अवधारप्रकाश by हरिगम.

अवधारप्रदीप by कल्याणधर्मा.

अवधारप्रदीप by कुशा. On astrology applied to धर्मशास्त्र. (Hp. cat. pp. XX and 253) m. in दिव्यतत्त्व by रघु.

अवधारप्रदीप by पद्मनाभमिश्र. On judicial procedure.

अवधारप्रदीपिका m. by वर्धमान.

अवधारमयस by नीलकण्ठ. Vide sec. 107 (p. by the Bhandarkar O. Institute Poona, by J. R. Gharpure, Bombay and by V. N. Mandlik).

अवधारमानुका or न्यायमानुका of जीसत-नाडन. Vide sec. 78 p. 321.

अवधारमाधय- (the third part of पराधारमाधय).

अवधारमाला by वसुदेवराज, 18th century. Much used in Malabar.

व्यवहारमालिका (Baroda O. L. 6373).

व्यवहारन by भातुनाथदेव, son of चन्दनानन्द of the मौआलवंश.

व्यवहारनाकर by चण्डेश्वर. Sec. 90 p. 367.

व्यवहारनाथली.

व्यवहारशिरोमणि of नारायण, pupil of विज्ञानेश्वर; vide pp. 292-293. Vide Tri. cat. of Madras Govt. mss. vol. III. part 1 C. p. 3938 No. 2750.

व्यवहारसमुच्चय by हरिवंश.

व्यवहारसमुच्चय m. in देवर्षिप्रशस्त by रघु, and in हि. सि.

व्यवहारसर्वस्व by सर्वेश्वर, son of विश्वेश्वरदीक्षित, on व्यवहार i. e. judicial procedure etc.

व्यवहारसार by मयाराममिश्र.

व्यवहारसार m. in हि. सि. and निगणदीपक.

व्यवहारसारसंग्रह by नारायणकर्म.

व्यवहारसारसंग्रह by रामनाथ. N. (new series) vol. III p. 192.

व्यवहारसारीन्द्र by मधुसूदन गोस्वामी composed under Ranjit Singh of Lahore (1799 A. D.).

व्यवहारसिद्धान्तपीप by विद्यापति, son of नन्दीवति, at the request of Colebrooke, in sake 1725 (1803-4 A. D.). C. by author.

व्यवहारसीध (part of दोहरानन्द).

व्यवहारसूत्रसूत्रनिर्णय by गोविन्दयाराम-मिश्र of Benares at the order of जयसिंह. Deals with judicial procedure and व्यवहारपद. (titles of law).

व्यवहारदर्श by चक्रपाणिमिश्र; D. C. ms. No. 247 of 1887-94 deals with भोजननिर्णय, अभोज्याह (ms. is incomplete).

व्यवहारार्थसार by मधुसूदन. Same as व्यवहारसारीन्द्र.

व्यवहारार्थसूत्रितारामुच्चय by शरभोजी (king of Tanjore 1798-1833 A. D.). Probably same as व्यवहारप्रकाश above.

व्यवहारलोक by गोपालसिद्धान्तवागीश.

व्यवहारोच्चय by सुरेश्वर उपाध्याय; m. by दोहरानन्द, हि. सि., गोविन्दार्णव, सूत्रि कौस्तुभ. Earlier than 1500 A. D.

व्याघ्रसूत्रि or व्याघ्रपादसूत्रि m. in मितालसरा (on vol. 3. 30), अपराध, हरदन.

व्याससूत्रि Vide sec. 32; pt. in Jivānanda Sm. II. pp. 321-342 and Anant. Sm pp. 357-371 (about 248 verses). C. by कृष्णदास.

व्रततत्त्व.

व्रतपद्धति.

व्रतकमलाकर by कमलाकरभट्ट. Sec. 106.

व्रतकल्प m. by निगणदीपक.

व्रतकालनिर्णय by आदित्यभट्ट.

व्रतकालनिर्णय by भारतीसीध.

व्रतकालनिरूपण by मधुसूदनवाचस्पति.

व्रतकालविवेक of झलपाणि. Vide sec. 95.

व्रतकौमुदी of रामकृष्णभट्ट.

व्रतकौमुदी of शङ्करभट्ट.

व्रतकौमुभ.

व्रतसंग्रह (the first part of the बहु-
वर्गचिन्तामणि).

व्रतसूत्रात्मजि.

व्रततत्त्व of रघु०. Sec. 102.

व्रतनिर्णय by औदुम्बरसिंह.

व्रतपञ्जी by नवराम of द्वेण family ;
son of देवसिंह.

व्रतपद्धति of कदधर महामहोपाध्याय.
Vide sec. 96 p. 397. One ms.
dated लक्ष्मणसेनसंवत् 344 i. e.
1463 A. D. Hp. cat. XIII and
73).

व्रतप्रकाश (a part of the बीरमित्रोदय).

व्रतप्रकाश— vide व्रतराज.

व्रतप्रकाश by अलन्तदेव.

व्रतप्रतिष्ठातत्त्व by रघु०. Vide व्रततत्त्व.

व्रतप्रतिष्ठाप्रयोग or साधारणव्रतप्रतिष्ठा-
प्रयोग.

व्रतबन्धपद्धति by रामदत्तमन्त्रि, son
of गणेश्वर (for राजसनेपशास्त्रा).

व्रतबोधविमृति or व्रतबोधनीसंग्रह in five
परिच्छेद for व्रणक on तिथिभिरूपण,
व्रतमहावाङ्मयी, रामनवम्यादिव्रत, मास-
निरूपण, वैशाखादिचैत्रान्तमासकृत्यनि-
रूपण. N. (new series) vol. II.
p. 182.

व्रतरत्नाकर by सागराज pr. at Shola-
pur in 1871.

व्रतराज by कौण्डभट्ट.

व्रतराज or व्रतप्रकाश by विश्वनाथ, son
of गोपाल. Compiled at Benares
in śake 1658 (1736 A. D.); was
a Cittapavana Brāhmaṇa of Śaṅ-
dilya gotra and came from
Sāṅgameśvara in the Ratnāgiri
District. Pr. several times at

Bombay, Ven. Press ed, being
the latest.

व्रतपद्धि.

व्रतविवेकभास्कर by कृष्णचन्द्र.

व्रतसंग्रह composed by order of हरि-
सिंह, king of वर्णाटवंश. First qu-
arter of 14th century.

व्रतसंग्रहचय m. by निर्णयदीपक.

व्रतसंपात.

व्रतसागर m. by चण्डेश्वर.

व्रतसार by गदाधर.

व्रतसार by दलपति (part of मुनिह-
प्रसाद).

व्रतसार by श्रीदत्त. Vide see. 89.

व्रताचार by रत्नपाणिशर्मा, son of गङ्गो-
लीसजीवेश्वरशर्मा at the order of
महेश्वरसिंह, king of मिथिला, son
of रुद्रसिंह, son of हनुसिंह of स्वर्ण-
बल family; mentions श्रीदत्त as
one of his authorities and also
ज्योतिनिबन्ध.

व्रतार्क by गदाधरदीक्षित.

व्रतार्क by शङ्कर, son of नीलकण्ठ ; a
huge work ; flourished between
1620-1675; wrote his कुण्डभास्कर
in 1671 A. D.; pr. at Lucknow in
1877, 1881.

व्रतोदयोत (part of दिनकरोदयोत).

व्रतोपायन.

व्रतोपायनकौमुदी by रामकृष्ण based on
हेमाद्रि, as he expressly says ; di-
lates upon those व्रत that are
observed among मौढs.

व्रतोपायनकौमुदी by शङ्कर, son of बल्ल-
लसुरि, surnamed पारे of the चित्त-
पावन subcaste. He wrote तीर्थो-
पायनकौमुदी and refers to his कथा-

- बृहानकौस्तुभ. Composed in Śaka 1625 (Śāke शरवचक्रचन्द्रे i. e. 1703-4 A. D.); pr. in Bombay at शान-
दर्पण press (1863 A. D.). Petter-
son (in Ulwar cat. extract 352)
wrongly reads वितथावनसंज्ञिता for
चित्रपावन०.
- व्रतोपवाससंग्रह by निर्भररामभट्ट.
- व्रान्यताप्रायश्चित्तनिर्णय (extracted from
the प्रायश्चित्तेन्द्रशेखर of नामोजिभट्ट);
decides that modern princes are
not entitled to have उपवसन per-
formed [pr. in Ch. S. series, two
recensions, बृहत् and लघु].
- व्रान्यताप्रायश्चित्त Stein's cat. p. 105.
- व्रान्यताप्रायश्चित्तसंग्रह (pr. in Ch. S.
series).
- व्रान्यसोमपद्धति by माधवाचार्य. N. (new
series) vol. III p. 194 (व्रान्य
means वसन्तसावित्रीक).
- शकुनार्णव or शकुनशास्त्र or शाकुन by
वसन्तराज. Vide under वसन्त-
रामीय.
- C. by मातृचन्द्रगणि.
- शकुनगीता m. by कालविवेक of जीपुल०,
हेमाद्रि. Earlier than 1000 A. D.
- शकुन्यतिहा (on ceremonies at the
time of laying the foundation of
a house).
- शकुनभट्टी.
- शङ्खचक्रधारणवाद by पुरुषोत्तम, son of
पीताम्बर (Baroda O. I. 736).
- शङ्खधरसहस्रवचन m. by कालविवेक of
जीपुल०.
- शङ्खतिथितथर्मयुव. Vide sec. 12.
- C. m. by क ह्यतक and वि. र.
B. D. 80.
- शङ्खलिसितरसृति- Vide sec. 12; pr.
Anant. Sm. pp. 372-373.
- शङ्खसृति- Vide sec. 12; pr. Jiranan-
da Sm. part II pp. 343-374 and
Anant. Sm. pp. 374-395.
- शतक्रतुसृति m. in मद्. पा.
- शतचण्डीपद्धति by गोविन्द.
- शतचण्डीप्रयोग by कृष्णभट्ट, son of नारा-
यणभट्ट.
- शतचण्डीविधानपद्धति by जयरामभट्ट.
- शतचण्डीविधानपूजापद्धति vide Stein's
cat. p. 237.
- शतचण्डीसहस्रचण्डीप्रयोग by कमलाकर
(from his शान्तिरत्न).
- शतद्वयी on प्रायश्चित्त. Vide प्रायश्चित्त-
शतद्वयी.
- C. प्रायश्चित्तप्रदीपिका.
- शतश्लोकी by बृहभट्ट.
- शतश्लोकी by वेङ्कटेश.
- शतानन्दसंग्रह m. by कालसार of मन्दाधर.
दशमूली.
- शत्रुमित्रोपशान्ति.
- शय्यादान.
- शरदशरसृति m. in व्रतप्रकाश or व्रतराज.
- शरकटावनसृति m. in अपराक, आश्व-
मयूख.
- शरकलसृति m. in न्यषादरामयूख, दशक-
मीमांसा.
- शाङ्ख्यनष्टकारिका.
- शाङ्ख्यनष्टनिर्णय.
- शाङ्ख्यनष्टपरिशिष्ट m. in नि. सि. and
संस्कारकौस्तुभ.
- शाङ्ख्यनष्टसंस्कारपद्धति of विम्बनाथ.
- शाङ्ख्यनष्टसंग्रह by वाद्यदेव, son of
ईनद (pr. in Ben. S. series);

Stein's cat. p. 19 gives संवत् 1428 as the date.

शाङ्खायनपुत्रावृत्त (edited by Oldenberg in Indische Studien, vol. 15 pp. 1-166 and translated in S. B. E. vol. 29).

C. (भाष्य) by ब्रह्मदत्त quoted in कल्पतरु according to शुद्धितत्त्व (vol. II. p. 312). Earlier than 1100 A. D.

C. (on four अध्याय only). N. vol. I pp. 2-4.

C. प्रयोगदीप by दयाशङ्कर, son of धरणीधर.

C. अथर्ववेद by रघुनाथ.

C. शुद्धसूत्रपद्धति or आधानपद्धति by रामचन्द्र, son of सूर्यदास, son of शिवदास, son of श्रीधरमातङ्ग.

C. शुद्धप्रदीपक by नारायण, son of रुक्मजी द्विवेदी, son of श्रीपति; gives pedigree of family which was नगर from श्रीपादलापुरी in Gujerat. श्रीपति was 8th from चण्डांशु of that family. Work composed in 1629 (वर्षे सन्दर्भरतुचन्द्रसंमते माघे &c.) probably of विक्रम era (i. e. in 1573 A. D.); ms. in Bombay University Library. He wrote शुद्धसूत्रपद्धति also. Vide Ulwar cat. for a long extract and D. C. No. 6 of 1879-80.

C. बालावबोधपद्धति.

शाङ्खायनाह्निक or ह्निकदीपिका by अचल, son of बत्तराज. About 1518 A. D.

छातपापन or तिसृष्टि m. in कालविवेक of जीयन्, अपराह.

शाण्डिल्यसृष्टि m. by रुद्रदत्त on आप-स्तम्बश्रौतसूत्र 9. 11. 21.

शाण्डिल्यधर्मशास्त्र (in verse) on गर्भाधानादिस्मृति, ब्रह्मचारिधर्म, गृहस्थ-विहितधर्म, गृहस्थनिषिद्धधर्म, वर्णधर्म, देहशोधन, सावित्रीजपवि, चतुर्वर्णदोष. (Vide Tri. cat. of Madras Govt. mss. for 1919-22 vol. IV. p. 5153).

शाण्डिल्यसृष्टि m. in मित^० (पा. III. 280), सृष्टिच^०, मन्त्रविधाय्य on गौतमधर्मसूत्र; in five अध्याय on भागवताचार (cat. of Madras Govt. mss. vol V. p. 1991; Baroda O. I. No. 7966).

शातातपसृष्टि- Vide sec. 28; pr. Jivananda Sm. part II. pp. 435-455 and Anan. Sm. pp. 396-410.

शातातपसृष्टि in mixed prose and verse on expiation and आचार (I. O. cat. p. 398).

शातातपसृष्टि in 12 अध्याय (I. O. cat. p. 399).

शातातपसृष्टि in 87 अध्याय and 2376 verses (N. vol. II p. 4).

शान्तिकमलाकर or शान्तिरत्न of कमलाकरभट्ट on the propitiatory rites in case of portents. Vide sec. 106; pr. at Bombay.

शान्तिकृत्यदीपिका on propitiatory rites for several happenings such as the following, viz. of a frog in domestic fire, पक्षीपतन, birth of a child on बह or बाधोबा नक्षत्र etc.

शान्तिकल्पदीप or कल्पावलम्बदीपिका by श्रीकृष्णविद्यावासीश. On incantations for killing, subjugating or bewitching rivals. N. vol. II. p. 107 and vol. V. p. 275 (ms. dated संवत् 1851).

शान्तिकल्पलता Anon.

शान्तिकल्याणी.

शान्तिकविविधि of वसिष्ठ in 213 verses. See वासिष्ठीभाष्य above. वसिष्ठ tells राम why the latter and others like रावण, पाण्डवः, कंस suffered from unfavourable stars and dilates upon अयुतहोम, लक्ष-होम, कोटिहोम, नवग्रहहोम. Employs मन्त्रः from माध्यन्दिनीप्रशाखा (vide D. C. ms. No. 104 of 1871-72).

शान्तिकौस्तुभ of कमलाकरभट्ट, son of रामकृष्ण. Probably the same as शान्तिकमलाकर.

शान्तिकौस्तुभ (C. P. cat. No. 5585).

शान्तिगणपति by गणपति रावळ. About 1685 A. D.

शान्तिचन्द्रिका by कपीन्द्र; m. in his काव्यचन्द्रिका (vide Aufrecht's Oxf. cat. p. 211 b).

शान्तिचरित्र.

शान्तिचिन्तामणि by कुलमुनि m. in his नीतिप्रकाश.

शान्तिचिन्तामणि by शिवराम, son of विश्वराम of मोह caste.

शान्तिकत्वाश्रुत or शान्तिकतत्त्वाश्रुत by नारायणचक्रवर्ती. Names अद्भुत-सागर. Defines शान्ति as 'यथा शस्त्रो-पधातानां कवचं विनिवारणम् । तथ-

दैवोपधातानां शान्तिर्भवति शरणम् ॥ एतेन अद्भुतद्वारा देहिकमात्रानिष्टनिवारणं शान्तिः ॥'.

शान्तिदीपिका m. by रघु in शब्दितत्त्व, संस्कारतत्त्व, एकादशीतत्त्व, भास्व-तत्त्व (p. 195).

शान्तिनिर्णय.

शान्तिपद्धति by शिवराम, son of विश्वराम. It deals with rites propitiating the nine *grahas* (planets) according to Samaveda. The author wrote also छन्दोगानी-पादिक. Ms. (I. O. cat. p. 570 No. 1762) dated संवत् 1806 (1749-50 A. D.).

शान्तिपारिजात by अनन्तभट्ट.

शान्तिपुस्तक.

शान्तिपौष्टिक of वर्षमान.

शान्तिप्रकरण (बीषाघनीय).

शान्तिप्रकार by गोभिल (same as the first 7 chapters of the कर्मप्रदीप).

शान्तिप्रकाश (from the बीषाघनीय).

शान्तिभाष्य by वेदमिश्र. Same as वासिष्ठीभाष्य.

शान्तिमयूख of नीलकण्ठ. Vide sec. 107; pr. in Bombay by J. R. Gharpure.

शान्तिरत्न or शान्तिरत्नाकर of कमलाकरभट्ट. Sec. 106 (BBRAS cat. p. 234 No. 729). Vide शान्तिकमलाकर above.

शान्तिविवेक by विश्वनाथ on rites for propitiating planets etc. (part of मद्वरन). Vide Ulwar cat. extract 353 for table of contents.

शान्तिसर्वश्रम m. in नि. सि., संस्कार-
कौस्तुभ.

शान्तिसार by इलवतिराज (part of
सुमिहप्रसाद).

शान्तिसार by दिनकरभट्ट, son of राम-
कृष्ण. A very big work on propi-
tiatory rites like अयुतहोम, लक्ष-
होम, कोटिहोम, ग्रहशान्ति, वैनायकी-
शान्ति, विवाहादी शुद्धशान्ति; pr. in
Bombay several times, the most
recent edition being that of
Venk. Press.

शान्तिहोम by माधव.

शान्त्युद्घोत part of मदनमल. Vide
sec. 94.

शापविमोचन.

शान्मन्त्रप्रसङ्ग.

शारदाकर्मदीपिका m. in द्वांशसविवेक
and by रघु.

शारदातिलक by लक्ष्मणदेशिकेन्द्र, son
of श्रीकृष्ण, son of विजयाचार्य of
वारेन्द्रकुल. Rather a Tantric work
very frequently quoted in धर्म-
शास्त्र works; m. by सर्वदर्शनसंग्रह,
by रघु in दिव्यतत्त्व. Earlier than
1300 A. D.

C. m. in कुण्डमण्डपलक्षण by
रामचानपेयी in 1449-50 A. D.

C. शुद्धार्थदीपिका by त्रिविक्रमज्ञ पु-
pil of श्रीरामभारती.

C. शुद्धार्थकाशिका by रामरूपपति.

C. शुद्धार्थसार by विक्रमभट्ट.

C. by काशीनाथ.

C. तन्त्रप्रदीप by लक्ष्मणदेशिक (Is
there some confusion of the
author with the com?).

C. तन्त्रप्रदीप by गदाधर, son of
राघवेन्द्र; composed when रामभट्ट,

son of भैरवेन्द्र, ruled over मिथिला.
About 1450 A. D. Vide N. vol,
VI p. 237.

C. by नारायण.

C. प्रकाश by मधुरानाथशुक्ल.

C. by माधव.

C. पदार्थदीर्घा by राघवभट्ट, son of
पृथ्वीधर, son of रामेश्वर; m. in
व्रतराज. Author's family migrat-
ed from जनस्थान (Nasik) on
मोदावरी to Benares. Composed
in 1550 रीत्यौषसि 12 (probably
of the विक्रम era). Vide Ulwar
cat. extract 669.

C. by रामदीक्षित.

C. शब्दार्थचिन्तामणि by प्रेमनिधिपन्थ.

C. हर्षकौस्तुभ by श्रीहर्षदीक्षित.

शारदाचार्यप्रयोग by रामचन्द्र.

शालग्रामदानकल्प.

शालग्रामदानपद्धति by बाबादेव. Vide
I. O. cat. p. 593 No. 1805 (ms.
dated संवत् 1858 i. e. 1801-2).

शालग्रामनिर्णय.

शालग्रामपरीक्षा by शङ्करदेवज्ञ (I. O.
cat. p. 592).

शालग्रामपरीक्षा (Bik. cat. p. 450).
A different work.

शालग्रामलक्षण and N. (new series)
II. p. 187.

शालग्रामलक्षण by तुरगचन्दपण्डित.

शालग्रामलक्षण by सदाशिवचिद्वेदी.

शालग्रामपद्धति m. by सृष्टिच^०, हेमाद्रि.
मद. पर., नि. सि.

शालाकर्मपद्धति (a part of वृशकर्म-
दीपिका of पशुपति).

शास्त्रदीप by अग्रिहोत्रि बृहरी ; ms. (Baroda O. I. 8132) dated संवत् 1664 (1607-8 A. D.) deals with प्रापञ्चित and refers to portion of the work on उपचकार.

शास्त्रदीपार्थसार.

शास्त्रसारावलि by हरिभाद्रशुक्ल.

शास्त्रसारावेदार्थ by कृष्ण of the होतृकुल family by order of वानन्त-राय (?) (vide Burnell's Tanj. cat. p. 133a). Mentions देमात्रि, माधव, मदनमल. Later than 1450 A. D.

शास्त्रोपदेशकम्.

शिक्षाभट्टीय or शिक्षाभट्टीय m. in हि. सि. Vide C. P. cat. 1670-71.

शिक्षिकादान.

शिवतत्त्वकाशिका by भोजदेव.

शिवतत्त्वसूत्राकर by king वसुधत्तापक I of the Keladi dynasty ; contains a chapter on polity. Divided into कट्टोल, each कट्टोल being divided into तरङ्ग. Published by B. M. Nath and Co. at Madras.

शिवदत्तनार्चनपद्धति composed for दिनपतिह a former Maharaja of Ulwar. (Ulwar cat. No. 1483).

शिवपुनर्निर्माणदीपिका- the same as दिन-करीवपोत.

शिवपुनर्निर्माणपद्धति by हरिराय.

शिवपुना (अपौरवपद्धति) Vide Bk. cat. p. 611.

शिवपुनातरङ्गिणी by काशीनाथ, son of जयराम, surnamed जट्टे.

शिवपुनावद्धति Anon. (N. vol. II p. 225).

शिवपुनावद्धति by राधाचानन्दनाथ.

शिवपुनावकार.

शिवपुनामंथ by बलभेन्द्रसरस्वती.

शिवपुनासूत्रव्याख्यान by रामचन्द्र, son of वासुदेव of the अग्रिमोत्र. Explains वीषायन (सूत्र) सूत्र on शिवपुना beginning with अध्यातो महादेवस्यादरहः परिवर्णाविधि व्याख्या-स्थानः. N. vol. X p. 347.

शिवप्रतिष्ठा by कमलाकर.

शिवप्रायश्चित्त.

शिवप्रायश्चित्त by शिवोपाध्याय. Vide महाशिवप्रायश्चित्त.

शिवलिङ्गपरीक्षा.

शिवलिङ्गप्रतिष्ठाक्रम.

शिवलिङ्गप्रतिष्ठाप्रयोग.

शिवलिङ्गप्रतिष्ठाविधि by अनन्त.

शिवलिङ्गप्रतिष्ठाविधि by रामकृष्णभट्ट, son of नारायणभट्ट.

शिववाक्यावली by चण्डेश्वर, son of श्रीश्वर. Sec. 90.

शिवमर्त्यत्व m. in हि. सि. and by रघु.

शिवानुपमदीपिका by हरि.

शिवार्चनचन्द्रिका m. in हि. सि.

शिवार्चनचन्द्रिका by अण्णपदीक्षित.

शिवार्चनचन्द्रिका by श्रीनिवासभट्ट, son of श्रीनिवेतन in 16 प्रकाश.

शिवार्चनपद्धति by अम्बेश्वर.

शिवार्चनशिरोमणि by नारायणचानन्दनाथ.

शिवार्चनशिरोमणि by ब्रह्मानन्दनाथ, pupil of लोकाचानन्दनाथ, in 20 उद्भाग.

शिवालयप्रतिष्ठा by राधाकृष्ण.

शिवाष्टशतितिलकप्रकाश by रामेश्वर, pupil of महाशिवेन्द्रसरस्वती.

शिष्टिभाष्य- vide वीषायनसुखभाष्य.

शुक्रनीतिसार (pr. by Oppert at Madras in 1892 and by Jivananda in 1892 and tr. by Prof. Benoy Kumar Sarkar in S. B. H. series) in four chapters, in about 2500 verses. Speaks of राजधर्म, missiles, gunpowder &c.

शुक्राष्टमी.

शुद्धदीपिका of सुमंदन (Hj. cat. pp. XXI and 255). Compiled from प्रयोगसार.

शुद्धमौल्य.

शुद्धिकारिका.

(1) based on रघुनन्दन's शुद्धितत्त्व by रामभद्रन्यायालङ्कार.

(2) by नारायणवन्द्योपाध्याय. N. (new series) II. p. 196.

शुद्धिकारिकादी by मोहनचन्द्ररायचरित. N. (new series) I. pp. 367-369; mentions शुद्धिरत्नाकर.

शुद्धिकौमुदी by गोविन्दानन्द; pr. in B. I. series. Vide sec. 101.

शुद्धिकौमुदी by महेश्वर on सहस्रमन, आशौच, सपिण्डतानिरूपण, गर्भस्त्रावाशौच, सप्तशौच, श्रवणुगमनाशौच, अन्येष्टिविधि, मृतपुरुष, अस्मिन्मरण, उदकादिदान, पिण्डोदकदान, ह्योत्सर्ग, प्रेतक्रियाधिकारि, व्रत्यशुद्धि.

शुद्धिकौमुदी by सिद्धान्तवागीशभट्टाचार्य (Baroda O. I. 1018).

शुद्धिशुद्ध म. in कालसार of महाधर.

शुद्धिचन्द्रिका by कालिदास (Hultzsch R. I. No. 93).

शुद्धिचन्द्रिका cont. on षडशीति of आशौचनिर्णय of कीशिकविन्द by नन्दपण्डित. Vide sec. 105.

शुद्धिचिन्तामणि by वाचस्पतिमिश्र. Vide sec. 98.

शुद्धितत्त्व of रघु. Vide sec. 102; pr. by Jivananda.

C. by काशीराम वाचस्पति, son of राधानल्लभ, residing at विष्णुपुर in Bankura; pr. at Calcutta 1884, 1907.

C. by गुरुप्रसादन्यायभूषणभट्टाचार्य. N. (new series) vol. I. p. 371.

C. by राधामोहनशर्मा, pr. at Calcutta, 1884, 1907.

शुद्धितत्त्वकारिका by रामभद्रन्यायालङ्कार. Same as शुद्धिकारिका above.

शुद्धितत्त्वकारिका of हरितापण. Based on शुद्धितत्त्व of रघु.

शुद्धितत्त्वार्णव of श्रीनाथ m. in शुद्धितत्त्व (vol. II p. 257) of रघु. About 1475-1525.

शुद्धिवर्षण of अनन्तदेव पात्रिक. Defines शुद्धि as विहितकर्माह्वयप्रशोजको धर्मविशेषः शुद्धिः. Contains almost same topics as in शुद्धिकौमुदी of गोविन्दानन्द.

शुद्धिदीप or-प्रदीप by केशवभट्ट. Same subjects treated as in शुद्धिकौमुदी of गोविन्दानन्द.

शुद्धिदीप m. in नि. सि. and विधानपरिज्ञात and शुद्धिविवेक of रुद्रधर.

शुद्धिदीपिका.

(1) of श्रीनिवास महीन्तापनीय in eight अष्टावस on ज्योतिःशास्त्र-ज्ञाना and राशिनिर्णय, ग्रहनिर्णय, ताराशुद्धिनिर्णय, वारादिनिर्णय, वि-

वाहनिर्णय, ज्ञातकनिर्णय, नामादि-
निर्णय, याज्ञानिर्णय. Composed
about 1159-60 A. D. (Vide
Ind. Ant., vol. 51 for 1922
pp. 146-147); m, in आह्वान-
सर्वस्य of इलाहूय. Mentions
वराहमिहिर by name and quotes
largely from his works.

C. प्रभा by कृष्णाचार्य.

C. प्रकाश by राघवाचार्य (pr. at
Calcutta in 1901).

C. अर्थकौमुदी by गोविन्दानन्द
कविकृष्णाचार्य, son of गणपति-
भट्ट. Vide sec. 101 p. 413 ; pr.
at Calcutta in 1901.

by दुर्गन्त. Based on प्रपञ्चसार-
(Hp. cat. pp. XXI and 255).

by नारायणसर्वज्ञ.

by केशवभट्ट. Same as शुद्धि-
प्रदीप.

शुद्धिदीपिकावलि by मधुरानाथसर्मन.

शुद्धिनिबन्ध of सुगति, son of कृष्णसर्मन.
His grandfather हरिहर was chief
judge of देवसिंह, eldest son of
भवेश of सिधला and his great-
grand-father जयधर लाह was
chief judge of भवेश. About 1450
A. D.

शुद्धिनिर्णय by उमापति.

शुद्धिनिर्णय by गोपाल.

शुद्धिनिर्णय by वाचस्पति महामहोपाध्याय
सन्निध. Vide sec. 98 p. 303.

शुद्धिपञ्जी m. in शुद्धितत्त्व of रघु.

शुद्धिप्रकाश by (हरि) भास्कर of Bena-
res, son of आपाजिभट्ट, son of
हरिभट्ट, son of पुरुषोत्तम who was

a resident of अम्बवे-खरपुरी. Com-
posed in संवत् 1752 (श्रीपुस्तक-
वर्मर) i. e. 1695-96 A. D. Vide
N. vol. II. p. 126 for the same
author's com. (सेतु) on वृत्त-
त्वाकर (composed in 1732 संवत्).

शुद्धिप्रकाश m. by रघु in शुद्धितत्त्व.
शुद्धिप्रकाश by कृष्णसर्मन, son of नर-
सिंह at the bidding of छोटाराय.

शुद्धिप्रदीप of केशवभट्ट. Vide शुद्धिदीप
above.

शुद्धिप्रदीपिका by कृष्णदेवभार्तृहारीश.

शुद्धिप्रभा by वाचस्पति.

शुद्धिभिम्ब m. in शुद्धिचिन्म of कृष्ण.
Earlier than 1425 A. D.

शुद्धिसंकरन्द by सिद्धान्तवाचस्पति.

शुद्धिमयस्य by नीलकण्ठ. Vide sec.
107 (pr. by J. R. Gharpure
in Bombay).

शुद्धिसंकावली by महामहोपाध्याय भीम
of अश्विनिदीपकुल (in Bengal).
On आशौच. N. (new series)
II p. 201.

शुद्धिग्न from the अनुपबिहारा.

शुद्धिरत्न by दयाशङ्कर.

शुद्धिरत्न by मणिराम, son of गङ्गाराम.

शुद्धिरत्नाकर by चण्देखर. Vide sec.
90 p. 367.

शुद्धिरत्नाङ्कुर by मधुरानाथचक्रवर्ती.

शुद्धिलोचन.

शुद्धिवचोमुक्तावृत्तक by माणिक्यदेव
(styled भक्तिचिन्म and पण्डिताचार्य),
on आशौच, आपद्धर्म, प्रायश्चित्त &c.
(Tr. cat. of Madras Govt.
ms. for 1919-22 p. 5474).

शुद्धिविवेक.

(1) by कदधर, son of लक्ष्मीधर and youngest brother of इलधर. Vide sec. 96 p. 396.

(2) by श्रीनाथ, son of श्रीकराचार्य. Mentions शूलपाणि at end. 1475-1525 A. D.

(3) a portion of the हारलता by अनिरुद्ध.

(4) by शूलपाणि. Vide sec. 95.

शुद्धिविवेकोद्घोत—part of मदनरत्न.

शुद्धिव्यवस्थासंक्षेप of चिन्तामणिन्याय-
वासीश, a native of गौड़. A part
of शुद्धिव्यवस्थासंक्षेप; ms. copied
in Śāke 1610 (1688-89 A. D.).
Vide N. vol. IV p. 130. He
wrote similar works on तिथि,
प्रायश्चित्त, उवाह, आशु and दास.

शुद्धिव्यवस्थासंग्रह.**शुद्धिसार.**

(1) by रूपदेव शर्मादासीश, अथर्व-
पटीपभाष्य.

(2) by गदाधर.

(3) by श्रीकण्ठशर्मन. N. (new
series) vol. I. p. 372.

शुद्धिसेतु by उमाशङ्कर.

शुनःपुच्छरश्मि m. in मिता^५ (या. III.
16), अपराक.

शुभकर्मनिर्णय by मुरारिमिश्र. Treats of
domestic rites according to गो-
भिल. Gives pedigree of patron
as king लक्ष्मीनारायण of बह्मदेश-
his son कथनारायण-वीरनारायण-ज-
ननारायण-जगन्नाथरायण-विक्रमनारायण,
who is said to have written the

work with the help of मुरारि,
whose *gurus* were रामभट्ट and
केलशर्मिष्ठ. About end of 15th
century. (N. vol. VI p. 7).

शुभकर्मदाकर or **शुभधर्मतत्त्व** of कमला-
करभट्ट. Vide sec. 106.

शुभकर्मरुति m. in शुभाचारशिरोमणि of
शेषरुण.

शुभकुलदीपिका by रामानन्दशर्मा. Deals
with genealogy and history of
the Kayasths of Bengal (N. vol.
II p. 55).

शुभरूप by लालबहादुर.

शुभरूपविविधारतत्त्व of रघु^५. Vide sec.
102.

शुभनपविधान.

शुभधर्मतत्त्व of कमलाकरभट्ट. The same
as शुभकर्मदाकर.

शुभधर्मबोधिनी by मदनपाल; the same
as the शुभलौक्यसूरी of मदनपाल.
Sec. 93 pp. 383-384.

शुभधर्मोद्घोत—part of दिनकरोद्घोत,
completed by नागभट्ट.

शुभपञ्चसंस्कारविधि by कदधर.

शुभपद्धति by अपिपाल, son of देवदत्तपाल,
son of त्रिविक्रम, son of मकरन्-
पाल. One ms. copied in Śāke
1442 i. e. 1520 A. D. (N. vol.
V. p. 302) in गौड़देश; m. in
आशुकिपाकौमुदी and in आशुतत्त्व.
Expressly says that it was based
on सोममिश्र's work. The English
note in N. is wrong. The verse
at the end says distinctly that
it was copied in Śāke शुभसरोज-
सम्भवसुसाम्भोराक्षिचन्द्रान्विते i. e.
Śāke 1442 (1520 A. D.).

शूद्रपद्धति by गोपाल, son of कृष्ण, son of गोपाल surnamed उद्वास. A very large work on 10 संस्कारs of शूद्रs viz. गर्भाधानं, पुंसवन, अनवतोभन, गीमन्तोन्नयन, जातकर्म, नामकरण, निष्क्रमण, अन्नप्राशन, चूडाकर्म, विवाह and also on पञ्चमहायज्ञs. Refers to मयूख and शुद्धितत्त्व. Later than 1640 A. D. Portion on संस्कार is styled also संस्कार-दीपिका.

शूद्रपद्धति published by कृष्णराज as a part of स्मृतिमहाराज. Mentions मदनरत्न. Begins with गोदान. Baroda O. I. No. 8023.

शूद्रविवेक by रामशङ्कर.

शूद्रभाक्षपद्धति by रामदत्तठक्कर.

शूद्रपदकर्मचन्द्रिका.

शूद्रसंस्कारदीपिका by गोपालभट्ट, son of कृष्णभट्ट (Baroda O. I. 8975).

शूद्रसंस्कार (Ulwar cat. No. 1492).

शूद्रस्मृति.

शूद्राचार. Appears to contain only extracts from पुराणs.

शूद्राचारचिन्तामणि by शचस्पतिमिश्र, written at the court of हरिताराम of मिथिला. Vide sec. 98.

शूद्राचारपद्धति of रामदत्तठक्कर. It is doubtful whether he is the same as रामदत्त, cousin of चण्डेश्वर.

शूद्राचारविवेकपद्धति by गोविन्दमिश्र.

शूद्राचारशिरोमणि by कृष्णशेष, son of सुसिंहशेष, who wrote गोविन्दार्णव. Work composed at request of

H. D. 81.

विलाजीनुप, son of केशवदास, who showed his prowess in the south and is styled परमवैष्णव. D. C. ms. No. 53 of 1872-73 was copied at सम्भलीर्थ (modern Cambay) in संवत् 1647 काल्युग वदि ४ शुक्ल (4th March 1591). Names गोविन्दार्णव, मिताक्षरा, शङ्खधर, शूद्रकर्मपद्धति, शूद्रोत्पत्ति, स्मृति-कौमुदी and is mentioned in आचाररत्न of लक्ष्मण (on शूद्रयज्ञ). Between 1520-1590 A. D. For the शेष family, vide Ind. Ant. vol. 41 p. 245 ff.

शूद्राचारसंग्रह or सङ्क्षुद्राचार by लखर-सौन्दर्यभट्ट.

शूद्राक्षरव्यवस्था or-वयोम of रघु२. N. (new-series) vol. II p. 200.

शूद्राक्षिक.

शूद्राक्षिकाचार of श्रीगर्भ. Palm-leaf ms. dated sake 1462 i. e. 1540-41 A. D.

शूद्राक्षिकाचारसार by दादवेन्द्रगर्भ, under order of रघुदेव, prince of गौड, son of वासुदेव. N. (new-series) I. p. 373.

शूद्रोपपद्धति.

शूद्रोत्पत्ति m. in शूद्राचारशिरोमणि of शेषकृष्ण.

शूद्रोद्घोष- vide शूद्रधर्मोद्घोष above.

शेषकल्पद्रुम by अप्पण्यदीक्षित.

शेषकल्पद्रुम by लक्ष्मीचन्द्रमिश्र.

शेषतत्त्वप्रकाश.

शेषतत्त्वसूत्र.

शेषतत्त्वसंग्रह.

शैवधर्मसंग्रहः.

शैवनाटक by ज्योतिर्नाथः Hultzsch
R. L. No. 76.

शैववैष्णवप्रतिष्ठाप्रयोगः.

शैववैष्णवसतसंग्रहः.

शैवसर्वस्य (of हलायुध m. in des. माध्व-
सर्वस्य.

शैवसर्वस्वसार by विद्यापति, composed
at the bidding of queen विश्वास-
देवी, wife of पद्मसिंह of मिथिला,
son of शिवसिंह, son of देवसिंह,
son of भवेश. Between 1400-
1450 A. D. (N. vol. VI.
pp. 1-5).

शैवसिद्धान्तदीपिका.

शैवसिद्धान्तशेखर or सिद्धान्तशेखर m.
in नि. सि.

शैवसिद्धान्तसंग्रह.

शैवसिद्धान्तसार.

शैवसिद्धान्तसारावलि or सिद्धान्तसारा-
वलि.

शैवालिक

शैवालक्षण.

शैवसंग्रहविवृति by भट्टाचार्य.

शैवाचमनविधि.

शैवाचारपद्धति m. by हेमाद्रि in अत-
संग्रह 1: 59.

शौनकाकारिका or शौनकीकण्डकारिका
(D. C. ms. 97 of 1869-70).
An extensive work in 20 अध्याय
in verse on domestic rites.
Mentions आश्वलायनाचार्य, five
शास्त्रा of the ऋग्वेद, सर्वानुकमणी;
ms. written in संवत् 1653 (1566-
67 A. D.). Vide Bik. cat. p. 152

for शौनकाकारिकाs and Baroda O
L. No. 8637.

शौनकाकारिकावली (C. P. cat. 5898).

शौनकश्रुति m. by विश्वरूप, अपरार्क,
हेमाद्रि.

शौनकश्रुतिपरिशिष्ट m. by अपरार्क
(two verses) on p. 535.

शौनकापञ्चसूत्र.

शौनकाश्रुति. Vide EBRAS cat.
p. 208 for a large work in verse
on पुण्याहवाचन, नान्दीश्राद्ध, श्वाली-
पाक, ग्रहशान्ति, गर्भोधान and other
संस्कारs, उत्सर्जनोपाकर्म, ब्रह्मपतिशान्ति,
मधुपर्क, पिण्डपितृपूजा, पार्वणश्राद्ध,
आश्वयण, प्राणश्रित्त &c. Mentions
आचार्यश्रुति, प्रयोगपरिज्ञात, ब्रह्मपति,
मनु.

शौनकी—on the worship of the 9
ग्रहs.

श्रवणदादशीनिर्णय by गोपालदेशिक.

श्राद्धकमल m. in श्राद्धकल्पलता of
मन्दारपिण्डत.

श्राद्धकला the 5th part of the श्रुति-
चन्द्र of भवदेवशर्मन. Mentions
कल्बतर's definition of श्राद्ध 'पितृ-
नुदिय इत्युत्पादो माह्वणानीकारपर्य-
न्तम्'. N. vol. I. p. 299.

श्राद्धकलिका alias श्राद्धपद्धति of रघुनाथ.
He bows to भट्टनारायण. Quotes
कालदर्शी, धर्मप्रवृत्ति, निर्णयाश्रुत, नारा-
यणवृत्तिवृत्त, जयन्तस्वामी, हेमाद्रि,
हरदत्त, श्रुतिरत्नावलि. (D. C. ms.
No. 421 of 1891-95).

श्राद्धकलिकाविवरण of विश्वरूपाचार्य
m. in वृणवतिश्राद्धनिर्णय of शिव-
भट्ट.

आद्यकल्प (मानव) BBRAS cat. vol. II p. 177.

- (1) (कात्यायनीय) also called आद्य-
कल्पसूत्र or नवकण्डिकाआद्यसूत्र
in 9 chapters followed by 9
श्लोकः on आद्य ceremonies ;
pr. at Gujarati P. with several
com.

C. पयोगपद्धति (N. vol. II p. 174).

C. (आद्यविधिभाष्य) by कर्क (pr.
Gujarati P.).

C. आद्यकाशिका of कृष्णमित्र, son
of विष्णुमित्र, son of अतिशय, son
of निष्पानन्द ; m. in नि. सि. Refers
to कर्क's and हलायुध's com. (pr.
by Gujarati P.).

C. by गदाधर, son of वामन (Ul-
war cat. 1509 and extract 358) ;
pr. Gujarati P.

C. आद्यसुवार्थमञ्जरी by गदाधर.

C. by नीलाम्बर, son of शङ्करपण
(Ulwar cat. extract 41).

C. by समुद्रकर (m. in तिथितन्त्र
p. 174).

C. by हलायुध, son of शङ्करपण.
Mentions गोविन्दराज and शङ्कर
and is m. by आद्यकाशिका. Vide p.
301 above. It appears from the
introductory and final verses
that the ms. (BBRAS. cat. vol.
II, p. 170) is the same as the
Ulwar ms. and that नीलाम्बर
is a wrong reading of the ori-
ginal नीलाम्बर which means हला-
युधः यदुर्वेदिआद्यतन्त्र (Jyānanda
vol. II p. 496) expressly men-
tions the भाष्य of नीलाम्बर on
कात्यायन.

- (2) a परिशिष्ट of the मानवसूत्र.

- (3) गोभिलीय.

C. by महायज्ञम (Baroda O. I.
12895).

- (4) मेवाण्णीय.

- (5) 41b परिशिष्ट of सधर्मवेद.

- (6) बामिष्ठ.

आद्यकल्प.

by काशीनाथ.

by भर्तृहर.

by वाचस्पति. Also styled विदु-
भक्तिरङ्गिणी. Vide sec. 98.

by श्रीदत्त. Also styled इन्दो-
आद्य. Vide sec. 89 p. 364.
Based on नृसिंह, सूर्य, पुराण
and गोपाल and सूत्र (N. vol.
III, p. 34 and II, p. 361).

by हेमचन्द्र (Peterson's 6th Report
p. 113. Refers to चतुर्वर्ग-
चिन्तामणि as his work.

आद्यकल्पदीप of होरिलजिपाडी.

आद्यकल्पद्रुम.

आद्यकल्पलता (vide I. O. cat. p. 558).

आद्यकल्पभाष्य—vide under गोभिलीय-
आद्यकल्प.

आद्यकल्पलता of गोविन्दपरिहित ; m. by
नन्दपरिहित in his आद्यकल्पलता.

आद्यकल्पलता by नन्दपरिहित. Vide sec.
105.

आद्यकल्पसार by शङ्करभट्ट, son of
नारायणभट्ट.

C. by author. Vide Stein's cat.
pp. 105, 316.

आद्यकल्पसूत्र—vide आद्यकल्प (कात्या-
यनीय) above.

आद्यकल्पसूत्र or नवकण्डिकासूत्र 6th
परिशिष्ट of कल्याणन ; vide नवक-
ण्डिकासूत्र.

आद्यकाण्ड from the प्रयोगपरिजात of
वृत्तिह.

आद्यकाण्ड by मट्टोजि.

आद्यकाण्ड by वैद्यनाथदीक्षित, part of
स्थितिमुक्ताकण्ड.

आद्यकाण्डसंग्रह by वैद्यनाथ. Prob-
ably same as आद्यकाण्ड above.

आद्यकारिका Ulwar cat. No. 1496
and extract 354.

आद्यकारिका by केशवजीवानन्दशर्मा.

आद्यकार्पण्यनिर्णयसंग्रह.

आद्यकाठनिरूपण by मधुसूदन वाचस्पति.

आद्यकाठनिर्णय.

आद्यकाशिका by कृष्ण, son of विष्णु-
मिश्र, son of अतिवृक्ष, son of
विश्वानन् (pr. in Gujarati Press
ed. of वास्तवसूत्र). Mentions
कर्म, धर्मपदीय, इत्यादि and is m. by
नन्दपरिहित in आद्यकल्पलता and
आद्यमण्डल. Between 1300-1500
A. D.

आद्यकल्पपदीय by होत्रिल. Ulwar cat.
extract 355 gives summary of
contents.

आद्यकौमुदी or आद्यक्रियाकौमुदी of
गोविन्दानन्द. Vide sec. 101 ; pr.
in B. I. Series.

आद्यक्रम by याज्ञिकदेव, son of महा-
देव.

आद्यसंग्रह- from प्रयोगपरिजात of
वृत्तिह.

आद्यमण्डल or आद्यमण्डल of रामकृष्ण,
son of कोण्डभट्ट (C. P. cat.

No. 5921). Vide आद्यसंग्रह
below.

आद्यचन्द्रिका.

(1) by दिवाकर, son of महादेव,
son of बालकृष्ण, of the भारद्वाज-
सौत्र. Part of his धर्मशास्त्रमुद्रा-
निधि. An अनुक्रमणी to it was
prepared by his son वैद्यनाथ.
Vide under आचारार्क. About
1680 A. D.

(2) by मन्दन.

(3) by रामचन्द्रभट्ट.

(4) by रुद्रधर, pupil of चण्डेश्वर.
Quotes वर्धमान's definition of
आद्य 'संबन्धपदोपनीतान् पितृवृद्धिष्य
द्रव्यत्यागः आद्यश्च.' N. vol. VIII
p. 270.

(5) by श्रीनाथ आचार्यचूडामणि,
son of श्रीकराचार्य ; m. in यजु-
र्वेदिआद्यतत्त्व p. 493 as his
teacher's work, which criti-
cizes श्रीवत्. 1475-1525 A. D.

आद्यचन्द्रिकाप्रकाश- same as आद्य-
चन्द्रिका by दिवाकर.

आद्यचिन्तामणि by वाचस्पतिमिश्र ; pr.
at Benares in Śāke 1814. Vide
sec. 98.

C. भावदीपिका by महामहोपाध्याय
वामदेव (N. vol. V. 165).

आद्यचिन्तामणि by शिवराम, son of
श्रीविश्वाम शुक्ल. Styled प्रयोगचन्द्रि-
ति or सुयोगिनी ; summarises section
on आद्य in his कृत्यचिन्तामणि
(vide I. O. cat. p. 538).

आद्यतत्त्व by रघु. Vide sec. 102 ;
pr. by Jivaranda.

- C. विवृति by काशीराम वाचस्पति, son of राधाचन्द्र (pr. in Bengali characters at Calcutta).
- C. भाषाभेदीपिका by गङ्गाधरचक्रवर्ती.
- C. आश्वत्थान्नादशं by विष्णुरामनिश्चान्तवागीश, son of जयदेवविद्यावागीश. He commented on प्रायश्चित्ततत्त्व also.
- आश्वत्थल्ल m. in विधानपारिजात.
- आश्वदर्पण of जयकृष्णलक्ष्मीवागीश; criticizes कल्पतरु. Also styled आश्वदीप or -प्रदीप.
- आश्वदर्पण of मधुसूदन.
- आश्वदीपिति of कृष्णभट्ट.
- आश्वदीप m. by विधानपारिजात.
- आश्वदीप by जयकृष्णभट्टाचार्य (also called प्रदीप), N. vol. X 107. Refutes कल्पतरु.
- आश्वदीप by दिव्यसिंह महापात्र.
- आश्वदीपकलिका of शूलपति; m. in नि. सि., विधानपारिजात.
- आश्वदीपिका by काशीदीक्षित बाजिक, son of सदाशिवदीक्षित; based on कात्यायनसूत्र and कर्कभाष्य.
- आश्वदीपिका of गोविन्दपण्डित; m. in आश्वकल्पलता of नन्दपण्डित.
- आश्वदीपिका by वेदाङ्गराय, formerly मालजित, son of तिलुलामट्ट, son of रत्नभट्ट of श्रीरथल in Gujerat. He wrote पारसीप्रकाश in 1643 A. D. for Emperor Shah Jehan.
- आश्वदीपिका by श्रीनाथभाचार्यबुद्धामणि, son of श्रीहराचार्य. For सामवेद followers; m. by रघु in यज्ञवैदि-आश्वतत्त्व. 1475-1525 A. D.
- आश्वदीपिका by श्रीभीम who is described as काश्मिरीदीप (a रात्रीय ब्राह्मण) for सामवेद followers. N. (new series) vol. I. p. 379.
- आश्वदीपिकानिर्णय.
- आश्वदेयतानिर्णय.
- आश्वहासप्रतिकला.
- आश्वनषकण्डिकासूत्र— vide आश्वकल (कात्यायनीय) above.
- आश्वनिरूपण (Ulwar cat. 1501).
- आश्वनिर्णय of उमापति m. in आश्वकल्पलता of नन्दपण्डित.
- आश्वनिर्णय of चन्द्रबुद्ध.
- आश्वनिर्णय of शिवभट्ट.
- आश्वनिर्णय of सुदर्शन.
- आश्वनिर्णयदीपिका by तिकुमलकवि of पराशरगोत्र. Mentions कालादर्श.
- आश्वसिंह of कुसिंह (Cal. S. col. Mss. cat. vol. II p. 392).
- आश्वपञ्च m. by वाचस्पतिमिश्र's शैतनिलय (Oxf. cat. p. 273 b).
- आश्वपत्नी m. in आश्वविवेक of कश्यप. Earlier than 1400 A. D.
- आश्वपद्धति आम्बलायनीय.
- आश्वपद्धति-पञ्चविंशच्छ्लोकी.
- आश्वपद्धति by अग्निहोत्रिराम (Ulwar cat. No. 1503).
- आश्वपद्धति by क्षेमराम, son of कुलमणि, son of लोकमणि, son of बाहूलभीकान्त of Kanoj; ms. (I. O. cat. p. 559) copied in संवत् 1805 (1748-9 A. D.).
- आश्वपद्धति by गोविन्दपण्डित, son of रामपण्डित.
- आश्वपद्धति by वपाशङ्कर.

आद्यपद्धति by शम्भोदर.

आद्यपद्धति by नारायणभट्ट आरडे (Baroda O. L. 338).

आद्यपद्धति by नीलकण्ठ mentioned in आद्यमण्ड.

आद्यपद्धति by वज्रपति, elder brother of हतायुध, who mentions it in ब्राह्मणसर्वस्व.

C. by हतायुध.

आद्यपद्धति by रघुनाथ, son of माधव. Also called वर्धभाद्यपद्धति. Based on हेमाद्रि's work. He was a nephew of नारायणभट्ट.

आद्यपद्धति by विश्वनाथभट्ट.

आद्यपद्धति of शङ्कर, son of रत्नाकर of the शाण्डिल्यमोक्ष.

आद्यपद्धति by हेमाद्रि. Refers to his चतुर्वर्गचिन्तामणि. Stein's cat. pp. 316-17.

आद्यपद्धत m. in आद्यविवेक of रुद्रधर and दौहरानन्द (आद्यमौल्य).

आद्यपरिज्ञात m. by केशव in द्वैतपरिशिष्ट (द्वैतनिर्णयपरिशिष्ट).

आद्यप्रकरण by नरोत्तमदेव.

आद्यप्रकरण by लोहट (ms. in Anandāsrama collection at Poona). Quotes मेधातिथि. Between 900-1100 A. D. as लोहट is mentioned in ह्युपसंहार.

आद्यप्रकाश m. in नि. सि.

आद्यप्रकीर्णकारिका.

आद्यप्रदीप.

आद्यप्रदीप by कृष्णमित्राचार्य.

आद्यप्रदीप by धनराम, son of मोघर्धन (Baroda O. L. 9971); not later than 1750 A. D.

आद्यप्रदीप by प्रद्युम्नशर्मा, son of श्री-धरशर्मा; ms. dated शके 1348 (1526 A. D.). The author is described as having jurisdiction over श्रीहृद्देशीयहाकादिही (probably as धर्माधिकारी). Vide N. (new series) vol. I. pp. 380-81.

आद्यप्रदीप by मदनमनोहर मडामडो-वाध्याय, son of मधुसूदन. For students of पञ्चवेद (N. vol. VI. p. 299).

आद्यप्रदीप by रुद्रधर (C. P. cat. 5939). Probably the same as आद्यचन्द्रिका or आद्यविवेक.

आद्यप्रदीप by वर्धमान m. in आद्यतत्त्व of रघु.

आद्यप्रदीप by शङ्करमिश्र, son of ध्वनाथसन्मिश्र, m. in आद्यविवेक of रुद्रधर, आद्यकिष्काकोमरी, आद्यतत्त्व of रघु. (N. vol. VII. p. 191). He was guru of वर्धमान.

आद्यप्रभा by रामकृष्ण.

C.

आद्यप्रयोग.

“ आपस्तम्भीय.

“ बौधायनीय.

“ भारद्वाजीय.

“ मैत्रायणीय.

“ सत्यावाह.

“ आम्बलापनीय by कमलाकर.

आद्यप्रयोग “ by रामभट्ट, son of विश्वनाथ.

आद्यप्रयोग by गोपालहृति. Mentions प्रयोगदर्पण, वैयनाथीयनिबन्ध, सुधी-विलोचन.

आद्यप्रयोग by द्वादाङ्गुल.

आद्यप्रयोग by नारायणभट्ट. A part of his प्रयोगसूत्र.

आद्यप्रयोगचिन्तामणि of अनुपसिंह.

आद्यप्रयोगपद्धति (कात्यायनीया) by काशीदीक्षित.

आद्यप्रधाना.

आद्यमाद्यण.

आद्यमास्करप्रयोगपद्धति.

आद्यमशरी m. in मि. सि. and हृदयविवेक of रुद्रधर.

आद्यमशरी by साधुभट्ट केळकर, residing at कणशी in Rajapur Taluka of Ratnagiri District in Śaka 1732 (1870 A. D.) repr. in Anant, P.

आद्यमशरी by मुकुन्दलाल.

आद्यमन्त्रव्याख्या from the ब्राह्मण-सर्वस्व of हलायुध. Ulwar cat. extract 356.

आद्यमयस of नीलकण्ठ. Vide sec. 107. Pr. by J. R. Gharpure.

आद्यमीमांसा by नन्वपण्डित.

आद्यरत्न by लक्ष्मीपति, pupil of इन्द्रपति, for followers of सामवेद and शुक्लयजुर्वेद. Relies upon श्रीदत्त.

आद्यरत्नमहोदधि by विष्णुशर्मा, son of यज्ञदत्त. Mentioned in his आद्याह-मास्कर.

आद्यरहस्य m. by रामनाथ in स्मृति-रत्नावलि.

आद्यवचनमंथन.

आद्यवचनप्रापञ्चिक.

आद्यवर्णन by हरिराम.

आद्यवसिष्ठ m. in सं. की. Same as वसिष्ठआद्यकल्प.

आद्यविधि

कौटिलीयः, vide D.C. ms. No. 223 1879-80; mentions स्कन्दपुराण, कात्यायन, आपस्तम्ब, सुमन्तु, शातातप, याज्ञवल्क्य; on हृदिआद्य, गणाधिप-पूजा, मातृपूजा, other आदयः. उन्देशः.

(माध्वदिनीय) by होण्डू. Vide BBRAS. cat. p. 236 No. 236; refers to कर्क, कल्पतरु, श्रीकण्ठउपा-ध्याय, हलायुधीय, आद्यभाष्य. Between 1200-1500 A. D.

आद्यविधिमंथेय.

आद्यविधिक- on the point when the genitive, objective, dative and vocative are to be used in आद्य. N. vol. X. p. 347.

आद्यविवेक by होण्डूमिश्र, son of प्राण-कृष्ण. Peterson's 2nd report p. 188.

आद्यविवेक by रुद्रधर, son of लक्ष्मीधर. Vide sec 96; pr. at Benares.

आद्यविवेक by शृङ्गपाणि sec. 95; pr. in Calcutta by M. M. Madhusudan Samtalinatna.

C. टिप्पणी by अण्णुतचक्रवर्तिन; m. in his द्वायभाष्यटीका.

C. अर्थकौमुदी by गोविन्दानन्द; sec. 101.

C. भाषार्थदीप by जगदीश.

C. by श्रीकृष्ण; pr. at Calcutta in Bengali characters, 1880 A. D.

C. by नीलकण्ठ.

C. by श्रीनाथ आचार्यचूडामणि, son of श्रीहर. N. (New series) vol. I pp. 381-382; shows that श्रीनाथ

only elaborated what his father said.

C आदादिविवेककौमुदी by महामहो-
ध्याय रामकृष्णन्यायालङ्कार N. vol.
X, p. 119.

आदादिविवेकसंग्रह.

आदाद्विप्रकरण.

आदाद्व्यवस्था.

आदाद्व्यवस्थासंक्षेप of चिन्तामणि. Vide
शुद्धिव्यवस्थासंक्षेप.

आदादौलशविधि - Ulwar cat. No.
1508 and extract 357.

आदासंकलन.

आदासंकल्प - from प्रयोगपारिजात of
रघुनाथ.

आदासंकल्पविधि.

आदासंग्रह.

(1) m. in the स्मृतिचन्द्रिका. Ear-
lier than 1200 A. D.

(2) of रामकृष्ण, son of कोणहभट्ट,
son of प्रयागभट्ट. Based upon
कात्यायन's आदाकल्पसूत्र. He
wrote संस्कारमण्डपति on कातीय-
सूत्र. Composed at Benares
in Śaka 1673 (चिन्तामणिसंक्षेप)
i. e. 1751 A. D. Vide I. O.
cat. pp. 560-61, No. 1738. I.
O. cat. p. 562 gives the date
as शके मगनाब्दा (इ. ?) ऋषभमते
(1670-1690) and 1826 of विक्रम
(i. e. 1770 A. D.) which is
probably the date of
copying. Mentions कर्क, हला-
दुष, गदाधर's भाष्य on कातीय-
सूत्र, काशिका and दीपिका.

आदासङ्ख्यय.

आदासागर.

(1) by कुम्भकभट्ट (?). Is it a mis-
reading for कुलक or कुलुक-
भट्ट ?

(2) by कुलुकभट्ट. Vide sec. 88
pp. 361-62.

(3) नारायण आरड m. in his शृङ्गा-
श्रितागर q.v. Later than 1650
A. D.

आदासार.

(1) part of सुसिंहप्रसाद ; m. in वि-
धानपारिजात.

(2) by कमलाकर.

आदासौख्य - part of दोहरानन्द. Vide
sec. 104.

आदादेसादि - the आदा section of the
चतुर्वर्गचिन्तामणि.

आदाद्वैतवर्णननिर्णय by रामकृष्ण (Bareda
O. I. 303).

आदाद्वैतभास्कर by विष्णुशर्मन्, son of
यज्ञदत्त, who became a संन्यासिन
and was styled उल्लसतिस्वरूप ;
based on कर्क ; for माध्वीन्दनशाखा
(Ulwar cat. extract 359).

आदादर्श by महेश्वरमिश्र.

आदादिविधि.

आदादिविवेककौमुदी by रामकृष्ण.

आदाधिकार by विष्णुदत्त.

आदाधिकारिनिर्णय by गोपालन्यायशा-
सन (N. vol. III p. 60).

आदादुक्रमजिका.

आदापराक.

आदालोक m. in आचाररत्न of लक्ष्मण.
Earlier than 1600 A. D.

आदादौलीयवर्णन by देवराज.

बादेन्नु. Ano. (N. vol. V. p. 96.)

बादेन्दुशेखर by नामोजिभट्ट surnamed Kala. Sec. 110.

बादेदोलेत m. in वर्णमान's गृह्यसूत्र-विशेष. It is probably a portion of मदनरत्न.

बाह्योपयोगिपञ्चन by अमलभट्ट.

बाधकर्मसर्गश्लिष्टयोगः a श्रुति rite.

बाधणश्राद्धी.

बाधणी (आश्वलायनीय).

„ (काण्वशास्त्रीय).

बाधणीकर्म (वाजसनेय).

„ (हिरण्यकेशि) by गोपीनाथ दीक्षित.

बाधणीप्रयोग by कमलाकर.

बाधणीहोमपद्धति (आश्वलायनीय).

बाधणोत्सर्गकर्म.

बीजाद्विक.

बीकरनिबन्ध m. in स्मृतिसङ्घ of हरि-नाथ.

बीधरसमुच्चय m. in महामासतन्त्र by रघु०.

बीधरीय m. in नि. सि., प्रयोगपरिज्ञात. Vide sec. 81 p. 337.

बीनिवासदीक्षितीय by श्रीनिवास, son of गोविन्दार्य of कौशिकगोत्र. On वेदान्तसूत्र (Tri. cat. of Madras Govt. mss. 1919-22 p. 1179).

बीपतिरत्नमाहा m. in समवमण्डल.

बीपतिव्यवहारनिर्णय m. in लिखितरत्न of रघु० (Jivananda vol. I. p. 21).

बीपतिव्यवहारसमुच्चय m. in संस्कार-तन्त्र of रघु०. Probably the same as above.

H. D. 82.

बीपतिसमुच्चय m. in ज्योतिस्तन्त्र of रघु० (vol. I. p. 182).

बीरयलपञ्चश by तिरुल्लामट्ट. Peterson's 5th Report No. 154.

श्रुतिचन्द्रिका.

श्रुतिमीमांसा by श्रुतिहवाजपेयी.

श्रुतिमुक्ताफल.

श्रौतस्मार्तकर्मप्रयोग by श्रुतिह.

श्रौतस्मार्तक्रियापद्धति.

श्रौतस्मार्तविधि by बालकृष्ण.

श्लोककान्यायन m. in अपराक.

श्लोककावर्णिगव.

श्लोकगौतम m. in कालविवेक of जीवत०, अपराक., शालभाष्य.

श्लोकचतुर्विंश (धर्मप्रबन्ध) by कृष्ण-शेख.

C. by रामपण्डित शेख; pr. in सरस्वती-धवन series (No. 22).

श्लोकतर्पण by लीमार्तक.

श्लोकसंग्रह on 96 श्राद्ध.

श्लोकापस्तम्ब m. in आचारमण्डल.

श्वश्रुत्यापनसंवाद (Burnell's Tanj. cat. p. 143a) decides that if a man dies childless, leaving a widow and mother, each takes half of his estate.

श्वसकर्मप्रकाश.

श्वेताश्वदानविधि by कमलाकर.

श्वकर्मचक्रिका by चक्रवर्तिरत्निमण्डल, son of लक्ष्मणभट्ट. He was called रामचन्द्राश्रम on becoming a सन््यासिन्.

श्वकर्मचक्रिका m. in सन्ध्याभाष्य of कृष्णपण्डित.

पदकर्मदीपिका Anon. Collection of rituals for the worship of अम्बक, पार्थिवशिवलिङ्ग, and connected matters (N. vol. IX p. 273).

पदकर्मदीपिका by मुकुन्दलाल.

पदकर्मविचार (part of स्तुतिरत्न-महोदधि).

पदकर्मविवेक by हरिराम.

पदकर्मव्याख्यानचिन्तामणि by नित्यानन्द.
Discourse on the sentences used at wedding and five other sacraments, for students of पञ्चवेद-
Based upon मुण्डकोपनिषद्. N. vol. III. p. 27.

पदविज्ञानमत. Vide sec. 53.

पदपदी of विद्वत्तदीक्षित (C. P. cat. No. 6029).

पदपारायणशिधि.

पदशीति or आशौचनिषेध by कौशिक-
दित्य (i. e. आदित्य of the कौशिक-
गोत्र). The first verse is ' अवा-
नेकविवाक्यानि संख्यादाय केवलम् ।
संग्रह्य कौशिकदित्यो लिखत्याशौच-
निर्णयम् ॥ ' It is in 86 verses on
impurities on birth and death
and in five प्रकरणसु on स्नानक,
सगोत्राशौच, असगोत्राशौच, संस्कारा-
शौच and आशौचापवाद. Aufrecht
(II. p. 82) is wrong in identi-
fying it with अभिनवपदशीति.

C. अघशोधिनी by लक्ष्मीनृसिंह.

C. शुद्धिचन्द्रिका by मन्दपण्डित (pr.
in Ch. S. series with text).

पदशीति by पद्मभट्ट.

पदविज्ञानमत m. by स्तुतिच० and
परा. मा.

पण्यवतिआहर्णिक by शिपभट्ट, son of
मोहिन्दचूरी. The 96 आहर्णिक are
briefly set out in one verse
' अमाद्युगमनुकान्तिप्रतिपातमहालयाः ।
आन्वहिक्यं च पूर्वद्युः पण्यवत्यः प्रकी-
र्तिताः ॥ ' Mentions कमलाकरभट्ट,
नीलकण्ठभट्ट, दीपिकाविवरण, प्रयोग-
रत्न, आहर्णिकिका, कलिकाविवरण of
विष्णुरूपान्धर्व ; (ms. in Bhadkam-
kar collection). Later than
1650 A. D.

पण्यवतिआहर्णिक by रघुनाथ, son of
माधव, son of रामेश्वर. Refers to
नारायणभट्ट as his uncle. About
1550-1625 A. D.

पण्यवतिआहर्णिकप्रयोग.

पटिपूर्तिशान्ति (ceremonies on attai-
ning 60 years). Vide Burnell's
Tanj. cat. pp. 138b, 151b.

षोडशकर्मकलापरिणय.

षोडशकर्मपद्धति by ऋषिभट्ट.

षोडशकर्मपद्धति by गङ्गाधर.

षोडशकर्मप्रयोग on the sixteen संस्कारs,
स्नानातीपाक, पुसवन, अन्तर्वलोमन,
सोमन्तोन्नयन, जातकर्म, बडीपुना,
पञ्चगव्य, नामकरण, निष्क्रमण, कर्णवेध,
अष्टांगशयन, चौलकर्म, उपनयन, गोदान,
समावर्तन, विवाह. Mentions प्रयोग-
सार, प्रयोगशरिजात, दीपिका ; ms.
(in Bhadkamkar collection)
dated Śaka 1695. After 1500 A. D.

षोडशपिण्डदानप्रयोग Anon. ; mentions
संयन्त्रप्रदीप. (N. vol. II. pp.
310-311).

षोडशमहादानपद्धति or दानपद्धति by
रामदत्त of the लोपालवंश minister
of king हर्षि of सिधिला of the

- काणीद्वयं, with the help of भव-
शर्मा, his family priest. He was
a paternal first cousin of चण्डेश्वर
and so flourished in first half
of 14th century.
- शेडशमहादानविधि by कमलाकर, son of
रामकृष्ण, Sec. 106.
- शेडशपात्रा.
- शेडशसंस्काराः (according to आभ-
लायनपद्धति).
- शेडशसंस्काराः by कमलाकर.
- शेडशसंस्काराः by चन्द्रचूड. An abri-
dgment of his संस्कारनिर्णय.
- शेडशसंस्कारपद्धति or संस्कारपद्धति (Bik.
cat. p. 463) by आनन्दरामदीक्षित.
- शेडशसंस्कारप्रयोग.
- शेडशसंस्कारमेतु by रामेश्वर.
- शेडशोपचारपूजावद्धति (for worship
of विष्णु).
- संवत्सरकल्पलता of ब्रजराज, a devotee
of विठ्ठलेश, son of बल्लभाचार्य; in
12 दृश in verse. Begins with
कुण्डजन्माष्टमी festival in चैत्रपद
and then describes festivals in
other months. D. C. ms. No.
201 of A 1882-83.
- संवत्सरकृत्य or संवत्सरकौस्तुभ or संवत्सर-
दीपिति-part of स्मृतिकौस्तुभ of
अनन्तदेव. Vide sec. 109.
- संवत्सरकृत्यप्रकाश-a part of the यश-
वन्तभास्कर by भास्कराचार्य.
- संवत्सरकौस्तुभ by गोविन्दानन्द. Sec. 101.
- संवत्सरदीपिति-part of the स्मृतिकौस्तुभ
of अनन्तदेव.
- संवत्सरनिर्णयप्रदान by पुरुषोत्तम.
- संवत्सरप्रकाश.
- संवत्सरप्रदीप m. by शूलपाणि in दुर्गो-
त्तरविवेक, आद्यकिपाकौमुदी, निर्णय-
सूत्र and in एकादशीतत्त्व (II. p. 51)
and शुद्धितत्त्व (II. 327) as इला-
सूत्र's. Aufrecht (cat. I. p. 681)
wrongly ascribes it to शूलपाणि.
Vide p. 394 above. Vide N.
(new series) I. p. 390 for a
संवत्सरप्रदीप.
- संवत्सरप्रयोगसार of श्रीकृष्णभट्टाचार्य,
son of नारायण of the वन्द्यपट्टीय
clan.
- संवत्सरोत्सवकालनिर्णय by निर्भयराम.
- संवत्सरोत्सवकालनिर्णय of पुरुषोत्तम on
the same subject as preceding.
Expressly says that it was com-
posed to clear up the पद्धति of
ब्रजराज. In prose. D. C. Ms. No.
177 of 1881-86. Earlier than
1750 A. D.
- संवत्सरस्मृति Vide sec. 55; pr. Jiva-
nanda Sm. part I pp. 584-603
and Anan. Sm. pp. 411-424.
- संस्कृतकर्म by वैद्यनाथ. Probably a
portion of the स्मृतिमुक्ताफल.
- संस्कारकमलाकर or संस्कारपद्धति by
कमलाकर. Vide sec. 106 (vide
BBRAS cat. p. 236 and I. O.
cat. p. 514).
- संस्कारकल्पवृक्ष by जगन्नाथयाज्ञिक, son
of हस्तपादुनयुक्त. In three काण्डs
on शोणसायुजन, संस्कार and स्मार्ता-
धान; names वासुदेव's भाष्य on (पार-
स्कर) सूत्र. Speaks of 25 संस्कारs.
Ulwar cat. extract 364.

संस्कारकौस्तुभ by गिरिभट्ट, son of पल्लभभट्ट.

संस्कारकौस्तुभ or संस्कारदीपिति- part of स्फुटिकौस्तुभ of अनन्तदेव. Vide sec. 109 (pr. by Nir. P. and at Baroda with Marathi translation).

संस्कारगङ्गाधर or- धरी by गङ्गाधरदीक्षित. On संस्कार of गर्भाधान, धौल, दत्तवन्ध, वेदव्रतचतुष्टय, केशान्त, व्रतविसर्ग, विवाह. (D. C. ms. No. 610 of 1882-83).

संस्कारगणपति- com. on वारस्करसहस्र by रामकृष्ण. Vide under वारस्करसह above.

संस्कारचन्द्रचूडी of चन्द्रचूड. Vide संस्कारनिर्णय below.

संस्कारचिन्तामणि by रामकृष्ण of Benares (C. P. cat. No. 6073). Probably the same as संस्कारगणपति.

संस्कारतत्त्व of रघुनन्दन. Vide sec. 102.

C. by कृष्णनाथ.

संस्कारवृत्ति- vide संस्कारकौस्तुभ.

संस्कारवृत्ति (pr. at Benares).

संस्कारनिर्णय.

(1) by चन्द्रचूडभट्ट, son of उमण्णभट्ट, son of धर्मभट्ट. Based on आपस्तम्बसहस्र. Treats of संस्कारs from गर्भाधान. Names ज्योतिर्निबन्ध, माघदीप, हरदत्त and सुदर्शन on आपस्तम्ब, प्रयोगसूत्र. One ms. (L. O. cat. p. 98 No. 467) is dated śake 1607 (1685). Between 1575-1650 A. D.

(2) by लिप्ताभट्ट, son of रामभट्ट, surnamed गङ्गाधर, for आश्वलायन.

In 1776 A. D. he composed his संघट्टदीपिका on आश्वलायन-श्रौतसूत्र.

(3) by जन्मपण्डित- a part of स्फुटिसिन्धु. Vide sec. 105.

संस्कारसङ्ग्रह by नरहरि (C. P. cat. No. 6076). Pr. at Benares in 1894.

संस्कारपद्धति by अष्टतपाठक, son of स्वधारास (for माघपदिश्रीवस). Mentions हेमाद्रि, प्रसङ्गिधर, प्रयोगदर्पण, प्रयोगसूत्र, कौस्तुभ, कृष्णभट्टी, गङ्गाधर.

संस्कारपद्धति by आनन्दराम याज्ञिक.

संस्कारपद्धति by कमलाकर. Vide संस्कारकमलाकर above.

संस्कारपद्धति by गङ्गाधरभट्ट, son of राम. Vide संस्कारगङ्गाधरी.

संस्कारपद्धति by नाथपणभट्ट.

संस्कारपद्धति by भवदेव. The same as छन्दोगक्रमोद्घातनपद्धति. Vide sec. 73.

C. रहस्य by रामनाथ. Composed in śake 1544 (1622-23 A. D.). N. VI. pp. 237-238.

संस्कारपद्धति by शिङ्गाय.

संस्कारप्रकाश.

(1) a part of प्रतापनारसिंह.

(2) a part of वीरमित्रोदय by मित्रमित्र.

संस्कारप्रदीप.

संस्कारप्रदीपिका by विष्णुधर्मदीक्षित.

संस्कारप्रयोग.

संस्कारभास्कर.

(1) by सङ्गभट्ट, son of मयूरेश्वर अपाचित. Based on कर्क and

गङ्गाधर. Divides संस्कारs into माहा (गर्भाधान and others) and देव (शाक्यज्ञ and others). D.C. No. 611 of 1882-83.

- (2) by कपिवृष or भट्ट, son of गङ्गाधर, son of विश्वनाथ, sur-named शौच (शौचे). Pr. by Venk. P. ; follows कर्क, वासुदेव and हरिहर on पास्त्यस्नान and mentions प्रयोगदर्पण. Vide BBRAS, cat. vol. II p. 236 No. 739.

संस्कारमञ्जरी by नारायण. Same as अक्षसंस्कारमञ्जरी.

संस्कारमयस.

- (1) by नीलकण्ठ. Vide sec. 107. In many mss. ascribed to his son शङ्कर. Pr. at Gujrati P. and by Mr. J. R. Gharpure.

- (2) „ or संस्कारभास्कर by सिद्धेश्वर, son of दामोदर, son of शङ्कर. He was a nephew of नीलकण्ठ. Flourished between 1630-1670 A. D. Treats of 25 संस्कारs and gives at the end of the work a complete list of गोत्रs and प्रथरs.

संस्कारमूर्तिका by मार्तण्डसोमपात्री ; contains two chapters on ख्याली-पाक and नक्षत्राद. Pr. at Madras.

संस्कारसूक्तान्तरी of तानवाठक.

संस्काररत्न by खण्डेराय, son of हरिभट्ट, son of नारायण ; m. in his कुन्य-रत्न. Later than 1400 A. D. His family was patronised by विदर्भ king.

संस्काररत्न from the अक्षविलास or धर्माभ्युपेक्षि of मणिराम.

संस्काररत्नमाहा.

- (1) by गोपीनाथभट्ट (pr. at Anan. P. and in Ch. S. series).

- (2) by नगेशभट्ट.

संस्काररत्नाकर (पारसकीय).

संस्काररत्नावलि of नृसिंहभट्ट, son of सिद्धभट्ट, of कण्वशाखा and resident of प्रतिष्ठान.

संस्कारवादाय (deals with the proper times for such संस्कारs as जातकर्म &c.). N. vol. I. p. 150

संस्कारविधि or पृथकारिका by रेखक.

संस्कारवीचि- a portion of the गोविन्दार्णव compiled by शेषदुर्लभ.

संस्कारसामर by नारायणभट्ट (on ख्याली-पाक).

संस्कारस्तार- part of the नृसिंहपत्राव. Vide sec. 99.

संस्कारसौख्य.

संस्कारावृत्त of सिद्धेश्वर, son of दामोदर ; vide संस्कारमयस above. Refers to द्वैतनिर्णयपरिशिष्ट of his father.

संस्कारोदयोत- a portion of the दिन-उदयोत.

संस्थापवृत्ति or संस्थापेयनाथ by वैद्यनाथ, son of रत्नेश्वर, son of केदाव ; in 4 मानs. Ulwar cat. extract 63. On the rites performed in भाष-सध्य fire according to कात्यायन-यज्ञ.

संज्ञितादीप m. in संस्कारमयस of सिद्धेश्वर.

संहिताप्रदीप m. in vi. vi. An astro-
logical work.

संहितामाराधलि m. in संस्कारमयुख.

संहिताहोमपद्धति by भैरवभट्ट (Baroda
O. I. 335).

सकलकर्मविन्यासमणि.

सकलदातफलाधिकार.

सकलदेवताप्रतिष्ठा.

सकलपुराणतत्त्वचक्षु m. by अल्लादनाथ.

सकलप्रमाणसंग्रह.

सकलशान्तिसंग्रह.

सङ्करश्रुतिविधिनिर्णय.

संकल्पकौमुदी of रामकृष्ण (N. IV.
p. 222-23).

संकल्पचन्द्रिका by रघुनन्दन (N. I.
p. 166).

संकल्पव्याख्यानयोग.

संकल्पश्रुतिदुर्गमलन by चन्द्रशेखरशर्मा
of लखीप (about the सङ्कल्प to
be made in the beginning of
all काम्य rites). Divided into
four parts on तिथि, मास, काम्य-
कर्मणिमङ्गल्य, व्रत. N. vol. II. pp.
329-330.

संकष्टहरचतुर्थोद्भूतकालनिर्णय.

संकेतकौमुदी (probably a purely as-
trological work) by शम्भुनाथा-
चार्य.

संकेतकौमुदी by शिव.

संकेतकौमुदी by हरिनाथाचार्य m. by
रघु in ज्योतिस्तत्त्व.

संक्रान्तिकौमुदी by निखान्तवागीशभट्टा-
चार्य; ms. (N. vol. VIII. p. 198)
dated Śaka 1540 (1618 A. D.).

संक्रान्तिनिर्णय by गोपालशर्मन्यायपञ्चानन
in 3 parts.

संक्रान्तिनिर्णय by बालकृष्ण.

संक्रान्तिनिर्णय—a portion of the स्मृति-
सुक्ताफल.

संक्रान्तिनिर्णय Anō. 3 mentions भीम-
पराक्रम, दीपिका, कल्पविन्यासमणि.

संक्रान्तिविचित्र by शूलपाणि. Vide sec.
95 at p. 394. N. VI. p. 205.

संक्रान्तिव्यवधानिर्णय. Anō. (N. II.
p. 313).

संक्रान्तिशान्ति.

संक्रान्त्युपासन.

संक्षिप्तनिर्णयमिन्द्र. Briefly describes
religious rites from वैत्र to फाल्गुन.
Expressly says that it is based
on निर्णयमिन्द्र; ms in Bik. cat. p.
154 is dated Śaka 1514 (1592
A. D.), which is a misreading, if
निर्णयमिन्द्र of कमलाकर is meant.

संक्षिप्तशास्त्रार्थपद्धति.

संक्षिप्तसार—m. in एकादशीतत्त्व of रघु.

संक्षिप्तहोमप्रकार by रामभट्ट.

संक्षिप्तादिकपद्धति by चण्डीदाम, son of
दुर्गादत्त, written at the desire of
रघवीरसिंह of काश्मीर.

संक्षेपतिथिनिर्णयसार by मोकुलनित्त, son
of हरिनित्त in 1633 A. D.

संक्षेपपूजापद्धति (Ulwar cat. 2412)
by रघुनन्दनठक्कर.

संक्षेपकुरूपपद्धति (Ulwar cat. 1513).

संक्षेपसिद्धिव्यवस्था.

संक्षेपादिकचन्द्रिका by दिवाकरभट्ट.
Same as जगद्विचन्द्रिका of दिवाकर
above.

संस्थापरिमाणसंग्रह of केशवकवीन्द्र, who wrote in Benares and was the principal Pandit in the parishad of the king of तीरभुक्ति (modern Tirhut). Dilates upon the weights, numbers and measures required in स्मृति rules (such as size of tooth brush, number of sacred threads for ब्राह्मण's यज्ञोपवीत). N. vol. V pp. 161-163.

संग्रह or स्मृतिसंग्रह. Vide sec. 54.

संग्रहचिन्तामणि (C. P. cat. No. 6153).

संग्रहवैयनाथीय by वैयनाथ.

संग्रहसारीय vide विवेकदीपक above.

सत्त्वचित्तविराज by श्रीराघव of बाभूलगोत्र on the duties of वैष्णव. Mentions स्मृतिरत्नाकर.

सत्त्वचित्तविराज by पैङ्कटनाथ on शत्रुघ्नधारण, ऊर्ध्वपुण्ड्रधारण and भगवन्निवेदितापयोग (3 प्रकरण).

सत्त्वचित्तविराज by रामानुजाचार्य.

C. सत्त्वचित्तविराजदीपिका by himself.

सत्त्वचित्तविराजनिधि by श्रीराघव (नेधुव), who bows to several teachers of the विशिष्टाद्वैत system, viz. नाथ, राममिश्र, रामानुज, रामानुज, रङ्गराज, वेदान्तदेशिक, पराङ्कुश, श्रीनिवास &c.

सत्त्वद्राष्टिक.

सत्त्वनवावस्था by जयराम- a com. on पारस्करश्रौतसूत्र; m. in मृत्युनिर्देशक of महादेव.

सत्कर्मकल्पद्रुम.

सत्कर्मचन्द्रिका.

सत्कर्मचिन्तामणि

सत्कर्मदर्पण.

सत्क्रियाकल्पमञ्जरी (Madras Govt. mss. cat. vol. V p. 2212, vol. VI. p. 2308).

सत्क्रियासास्त्रीपिका by गोपालभट्ट for वैष्णव. He wrote हरिभक्तिविदास also. Flourished about 1500-1565 A. D. Names भगदेव, अनिरुद्ध, भीम, गोविन्दानन्द and नारायण.

सत्प्रवृत्तस्मृति m. in कालविशेष of जीवत, अपराक, स्मृतिच, आशुतथ.

सत्संप्रदायप्रदीपिका or संप्रदायप्रदीप- an account of the principal वैष्णव teachers.

सत्संप्रदायप्रदीपिका by सदाचार.

सत्स्मिता by जानकीराम सार्वभौम on तिथि, प्रायश्चित्त &c. N. (new series) vol. II. p. 210.

सदाचार.

सदाचारक्रम by रामपति.

सदाचारक्रम attributed to वसिष्ठ.

सदाचारचन्द्रिका (D. C. ms. No. 108 of 1869-70 copied in संचत 1787 माघ i. e. February 1731 A. D.). Inculcates कृष्णभक्ति. Mentions रूपगोस्वामी, सनातनगोस्वामी, रामार्चतचन्द्रिका, हरिभक्तिविदासटीका, हरिभक्तिपुष्पदीप and its टीका.

सदाचारचन्द्रोदय- vide आचारचन्द्रोदय alias माधवप्रकाश.

सदाचारनिर्णय by अनन्तभट्ट.

सदाचारप्रकरण by शङ्कराचार्य (for योगिन्).

सदाचारहस्य by अनन्तभट्ट, son of शार्ङ्गभट्ट, composed at Benares at the desire of संग्रामसिंह, son of अमरेश, son of जयसिंह. About 1715 A. D. (vide Stein's cat. p. 317-318).

सदाचारविवाण by शङ्कर.

सदाचारसंग्रह by गोपालन्यायप्रदान.

सदाचारसंग्रह by वेङ्कटनाथ. Vide under स्मृतिरत्नावलि.

सदानारसंग्रह by शङ्करभट्ट, son of नीलकण्ठभट्ट (I. O. cat. p. 590 No. 1800). Probably a spurious work. In N. vol. I p. 103 author's name is wanting, though the first verse is same as in I. O. cat. p. 590.

सदाचारसंग्रह by श्रीनिवासपण्डित in three काण्डs on आचार, व्यवहार and प्रायश्चित्त.

सदाचारसमुद्धि.

सदाचारस्मृति by आनन्दतीर्थ. In 40 verses.

C. by हरि, pupil of मध्व. Baroda O. I. No. 1884.

C. by रामाचार्य. Baroda O. I. No. 2619.

सदाचारस्मृति by नारायणपण्डित, son of विष्णुनाथ. In Bik. cat. p. 449 the work is styled स्मृतिटीका. So also in Stein's cat. p. 107.

सदाचारस्मृति by राघवेन्द्रपति on आह्निक (C. P. cat. 6193).

सदाचारस्मृति by श्रीनिवास (C. P. cat. 6192).

सदाचारस्मृतिचाम्पा श्रीसिन्धु (Baroda Oriental Institute No. 1880). Mentions प्रयोगचारिजात.

सद्धर्मचण्डोदय m. in अह्नयाकामधेनु.

सद्धर्मचिन्तामणि m. in आचारमयस.

सद्धर्मतत्त्वाख्यादिक by हरिप्रसाद, son of महेन्द्र of मधुरा. In 62 verses. He wrote आचारतत्त्व also.

सद्वृत्तरत्नमाला.

सनत्कुमारसंहिता m. in त्रिस्थलीसेतु and नि. सि.

संतानदीपिका— gives astrological reasons for a man's being issueless.

संतानदीपिका by केशव.

संतानदीपिका by महादेव.

संतानदीपिका by हरिनाथाचार्य.

संदर्भस्मृतिका com. on द्वारलता q. v.

संघाकौटिका by सर्वेश्वर, son of लीलाधर.

संघाजयभाष्य by परशुराम (Baroda O. I. 6463). Also called द्विज-कल्पलता.

संघाद्विषयकर्मण.

संघानिर्णय.

संघानिर्णयकल्पवल्ली by कृष्णपण्डित, son of रामपण्डित and लक्ष्मी in four सूच्य. Hultzsch R. I. No. 442 extract p. 80.

संघातस्मृति m. in आह्निकतत्त्व of रघु.

संघाप्रयोग N. vol. X. p. 343.

संघातस्मृतिदीप by आकाशधरभट्ट in 3 किरणs. Baroda O. I. No. 29.

संघातस्मृतिभाष्य or संघाभाष्य by आनन्दतीर्थ.

संघावन्दनभाष्य by कृष्णपण्डित, son of राघवदेव, in four chapters (BBRAS. cat. p. 237).

संघावन्दनभाष्य by कृष्णपण्डित, son of रामभट्ट and लक्ष्मी, and pupil of मुकुन्दाग्रम and कृष्ण. Halitzsch's R. I p. 58. This is also called संघावन्दनपद्धति. Pt. in Anant. P.

संघावन्दनभाष्य by चौण्डपाय, son of चिन्मयाय and कामान्दा (for ब्राह्म-होपनीष); composed at request of चातुर्णिह, son of भातु.

संघावन्दनभाष्य by तिमिरवक्त्र or तिरुमल.

संघावन्दनभाष्य by नारायणपण्डित, who composed 60 works.

संघावन्दनभाष्य by रामाश्रमपति, pupil of महादेव; composed at Benares in शके 1574 (1652-53 A. D.).

संघावन्दनभाष्य by विशारद (on कथ्येदिसंस्था and तैत्तिरीयसंस्था).

संघावन्दनभाष्य by वेङ्कटाचार्य (on श्रवसंस्था).

संघावन्दनभाष्य by व्यास, pupil of श्वसिह. Stein's cat. p. 256.

संघावन्दनभाष्य by शङ्कराचार्य?

संघावन्दनभाष्य by शम्भु (Uwar cat. No. 1514).

संघावन्दनभाष्य by श्रीनिवासतीर्थ.

संघावन्दनग्रन्थ- there are several works with this title for the followers of the different Vedas.

संघासम्प्रदायाख्या ब्रह्मप्रकाशिका by वन-मालिनिभ, pupil of भट्टोजि. Stein's cat. p. 256. About 1650 A. D.

B. D. 83.

संघासम्प्रदाय by अडारचरभट्ट (Baroda O. I. No. 29).

संघावन्दनचित्रण- from the द्विज-कल्पलता.

संघाविधिग्रन्थसमूहटीका by रामानन्द-तीर्थ.

संघासूत्रपञ्चन by हस्तामुच.

संघासर्गमहाविद्या.

संघासम्प्रदायपद्धति by आनन्दतीर्थ, son of जगद्गुरुभट्ट.

संघासम्प्रदायपद्धति by शङ्कराचार्य.

संघासम्प्रदायपद्धति attributed to शौनक.

संघासम्प्रदायग्रन्थमाला by श्रीमहाशङ्कर-धर्म (Baroda O. I. 12105).

संघासम्प्रदायपद्धति alias संघासम्प्रयोग alias सप्तश्लोकी ascribed to शङ्कराचार्य (on rites when a person enters order of संघास).

संघासदीपिका by अग्निहोत्रिगोपीनाथ (Baroda O. I. 10057).

संघासदीपिका by सच्चिदानन्दाश्रम pupil of लुम्बिहाश्रम (Uwar cat. extract 363).

संघासधर्मसंग्रह by अण्डुताश्रम.

संघासनिर्णय by बुरुचोत्तम.

संघासनिर्णय by बलुभाचार्य in verse.

C. by same.

C. विवरण by बुरुचोत्तम, son of पोताम्बर. D. C. ms. No. 175 of 1884-86.

C. by रघुनाथ, pupil of विठ्ठलदीक्षित. BBRAS. cat. vol. II p. 327.

C. by विह्वलेश.

संघासपदमञ्जरी by परवराजभट्ट.

संन्यासपद्धति m. in नि. सि., आश्व-
मद्वय.

संन्यासपद्धति by अष्टयुताश्रम.

संन्यासपद्धति by आनन्दतीर्थ, the
founder of the माध्वमत (1119-
1199 A. D.). Stein's cat. p. 318
for extract.

संन्यासपद्धति by निम्बार्कशिष्य.

संन्यासपद्धति by ब्रह्मानन्दिन. Baroda
O. I. No. 1676 is a संन्यासपद्धति
following ब्रह्मानन्दीयपद्धति.

संन्यासपद्धति by रुद्रदेव (extracted
from धर्मापनारसिंह).

संन्यासपद्धति ascribed to शङ्कराचार्य
(I. O. cat. p. 521 No. 1642).

संन्यासपद्धति ascribed to. शौनक (N.
vol. II. p. 101).

संन्यासभेदनिर्णय.

संन्याससंन्यासविधि by पञ्चनाभभट्टाक्षक
(according to माध्व tenets).

संन्यासरीति.

संन्यासचरण by ब्रह्मभाचार्य. N. vol. X.
p. 178.

संन्यासविधि by विष्णुतीर्थ (Baroda O.
I. 8512).

संन्यासाद्विध.

संन्यासपद्धति (for वैष्णव) I. O.
cat. p. 523.

संन्यासिभरणोत्तरविधि Stein's cat.
p. 107.

संन्यासिसंन्यास.

संन्यासिसमाश्रय.

संन्यासिसाविष्टविधि by वेदान्तसामानुज
तातदास, on the ascetic's son per-
forming सपिण्डीकरण for his
father.

संन्यासपद्धतिकोद्धार by कृष्णतात (on the
necessity of सपिण्डीकरण for प्रपञ्च).

संन्यासपद्धतिकोद्धारसण्डन (Madras
Govt. mss. cat. vol. VI p. 2314
No. 3093).

सपिण्डीनिर्णय.

सपिण्डीकरण.

सपिण्डीकरणसंन्यास.

सपिण्डीकरणविधि.

सपिण्डीकरणभाष्य.

सपिण्डीकरणान्तकर्म.

सपिण्डीकरणान्तकर्म.

सपिण्डीभाष्य by रघुवर (C. P. cat.
No. 6221).

सप्तशतपञ्चभाष्य.

सप्तशतपञ्चभाष्य. Divided into four
प्रश्न, each प्रश्न being divided in-
to अध्याय. N. vol. II. pp. 122-
125.

सप्तशतसंस्थाविधि by दिवाकर, son of
महादेव, on अष्टपाकर्म, सर्पबलि, आ-
श्वयुजी, आश्वयण, अष्टका and पार्वण-
भाष्य. Names हेमाद्रि and कौस्तुभ.

सप्तमहामासिक- vide महामासादिविचार.

सप्तर्षिमत or- स्मृति m. in नि. सि.

सप्तर्षिसंमत्स्मृति in 36 verses (I. O.
cat. p. 402). The seven sages
are नारद, वसिष्ठ, कौशिक, वैश्व-
देव, गरुड, कश्यप, कण्व.

सप्तर्षिस्मृतिसंग्रह.

सप्तत्यस्यसप्तशतसंन्यास by सोमकीर्ति
आचार्य (N. VIII. p. 144).

सप्तसंस्थाप्रयोग by अन्नदासी, son
of विश्वनाथ, surnamed पद्मोपवीत.

सप्तसंस्थाप्रयोग by बालकृष्ण, son of
महादेव.

सत्रसंस्थाप्रयोग from the राजपर्सकौस्तुभ
of अनन्तदेव.

सत्रसंस्थाप्रयोग from the प्रयोगान्न of
नारायणभट्ट.

सत्रसूत्रसंन्यासपद्धति. Rules for ordi-
nation of samnyāsins and for
the ten orders (तीर्थ, आश्रम,
अरण्य, गिरि, पर्वत, मागध, सरस्वती,
भारती and पुरी) and account of
the ten great teachers from ब्रह्मा
to होकराचार्य and the latter's
disciples. N. vol. VI. p. 295.

सत्पापतिलक्षण.

समयकमलाकर by कमलाकर.

समयकल्पतरु by पन्तोनीभट्ट, son of
लक्ष्मणभट्ट. Vide Bih. cat. p. 451
(which gives only एकादशीनिर्णय
out of it).

समयनय by विश्वेश्वर, son of दिनकर,
for शम्भुराज (the Maratha king
Sambhaji) in 1681.

समयनिर्णय by अनन्तभट्ट on times
proper for religious rites; ms.
(N. vol. VIII. p. 205) dated
śaka 1602 (1680-81 A. D.).

समयनिर्णय- the 5th part of the प्रताप-
मार्तण्ड by रामकृष्ण, son of माधव,
son of नारायण of the वासुदेवगोत्र.
Composed at the order of king
प्रताप (रघुदेव). About 1500-
1525 A. D.

समयप्रकाश by सुकुन्दलाल.

समयप्रकाश by रामचन्द्रयज्वन्. Vide
N. vol. VIII. p. 213.

समयप्रकाश by विष्णुशर्मा described as
स्वराटमस्त्राग्निचिह्नपतिमहायज्ञिक.

It is a part of a digest called
कीर्तिप्रकाश; composed by order
of कीर्तिमित्र, son of कनकसिंह, born
in गौर family. His विरुद्ध are
'होदण्डपरशुराममानोद्गत' which are
the same as those of मदन्तसिंहदेव
under whom मदन्तरत्न was com-
piled. It is probably this work
that is mentioned by श्राद्धकिया-
कौमुदी, महामासतत्त्व of रघु० as
समयप्रकाश.

समयप्रदीप by विह्वलदीक्षित (C. P.
cat. 6284).

समयप्रदीप by श्रीदत्त. Vide sec. 89.

C. जीर्णोद्धार by मधुसूदनलक्ष्मण.

समयवर्णीय by हरिहरभट्टाचार्य, compos-
ed in śaka 1481 (शके महीमङ्गल-
वेदचन्द्रसंख्यासंगते) i. e. 1559-60 A.D.
Doubtful whether he was father
of रघु०. N. vol. III, pp. 55-56 and
Baroda O. I. No. 10120. It
deals with astrological सुदृष्टि for
religious rites.

समयमनोरमा (C. P. cat. 6286).

समयमयूख or कालमयूख by नीलकण्ठ.
Vide sec. 106. Pr. by Mr. Ghar-
pure.

समयमयूख by कृष्णभट्ट.

समयरत्न by मणिराम.

समयालोक by पद्मनाभभट्ट. Vide दुर्गा-
वतीप्रकाश.

समयोद्घोष- part of मदन्तरत्न.

समरसार by रामचन्द्र, son of सूर्यदास.
Deals with astrological calcu-
lations from names of bellige-
rents &c.

C, by भरत younger brother of author. Stein's cat. p. 174.

C, by शिवदास, son of सूर्यदास and विशालाक्षा. He calls the author his गुरु. N. II. pp. 304-206.

समस्तकालनिर्णयधिकार.

समानप्रवरग्रन्थ- Stein's cat. p. 107.

समावर्तनकालप्रायश्चित्त.

समावर्तनप्रयोग by दयामसुन्दर.

सप्तदायप्रकरण by जगन्नाथसुरि.

सप्तत्रकरमाष्य on आद्यतन्त्र m. in आर्द्ध-
कृतच, आद्यतन्त्र of रघु०.

सप्तप्रधानमीमांसा.

सप्तदायप्रदीप by गद्गदिवेदिन; com-
posed at वृन्दावन in संवत् 1610
(1553-4 A. D.); in five प्रकरण; gives परम्परा of विष्णुभक्तिमार्ग from
प्रबोतम, ब्रह्मा, भारद्वाज, कृष्णदेवायन,
शुक; speaks of the तिरौपान of
the path and then of बल्लभ, his
son विदुल, his sons गिरिधर and
others who were living when
work was composed; men-
tions the five things (वस्तुपञ्चक)
on which बल्लभ dwelt (viz. गुरु-
सेवा, भागवतार्थ, भगवत्स्वरूपनिर्णय,
भगवत्सेवा, नैवेद्य); narrates
stories of कुमारपाल and हेमचन्द्र,
शङ्कराचार्य and हरेश्वर, मध्वाचार्य,
रामानुज and निम्बार्क and of
birth of बल्लभ while his parents
were running away from Kāśī.
D. C. ms. No. 176 of 1884-86.

संयन्त्रगणपति by गजपति रावल, son of
हरिदाससुरि, on auspicious times
for marriage, forms of marriage
etc. About 1685 A. D.

संयन्त्रचूडामणि Anon.; on prohibited
degrees of relationship in
marriage

संयन्त्रतत्त्व m. in नि. सि.

संयन्त्रनिर्णय by गोपालन्यायप्रधान-
भट्टाचार्य on relationship that
allowed or disallowed marriage
between the parties (such as
सपिण्ड, समानोदक, भगोत्र, समान-
प्रवर, बान्धव).

संयन्त्रप्रदीपिका by चिदानिधि (Baroda
O. I. 10106).

संयन्त्ररहस्य m. in स्मृतिरत्नावली.

संयन्त्रविवेक by भवदेवभट्ट m. in
उद्वाहृतच and संस्कारतत्त्व. Vide
sec. 73.

संयन्त्रविवेक by झूलपाणि; m. by रघु०
in छुद्दितच, who mentions a
परिशिष्ट thereto in संस्कारतत्त्व.
Vide sec. 95 and N. (new
series) vol. I preface p. X.

संयन्त्रविवेकपरिशिष्ट of धनराज m. in
उद्वाहृतच and संस्कारतत्त्व (p. 891
of रघु०). This is probably a परि-
शिष्ट to भवदेव's work.

संयन्त्रव्यवस्थाविकार or उद्वाहन्यवस्था
(N. II, p. 334, different from
उद्वाहन्यवस्था above).

सरटपतनशान्ति.

सरला (seems to be a माष्य on गो-
पिलशय) m. by रघु० in उद्वाहृतच,
एकादशीतत्त्व and छन्दोगहोतृसर्गतत्त्व.

सरस्वतीदशश्लोकी.

सरस्वतीविलास by प्रतापराजदेव of the
गजपति dynasty of Orissa. Vide
sec. 100.

सरोजकलिका by मासकचिरन. Contains dissertations on topics of धर्म such as आशु, आशीय, शुद्धि, मोच for purposes of marriage. Mitra regards it as ancient, as it names no work (N. vol. VI. p. 39).

सरोजसुन्दर or स्तुतिसार by कृष्णभट्ट. Ulwar cat. extract No. 370. Peterson seems to be wrong in saying that सरोजसुन्दर is the author (Ulwar cat. No. 1537).

सर्वबलि.

सर्वतीर्थयात्राविधि by कमलाकर.

सर्वदेवताप्रतिष्ठासारसंग्रह.

सर्वदेवप्रतिष्ठाकर्म.

सर्वदेवप्रतिष्ठाप्रयोग by माधवाचार्य. N. (new series) vol. III p. 219.

सर्वदेवप्रतिष्ठाविधि by a son of राम-चन्द्रदीक्षित.

सर्वदेवधर्मप्रतिष्ठाविधि.

सर्वधर्मप्रकाश by शङ्करभट्ट, son of नारायणभट्ट. Vide धर्मप्रकाश.

सर्वधर्मप्रकाशिका of बल्लभ in 426 verses on राममन्त्र in various months and तिथि and connected festivals and rites such as मन्त्रोत्सव on वैशाखादशी, क्षीराब्धि-क्षयनोत्सव on आषाढशुक्लादशी, मुद्राधारणविधि, चातुर्मास्यव्रतविधि (D. C. ms. 331 of 1887-91).

सर्वपराजसार by शङ्करानन्द.

सर्वपराजार्थसंग्रह by वेङ्कटराय.

सर्वप्रायश्चित्तप्रयोग by जनन्तदेव.

सर्वप्रायश्चित्तप्रयोग by बालशास्त्रिन or बालसूत्रि, son of होचभट्ट, son of

नारायणभट्ट कामलकर. Wrote under Tanjore king, Sarabha, son of Tulaja.

सर्वप्रायश्चित्तलक्षण.

सर्वव्रतोपायन by जनन्तदेव.

सर्वव्रतोपायनप्रयोग.

सर्वशान्ति.

सर्वशान्तिप्रयोग- quotes हेमाद्रि (Bik. cat. p. 459).

सर्वशास्त्रार्थनिर्णय by कमलाकर. Vide BBRAS. cat. p. 238 No. 744 (ms. dated šake 1637) and Bik. cat. p. 459.

सर्वमेस्कारसंग्रह m. in नि. ति.

सर्वसारसंग्रह by मट्टोजि. Between 1600-1650.

सर्वस्तुतिसंग्रह by सर्वकृतुपात्रपेययाजिद.

सर्वाष्टयणकालनिर्णय.

सर्वाङ्गुतशान्ति.

सर्ववैरटशान्ति.

सर्वोपयुक्कारिका- Ano. ; in 14 verses on आशु.

C. Ano. (by one familiar with Marathi as he translates कोप्रव as पाकड, पावनाल as जोषला, राजमाष as अलसंदा). Ms. in Bhadkamkar collection. The colophon at end says that कारिका follow मट्टोजि's work. The first verse on तिलतर्पण-निषिद्धदिन is भीमेवै 'मृगुजे मघासहनि-शासमयनह्याहया नन्दाजगमदिनेषु सं-धिमुगुल नो तर्पणं स्यात्तिलैः । मोहाहवत-चौलवृद्धिषु समार्धार्थकमासं क्रमान्तो दृष्येत् सती महालयमयापुण्याहतीर्था-विद् ॥ '.

सहगमनविधि or सतीविधान ascribed to गोविन्दराज (I. O. cat. p. 578 No. 774). In 66 verses.

सहगमनश्राद्ध.

सहचारविधि on ceremonies performed when a wife burnt herself on her husband's pyre.

सहचारविधि or सहगमनविधि- D. C. Ms. No. 183 of 1884-86 is dated संवत् 1686.

सहस्रचण्डीविधान by कमलाकर.

सहस्रचण्डीविधि (Ulwar cat. 1528, extract 365).

सहस्रचण्डीशतचण्डीविधान.

सहस्रचण्डीशतविधि by कमलाकर, son of रामकृष्ण. Refers to निर्णयसिन्धु as his own work (N. IX. pp. 203-204). About 1612 A. D.

सहस्रभोजनविधि. Stein's cat. p. 107.

सहस्रभोजनसुप्रव्याख्या by भास्करराय, son of गम्भीररायदीक्षित (Ulwar cat. extract 28). The original sūtras are श्रीधरपाण्डेय's.

सहानुमरणविधेय by अन्नतराम विद्यावागीश, son of रामचरण न्यायालङ्कार. Mentions शुद्धितत्त्व, विवादभङ्गार्णव. About 1800 A. D. (N. vol. VII. p. 223).

सहस्र by इति on आचार. N. vol. VII. p. 281.

सौप्तिकश्राद्ध.

सौप्तिकश्राद्धविधि according to यज्ञवल्क्य. N. II. p. 66.

सागर- several works are so called viz. अद्भुतसागर, दानसागर, स्मृति-सागर.

सागरधर्मसूत्र.

सागरसंहिता m. by हेमाद्रि II. p. 852.

साग्निकविधि rules for funeral ceremonies of agnihotriins.

सांख्यायनसूत्रसूत्र- vide शाङ्खायनसूत्रसूत्र.

सांख्यायनसूत्रसंग्रह by वासुदेव. Vide शाङ्खायन^२; (pr. in Ben. S. series).

साधनचन्द्रिका by केशवेन्द्रस्वामी on observances of वैष्णवस.

साधनीसूत्रश्री (Burnell's Tanj. cat. p. 110 b).

साधारणप्रायश्चित्तसंग्रह.

साधारणव्रतश्रुतिवाच्ययोग- according to यज्ञवल्क्य (N. II. p. 632).

साविण्डीमञ्जरी by नानेश.

साविण्ड्यकल्पलता or- सतिक्ता by सदाशिवदेव alias आपदेव, son of श्रीपति, son of नीलकण्ठ, in 24 verses (or 25 in some mss.), on साविण्ड्य for marriage. He was a resident of देशलखपुर (D. C. ms. 613 of 1882-83 copied in šake 1760). The author was pupil of विष्णुल. The work takes सविण्ड्य to mean connected by particles of the same body. Vide N. (new series) vol. III preface pp. VIII-IX and p. 222 where the verses are said to be 36.

C. by नारायणदेव, son of रामकृष्ण, son of सदाशिवदेव (pr. in सरस्वती-भवन series, 1927, with text). He was the author's grandson and pupil of नानेश. Mentions नरहरि-सप्तर्षि, श्रीमद्भगवद्, साविण्ड्यप्रदीप of his teacher नानेश, ईशनिर्णय.

- सापिण्डव्यवस्थाप्रकाश of धरणीधर, son of रेवाधर (Baroda O. I. 12783).
- सापिण्डव्यवस्था by नामेश. Same as सापिण्डव्यवहार or सापिण्डव्यवहार.
- सापिण्डव्यवस्था or सापिण्डव्यवहार by श्रीधरभट्ट (Bhadkamkar collection). Mentions प्रवर्तनार्थ. Probably it is this that is mentioned in नि. सि. He was the grand-uncle of कमलाकर and so flourished about 1520-1580 A. D. D. C. ms. 208 of A 1882-83 is called अनुकन्य सापिण्डव्यवहार and discusses certain views of श्रीधर about तृतीय कन्यापरिणयन. D. C. Ms. 129 of 1895-98 is dated संवत् 1647 (1590 A. D.).
- सापिण्डव्यवहार by नामोजिमठ. Names मन्वपण्डित, अनन्तदेव, गोविन्दार्णव, बाहुदेवभट्ट (ms. in Bhadkamkar collection dated šake 1725).
- सापिण्डव्यवहार of भट्टोजि. D. C. Ms. No. 622 of 1883-84 begins 'अथ सप्तमीपञ्चमीनिर्णयः'.
- सापिण्डव्यवहार by रामरूप (C. P. cat. No. 6378-80).
- सापिण्डव्यवहार by रामभट्ट (Baroda O. I. 5032).
- सापिण्डव्यवहार by श्रीधरभट्ट : m. by व्य.म. The same as सापिण्डव्यवस्था (D. C. ms. 128 of 1895-98).
- सापिण्डव्यवस्था of नामेश : m. in cont. or सापिण्डव्यवहारकल्पिका. Pr. by Mr. J. R. Gharpure.
- सापिण्डव्यवस्था m. in नि. सि. Probably the same as सापिण्डव्यवस्था of श्रीधर.
- सापिण्डव्यवहार by विश्वेश्वर alias नागाभट्ट (Baroda O. I. 1947).
- सापिण्डव्यवहार by गोपीनाथभट्ट.
- सापिण्डव्यवहार by धरणीधर, son of रेवाधर (Baroda O. I. 12784).
- सापिण्डव्यवहारविधि.
- सामव्यवहारप्रतिष्ठा by रघुमन्दन.
- सामव्यवहारसंगतत्व by रघु. Vide वृषोत्सर्गतन्त्र above.
- सामगाहिक- vide छन्दोगाहिक.
- सामव्यवहारपरिशिष्ट- vide गोभिलव्यवहारपरिशिष्ट.
- सामव्यवहार by कन्नडकन्द.
- सामवेदीयव्यवहार of भवदेव- vide कर्मावृत्तान्तव्यवहार of भवदेव. Sec. 73.
- सामवेदीयसंस्कारपद्धति by श्रीश्वर, son of देवादिन्य. N. (new series) vol. III. p. 221. About 1300 A. D.
- सामान्यक्रमवृत्ति.
- सामान्यव्यवहार (part of चिरन्तलीसिद्ध).
- सामान्यहोमपद्धति.
- सायणीय- m. in नि. सि. This is probably the प्रायश्चित्तसुधानिधि of सायण.
- सायणतरीपासन.
- सायणहर्षव्यासक. Composed by the eldest son of कालहर्षदेव, son of पद्मनाभ, a नागरबाह्यण and compiled in संवत् 1440 (1384 A. D.) at मन्वपण्डनगर under the patronage of कर्मासिंह, minister of king दुर्मासिंह, son of महारूपपाल. Author says he bases his work on कर्मवि-

बाक of मौलिनिरूप or मौलिनिरूप, from which he borrowed matter of the extent of 1200 श्लोक, while his own work extends to 4900 श्लोक units, the author borrowed 276 श्लोक units from विज्ञानेश and 500 from वैयासक. There are 55 प्रकरण and 45 अधिकांश. Vide I.O. cat. p. 573 No. 1767, Baroda O. I. No. 9439 and 9082 and Bhandarkar's Report for 1882-83 p. 63. There are quotations from दानसंग्रह and आचारदीपक. The Baroda Ms. 9082 was copied in संवत् 1496 (1439 A.D.).

सारमञ्जरी- com. on छन्दोगपरिशिष्ट-प्रकाश by श्रीनाथ.

सारसंग्रह- vide under व्याख्याननीति.

सारसंग्रह m. in मन्त्र. पा., सिधित्तत्त्व, वीक्षातत्त्व, मलमासतत्त्व of रघु०, सं. की.

सारसंग्रह. Anon. on auspicious and inauspicious days for religious rites in 881 verses. Ms. (I. O. cat. p. 535 No. 1679) dated संवत् 1774 (1717-18 A.D.).

सारसंग्रह by सुरारिभट्ट.

सारसंग्रह by राघवभट्ट m. in मलमास-तत्त्व of रघु०.

सारसंग्रहदीपिका by रामप्रसाददेवशर्मा.

सारसंग्रह by शम्भुदास.

सारसमुच्चय m. in हेमाद्रिदानसंग्रह and शूलपाणि's दूर्वात्मविवेक.

सारसागर.

सारार्थचतुष्टय by वरदाचार्य.

सारवलि m. by अपराक p. 872 (on विदुष्यारयोग). Probably an astro-

logical work, such as that of कल्याणचर्मन्, which is mentioned even by Alberuni and so was earlier than 1000 A.D.

सारवलि- vide रघुतिसारवलि.

सारासारविवेक.

सारोद्धार (com. on त्रिशङ्खुकीविवरण) by शम्भुभट्ट.

सिद्धरथपद्धति- (on merit by bathing in गोदावरी when Jupiter is in Leo). N. vol. X. p. 348. Based on हेमाद्रि.

सिद्धान्तचिन्तामणि m. by छद्म in मलमासतत्त्व.

सिद्धान्तज्योत्स्ना by धनिराम (C. P. cat. 6521).

सिद्धान्ततत्त्वविवेक by कमलाकर. Vide तत्त्वविवेक.

सिद्धान्ततिथिनिर्णय by शिवदत्त (C. P. cat. 6522).

सिद्धान्तनिर्णय by रघुराम.

सिद्धान्तरीष by चित्रपति written for Colebrooke.

सिद्धान्तविन्दु on श्राव्य (Burnell's Tanj. cat. 143 b).

सिद्धान्तमञ्जरी- vide दत्तसिद्धान्तमञ्जरी.

सिद्धान्तशिरोमणि by मोहनमिश्र.

सिद्धान्तशेखर m. in the प्रयोगरत्न of नारायणभट्ट and मठप्रतिष्ठातृ of रघु०. Probably a ताम्ब्रिक work. Earlier than 1500 A.D.

सिद्धान्तशेखर by विश्वनाथ, son of भास्कर.

सिद्धान्तसन्दर्भ m. by रघुनन्दन in मल-मासतत्त्व.

सिद्धान्तसुधोदय m. in रसुतिसारोद्धार
of विश्वम्भर.

सौमन्तकर्मपद्धति.

सौमन्तनिर्णय.

सुहृत्पत्रकाश by ज्वालानाथमिश्र on
आचार, आशौच, आश्रम and अस-
त्वरिग्रह (acceptance of gifts from
improper persons). N. vol. II.
p. 136.

सुगतिस्तोत्र by गणेश्वरमन्त्रिन, son of
देवादिन्य. He was uncle of चण्डे-
श्वर. Vide pp. 370-371 above.
Author styles himself महाराजा-
धिराज and says he was assisted
by देवादिन्यन्ताधिपतिग्रहिक (his
father); m. by रघु in सुन्दितम्ब
and by रुद्रधर. About 1st half of
14th century.

सुज्ञानदुर्गोदय by विश्वेश्वर alias माता-
महदु, son of दिनकरमहदु, on 16
संस्कारs. Composed about 1675
A. D. (Bik. cat. p. 475).

सुवर्णकालप्रभा by रामेश्वरशास्त्री.

सुवर्णभाष्य com. of सुवर्णनाचार्य on
आपत्तम्बचूडामुख; m. by प्रदुर्जि in
चतुर्विंशतिमतत्वाख्यान, नि. सि. Earlier
than 1550 A. D.

C. अष्टद्विधा by अष्टविद्यातीर्थ;
m. in नि. सि.

सुवर्णमीमांसाविषेड (Baroda O. I.
4085). Justifies तन्त्रचक्रादिव्या-
घृष्टधारण by वैष्णवs; ms. copied
in संवत् 1834.

सुधीचन्द्रिका.

सुधीमण्डल.

H. D. 84.

सुधीविलोचन m. in आश्रमप्रयोग of गो-
पालसुनि and in प्रयोगचन्द्रिका, in
वैष्णवप्रक्रिया.

सुधीविलोचन by वैदिकसार्वभौम.

सुधीविलोचनसार.

सुन्दरराजीव m. in प्रयोगचन्द्रिका.

सुप्रभा com. by अनन्त, son of सिद्धे-
श्वर, on the कुण्डमार्तण्ड of गोविन्द;
composed in 1692 A. D.

सुषोधिनी प्रयोगपद्धति pr. in Kāśī S.
series (कुण्डपञ्चवेदीया and साम-
वेदीया).

सुषोधिनी (होमपद्धति) by अनन्तभट्ट
on the pacification of the नवग्रहs.

सुषोधिनी (com. on विश्वचूडोष्ठी) by
अनन्त, son of कमलाकर. 1610-
1660 A. D.

सुषोधिनी by महादेव.

सुषोधिनी by रुक्मराजिशर्मन्, son of
सखीवेश्वर. Compiled under
orders of रुद्रसिंह of मिथिला. A
सुधुति digest on ten संस्कारs, आश्रम,
daily religious duties. (N. VI.
p. 47).

सुषोधिनी com. on the मिताक्षरा by
विश्वेश्वरभट्ट. Vide sec. 93. Text
on व्यवहार and translation pr. by
Mr. J. R. Gharpure.

सुषोधिनी (प्रयोगपद्धति) by शिवराम,
son of विश्वराम, for students of
सामवेद. Mentions his own कृत्य-
चिन्तामणि. About 1640 A. D.

सुमन्तुपर्मसूत्र- Vide sec. 29 and Tri.
cat. of Madras Govt. mss. for

- 1919-22 pp. 5160-62 for a prose समन्तुपमंशुख.
- समन्तुसृष्टि m. by मिताक्षरा, अपरार्क.
- सुतकदीपिका- vide under विश्वचूडोकी.
- सुतकनिर्णय (also called अष्टकाशौ-
चभाष्य on the margin). The
first verse is नाम्नःप्राग्दन्ताजतेरुपग-
नविधेराद्रुवोहक्षिराञ्च &c.'; ms. in
Stein's cat. (p. 319) is dated
सेवय 1466 (1409-19 A. D.).
- सुतकनिर्णय of भट्टोजि, son of लक्ष्मीपर
(in Bhadkamkar collection)
Mentions माधव, हरदत्त, विश्वचूडोकी.
- सुतकसार.
- सुतकसिद्धान्त by देवपाणिद.
- सुरसंक्रान्तिदीपिका by जयनारायणतर्क-
पञ्चानन.
- सुरिसंतोष m. by रघु^२ in एकादशीतिप्प
and तिथितत्त्व.
- सूर्यनमस्कारविधि.
- सूर्यप्रकाश by हरिसामन्तराज, son of
कृष्ण. A comprehensive digest
on धर्मशास्त्र. Bik. cat. p. 475
contains only व्रतखण्ड.
- सूर्योपनिषत्पतनप्रतिष्ठापद्धति by विश्वदर,
son of भारद्वाज महादेव, on the in-
stallation of सूर्य, शिव, गणेश,
गुण and विश्व in a temple.
- सूर्योर्ध्वदानपद्धति by महादेवभट्ट.
- सूर्योर्ध्वदानपद्धति by माधव, son of रामे-
श्वर. About 1520-1580.
- सूर्योर्ध्वकर्मविपाक (Ulwar cat. ex-
tract No. 293) pr. in Bombay.
- सूर्योद्घनिबन्ध m. in धर्मप्रवृत्ति of
नारायण.
- सुतुपात्राविधि.
- सुदकुम्भमाख.
- सोमनाथीय by सोमनाथभट्ट, son of
सुरभट्ट and younger brother of
वेङ्कटाद्विपञ्चन, of the वित्तल
family.
- सोमशारवतोपायन.
- सोमशारामायास्पष्टतकालनिर्णय.
- सोमशेखर (निबन्ध) m. in मलमास-
तत्त्व of रघु^२. सरस्वतीविलास p. 422
(Mysore ed.) quotes सोमशेखर
on दायमास.
- सौभाग्यकल्पद्रुम by अश्वत्थ (Baroda
O. I. 1903.).
- स्त्रीधननिर्णय.
- स्त्रीधनपञ्चरत्न.
- स्त्रीधर्मकमलाकर of कमलाकरभट्ट, m. in
विवादसाधक.
- स्त्रीधर्मपद्धति by श्रम्यक.
- स्त्रीधनकहाहसखण्डनमालिका by राघवेन्द्र.
- स्त्रीधृष्टदिनचर्चा.
- स्थालीपाक (आपस्तम्बीय).
- „ (आश्वलायनीय).
- स्थालीपाकनिर्णय.
- स्थालीपाकप्रयोग (आश्वलायनीय).
- स्थालीपाकप्रयोग by कमलाकर. N. (new
series) vol. III. p. 236.
- स्थालीपाकप्रयोग by नारायण.
- स्थावरप्राणप्रतिष्ठा.
- स्थिरलिङ्गप्रतिष्ठा.
- स्नानविधिसूत्रपरिशिष्ट or स्नानसूत्र or
त्रिकण्डिकासूत्र by कान्तायन.
- C. स्नानसूत्रपद्धति by कर्क.

- C. स्नानसूत्रदीपिका by गोपीनाथ, son of महादेव.
CC. by कृष्णनाथ.
C. by ह्याम याज्ञिकचक्रवर्त्तचिन्तामणि.
C. by क्षिमलुननय (केशव ?).
C. by महादेवद्विवेदिन (N. vol. VII. p. 304).
C. स्नानपद्धति or स्नानविधिपद्धति by याज्ञिकदेव.
C. स्नानसूत्रपद्धति by हरिजीवनमिश्र. Says that he follows in this work his माध्व.
C. स्नानाध्याय्या and पद्धति by अग्निहोत्रिदिरिहर.
स्मार्तकर्मावृत्तान्तक्रमविषय by मण्डुक- (Baroda O. I. 296 dated संवत् 1593).
स्मार्तकुतुबल.
स्मार्तगङ्गाधरी by गङ्गाधर (C. P. cat. No. 6710).
स्मार्तदिनमणि (Mysore Govt. mss. cat. p. 75).
स्मार्तदीपिका Ano.; follows आश्व-ल्लायन. Burnell's Tanj. cat. 1392.
स्मार्तपदार्थसंग्रह from प्रयोगपद्धति of गङ्गाधर.
स्मार्तपदार्थानुक्रमणिका by द्वैपायनाचार्य (Baroda O. I. 6986).
स्मार्तपरिभाषा m. in सन्ध्याभाष्य of कृष्णपण्डित.
स्मार्तप्रदीपिका (Mysore Govt. mss. cat. p. 75).
स्मार्तप्रयोग by शेषणभट्ट.
" (हिरण्यकेशीप).
C. वैजयन्ती.
स्मार्तप्रयोगकारिका.
स्मार्तप्रायश्चित्त by तिष्णभट्ट, son of रामभट्ट, son of बालभट्ट, surnamed गडर.
स्मार्तप्रायश्चित्तप्रयोग or प्रायश्चित्तोद्धार by दिवाकर, son of महादेव, son of रामेश्वर, surnamed काल (काळे in Marathi). He was daughter's son of रामकृष्ण, father of कर्मज्ञा करणभट्ट. About 1660-1680 A. D. (BBRAS. cat. p. 238 No. 745).
स्मार्तप्रायश्चित्तविनिर्णय by वेङ्कटाचार्य.
स्मार्तप्रायश्चित्तोद्धार- same as स्मार्त-प्रायश्चित्तप्रयोग and प्रायश्चित्तोद्धार of दिवाकर.
स्मार्तस्मार्तप्रयोग by स्मार्तण्डसोमयाजिन.
स्मार्तन्यवस्थार्णव of रघुनाथसावंभौम, son of मधुरेश, composed at the order of king रत्नेश्वरराय, in śake 1583 (i. e. 1661-62 A. D.). Di-vided into sections on तिथि, संक्रान्ति, आशौच, इन्द्रशुद्धि, अधि-कारि, प्रायश्चित्त, उद्वाह, दाय. (D. C. ms. No. 305 of 1886-92 on तिथि, N. II. p. 76 on उद्वाह, N. I. p. 284 on दाय).
स्मार्तसम्पन्धन of नन्दपण्डित, son of देवशर्मन्. Vide sec. 105 p. 431. Refers to दत्तकमीमांसा as his.
स्मार्तकुटुम्बपद्धति of नारायणदीक्षित- (C. P. cat. No. 6717).
स्मार्तण्डविला-

स्मार्तार्थाधानपद्धति by गोविन्द.

स्मार्तार्थाधानप्रयोग of सीताम्बर, son of काश्यपाचार्य. (BBRAS. cat. p. 239 No. 747). Mentions मदनरत्न. Vide under धर्माधिकार. Between 1500 and 1675 A. D.

स्मार्तार्थानुष्ठानपद्धति of अनन्तभट्ट, son of विश्वनाथ. Also styled अनन्तभट्टी. A manual of initiatory rites with the prayers required therein. Vide under प्रयोगरत्न. According to आम्बलाधन. (I. O. cat. p. 515).

स्मार्तार्थोपासनपद्धति from the प्रयोगरत्न.

स्मार्तार्थोद्धार by शिखरसाद, son of श्री-निवास of गुल्फरपुर (Baroda O. I. 11958). Ms. dated शके 1610. Mentions मदनरत्न, टोडरानन्द. Between 1580-1680 A. D. On आधानकाल, हस्तुर्तविचार, duties of अग्नि-होत्रि, on difficult points about रत्नरत्ना &c.

स्मृतिकदम्ब by कथं येष्टुभट्ट. Hultsch R. I. No. 657.

स्मृतिकल्पद्रुम by सुहृद् ईश्वरनाथ.

C. by author. Stein's cat p. 108.

स्मृतिकोशादीपिका by तिम्मणभट्ट (Baroda O. I. 2008 on आह्निक only).

स्मृतिकौमुदी by देवनाथठक्कर. A digest on चातुर्वर्ण्य, आचार, आह्निक, संस्कार, आशु, आशौच, दापभाव, व्रत, दान, उत्सर्ग. (N. vol. V. p. 237).

स्मृतिकौमुदी by मदनपाल. Sec. 93 pp. 383-384. Also styled श्रद्धामौल्यचोतिनी.

स्मृतिकौमुदी by रामकृष्णभट्टाचार्य (N. VI. p. 140).

स्मृतिकौमुदीटीका by कृष्णनाथ.

स्मृतिकौस्तुभ of अनन्तदेव. Sec. 109. Divided into 12 दीपितः.

स्मृतिकौस्तुभ by वेङ्कटाद्रि. Vide आशौच-विधिषः.

स्मृतिग्रन्थराज by सार्वभौम.

स्मृतिचन्द्र m. in संस्कारमयूख of सिद्धेश्वर.

स्मृतिचन्द्र by भवदेवनाथालङ्कार, son of हरिहर, composed in 1720-22 A. D. and divided into 16 कलाः on तिथि, व्रत, संस्कार, आह्निक, आशु, आचार, प्रतिष्ठा, वृषोत्सर्ग, वरीक्षा, प्रायश्चित्त, व्यवहार, गृहपत, वेदमन्त्र, मलिम्लुच, दान, श्रद्धि. Mentions श्रीदत्त and संवत्सरप्रदीप. Imitates रघु^२.

स्मृतिचन्द्रिका by आपदेवमीमांसक. On काल, मलमास, व्रत, आह्निक, विवाह and other संस्कारः, श्रीधर्म, आश्रमधर्म, अश्वेष्टि, आशौच, आशु. (N. VI. 301).

स्मृतिचन्द्रिका by कुबेर (m. in दत्तक-चन्द्रिका).

स्मृतिचन्द्रिका by केशवादित्यभट्ट (Bik. cat. 465). This entry is wrong, as the introductory verses and the verses at the end show that this is the same as देवणभट्ट's work.

स्मृतिचन्द्रिका by देवणभट्ट, son of केशवादित्यभट्ट. Sec. 85 (pr. by Mr. Gharpure and in Mysore G. O. L. series).

स्मृतिचन्द्रिका by रामदेवभट्टाचार्य (N. IX. p. 137).

स्मृतिचन्द्रिका by वैदिकसाधुभौम.

स्मृतिचन्द्रिका by शुक्लदेवमिश्र, son of विह्वलमिश्र. On तिथिनिर्णय, शुद्धि, आशौच, व्यवहार. (I. O. cat. p. 471).

„ Ano. (N. vol. VIII. p. 153).

स्मृतिचन्द्रोदय by गणेशभट्ट (C. P. cat. No. 6723-24).

स्मृतिचरण by भवानीशङ्कर.

स्मृतिचिन्तामणि by गङ्गादित्य or गङ्गाधर, son of गोरीनाथमिश्र. Mentions कल्पतरु, कामधेनु, हेमाद्रि, मदनरत्न, and is mentioned in वृत्तिह-प्रसाद (I. O. cat. p. 444 on व्यवहार, which is 2nd परिच्छेद). About 1450-1500.

स्मृतिचिन्तामणिसंग्रह (Tri. cat. of Madras Govt. mss. for 1919-22 p. 4978 on आह्निक).

स्मृतिबुद्धामणि or- मणिसंग्रह of बरदाचार्य, of the बान्धवगोत्र.

स्मृतिरत्न of रघुनन्दन. It is the name of his digest containing 28 तत्त्वs. Sec. 102.

स्मृतिरत्नप्रकाश by श्रीदेव.

स्मृतिरत्नविनिर्णय or व्यवस्थावर्णन by राम-यद्र, son of श्रीनाथ आचार्यचूडामणि. Mentions शूलपाणि. 1500-1550 A. D. N. (new series) I. p. 413.

स्मृतिरत्नविवेक by वर्धमानमहामहोपाध्याय, son of भवेश and गौरी and judge at the court of भैरवेन्द्र of मिथिला. About 1450-1500 A. D. On आचार, आशु, शुद्धि and व्यवहार. N. vol. V. p. 184.

स्मृतिरत्नसार (B. O. cat. vol. I No. 440).

स्मृतिरत्नसार of वर्धमान, son of भवेश and गौरी. N. vol. VI. p. 12 contains शान्तिरूपीष्टिकाञ्जलि. Dealing with rites for propitiating adverse deities and portents and for consecrating works of public utility. N. VI. p. 57 is styled तत्त्वारसूतसारोद्धार (व्यवहारञ्जलि) and in the concluding verses वर्धमान says that he composed four कुसुमs on आचार, आशु, शुद्धि and व्यवहार. So स्मृति-रत्नविवेक and 'तत्त्वारसू' are the same. It was completed under राम, son of भैरवेन्द्र.

स्मृतिदर्पण m. in आनन्दकल्पलता, वृत्तिह-प्रसाद, शृङ्गकमलाकर, विधानपारिजात. Earlier than 1500 A. D.

स्मृतिदर्पण (Baroda O. I. No. 10916 is an incomplete ms. in 598 verses). Names 36 स्मृतिकारs, कलिबर्ज्य (such as पुनर्विवाह).

स्मृतिदीपिका m. in सं. कौ., संस्कार-मन्त्र of सिद्धेश्वर. Earlier than 1650 A. D.

स्मृतिदीपिका of रामदेव उपाध्याय on times for आशु and other rites (N. vol. V. p. 157 and VII. 125).

स्मृतिदुर्गमजन by चन्द्रोदय- vide दुर्ग-मञ्जन.

स्मृतिनवनीत of वृषभाद्रिनाथ, son of जगत्सिंह, pupil of रामचन्द्र and श्रीनिवास.

स्मृतिनिबन्ध by वृत्तिहर्षदु. An extensive digest on धर्मलक्षण, नर्णायम-धर्म, विवाहादिस्मृति, साविण्य, आशुक्, माशौच, आहु, दापभाष, प्रापधित्त (N. VIII p. 174).

स्मृतिपरिभाषा by वर्धमानमहामहोपाध्याय; contains general rules regarding ceremonial observances and proper seasons for them and on शास्त्र, ब्रह्मण, तिथिद्वय, दान &c. Names स्मृतिमहार्णव, हरिहरमिश्र ; m. in एकदशमोत्तर of रघुः. About 1450-1500 A. D.

स्मृतिप्रकाश by भास्करभट्ट or हरिभास्कर-भट्ट, son of आपाजिभट्ट (or आपाजि-), son of हरिभट्ट (Bik. cat. p. 467 deals with portion on आहु).

स्मृतिप्रकाश by बासुदेव स्व (one fascicule pt. in B. I. series) on कालनिरूपण, संवत्सर, संक्रान्ति. Mentions माधवाचार्य and विद्याकर-वाजपेयी. Later than 1500 A. D.

स्मृतिप्रदीप m. by हेमाद्रि (काल० p. 355).

स्मृतिप्रदीप by चन्द्रशेखरमहोपाध्याय on तिथि, आशौच, आहु.

स्मृतिप्रदीपिका— vide धर्मदीपिका of चन्द्रशेखरवाचस्पति.

स्मृतिप्रदीपिका m. by गङ्गेरुज in his com. on अष्टाविंशतिमत.

स्मृतिप्रामाण्यवाद.

स्मृतिभास्कर m. by स्मृतिच०, प्रयोग-पारिजात of वृत्तिह, धर्मप्रवृत्ति, वृत्तिह-प्रसाद. Madras Govt. mss. cat. vol. V. p. 2043 Nos. 2786-87 contains portions on यतिधर्म and अष्टधर्म from a स्मृतिभास्कर.

स्मृतिभास्कर by नीलकण्ठ (N. vol. V. p. 108). From the introductory verses it appears to be the शास्त्रिमहर्ष of नीलकण्ठ.

स्मृतिभूषण by कोटिरिभट्ट, son of केसाव. A digest of rituals for साधव followers.

स्मृतिमञ्जरी by कालीचरणन्यायालङ्कार.

स्मृतिमञ्जरी by मोक्षिनरज. Sec. 76 pp. 311-313.

स्मृतिमञ्जरी by रत्नधरमिश्र.

स्मृतिमञ्जरी Anon. (D. C. ms. No. 184 of 1884-86 on आहु).

स्मृतिमञ्जूषा m. in कालादर्श, स्मृतिसार of हरिनाथ, छन्दोगादिक of श्रीदत्त. Earlier than 1300 A. D.

स्मृतिमहाराज by कृष्णराज (Baroda O. I. No. 8023). It mentions मदनराज. Begins with मोक्षान and ends with धर्तिप्रतिष्ठापन. It is styled श्रुतपद्धति also.

स्मृतिमहार्णव or **स्मृतिमहार्णवप्रकाश** m. by हेमाद्रि. Vide महार्णव and p. 308 above.

स्मृतिमहोदधि by वर्धमाननन्दन, pupil of चिदानन्दयद्योन्मत्तस्वरसिंह.

स्मृतिमीमांसा by जैमिनि, m. by अपरार्क p. 206. A स्मृतिमीमांसा is m. in कालविवेक of जीमूतवाहन, in the स्मृतिरत्नाकर of वेदाचार्य, by हेमाद्रि in ब्रतसङ्ग and परिशेषसङ्ग and by वृत्तिहप्रसाद.

स्मृतिमुक्ताफल of वेदनाथदीक्षित. A very popular स्मृति digest in southern India. Printed several times in Southern India at Chidamba-

- ram, 1908, Kumbhakonam &c. On वर्णाश्रमधर्म, आश्रित, आशौच, आन्ध्र, वन्यश्राद्ध, प्रायश्चित्त, व्यवहार, काल. About 1600 A. D.
- स्मृतिमुक्ताफलसंग्रह by चिदम्बरेश्वर.
- स्मृतिमुक्तावली of कृष्णाचार्य, son of कुमारसुसिंहभट्ट, son of विजयीभट्ट; in 10 प्रकरण.
- स्मृतिरत्न m. by कालादर्श, सं. क्रो., संस्कारमण्डल of सिद्धेश्वर.
- स्मृतिरत्न of रघुनाथभट्ट. Ms. (N. VII. p. 253) is dated शके 1699.
- स्मृतिरत्नकोश.
- स्मृतिरत्नमहोदधि by श्रीपरमानन्दधन, pupil of चिदानन्दवट्टेश्वरस्वामी. Contains षट्धर्मविचार, आचार, आशौच &c. Quotes माधवीय. (Vide Madras Govt. mss. cat. pp. 2055-57 Nos. 2802-4).
- स्मृतिरत्नाविवेक m. by चण्डेश्वर and by रुद्रधर in his आन्ध्रविवेक. Earlier than 1300 A. D.
- स्मृतिरत्नाकर by तातपार्य (Baroda O. I. 9919).
- स्मृतिरत्नाकर by तादृषणार्चाचार्य.
- स्मृतिरत्नाकर by भट्टोजि (on प्रायश्चित्त and आशौच). Vide Mad. Govt. mss. cat. vol. V. p. 2059 No. 2806.
- स्मृतिरत्नाकर by विठ्ठल, son of केशव, a resident of विदुरपुर. Burnell's Tanj. cat. p. 1354. From the place of residence and contents, it appears that this is the same as the preceding.
- स्मृतिरत्नाकर by विष्णुभट्ट, son of केशव, residing at विदुरपुर; on आश्रित, 16 संस्कार, संक्रान्ति, ग्रहण, व्रत, तिथि-निर्णय, प्रायश्चित्त, आशौच, भिक्षुभेसि-त्तिक (vide D. C. ms. No. 52 of 1866-68). Bik. cat. p. 467 gives शिष्यभट्ट as father's name.
- स्मृतिरत्नाकर by वेङ्कटनाथ, son of श्री-रङ्गनाथाचार्य, son of सरस्वतीयभट्ट, surnamed वैदिकतार्कभौम. आश्रित portion pr. Lakshminikatesvara Press at Kalyan. Mentions विज्ञानेश्वर, स्मृतिच०, अक्षणादर्श, माधवीय, स्मृतिसारसमुच्चय and इति-हामसमुच्चय. Also called सदाचार-संग्रह.
- स्मृतिरत्नाकर by वेङ्कटाचार्य in 15 chapters on भिक्षुभेसिकाचार, गर्भाधानादिनस्कार, तिथिनिर्णय, आन्ध्र, शान्ति, तीर्थयात्रा, भक्ष्याचार्य, व्रत, प्रायश्चित्त, आशौच, अन्त्येष्टिकर्म; written under patronage of कामरूप king. Quotes ब्रह्मदेव (on प्रायश्चित्त), जीघृतवाहन, स्मृतिमीमांसा, स्मृतिसमुच्चय, आचारसागर, व्रत-सागर, महार्णव. It is this that is probably m. in यदुर्वेदिष्माद्यतन्त्र of रघु०. Between 1250-1500 A. D. I. O. cat. pp. 473-474, N. VII. 45 (the colophon says that the प्रायश्चित्त section is the 18th परिच्छेद).
- स्मृतिरत्नावलि m. in मुसिहप्रसाद, अन्त्ये-ष्टिकर्म of नागपणभट्ट, नि. सि., शुद्धिचरित्रिका of नन्दपरिहित.
- स्मृतिरत्नावलि by मधुसूदनदीक्षित, son of मंगेश्वर. (Bik. cat. p. 467 contains आन्ध्र portion only).

स्मृतिरत्नावलि by रामनाथविद्यावाचस्पति.
Composed in 1657 A. D.; vide
under शायनामविवेक. Stein's cat.
p. 109.

स्मृतिरत्नावलि by वेनुसाम. N. VII.
p. 228.

स्मृतिरहस्य.

स्मृतिविवरण by आनन्दतीर्थ. Same as
सदाचारस्मृति.

स्मृतिविवेक by मेधातिथि. Sec. 63
pp. 274-275.

स्मृतिविवेक by छलपाणि. Sec. 95.

स्मृतिव्यवस्था by चिन्तामणि न्यायवागीश-
भट्टाचार्य of गौडदेश; ms. of व्यवस्था-
विवरण (N. IV. 130) dated
like 1610 (1688-89 A. D.).

स्मृतिव्यवस्थावर्णव (B. O. mss. cat.
vol. I. No. 433).

स्मृतिशेखर or कस्तुरिस्मृति by कस्तुरि,
son of नागध, on आचार. (Bur-
nell's Tanj. cat. 136a).

स्मृतिसंस्कारकौस्तुभ. Probably the
same as संस्कारकौस्तुभ of अनन्त-
वेश.

स्मृतिसंक्षेप by नरोत्तम on आशीच,
सहस्रमण, रोहशदान. N. (new
series) vol. II. p. 225 and
vol. I. p. 414.

स्मृतिसंक्षेपसार by रामानन्तचक्रवर्तिन,
son of मधुसूदनतर्कावागीश. On उद्वाह,
उद्वाहकाल, मोक्ष, प्रवर, सविष्ट, समा-
नोदक &c. N. (new series) vol.
II. p. 225.

स्मृतिसंग्रह or संग्रह. Vide sec. 54.

स्मृतिसंग्रह.

(1) by छलारि नारायण, m. by his
son in स्मृत्यर्थसागर.

(2) by दयाराम.

(3) by नीलकण्ठ (D. C. ms. No.
373 of 1875-76).

(4) by रामभद्रन्यायालङ्कारभट्टाचार्य on
नववीप on अनुध्याय, तिथि, प्राय-
श्चित्त, शुद्धि, उद्वाह, सापिण्ड्य.
Also called व्यवस्थाविवेचन or
व्यवस्थासंक्षेप.

(5) attributed to सायण and माधव.

स्मृतिसंग्रह by वाचस्पति.

स्मृतिसंग्रह by विद्यारण्य (Hultzsch R.
I. No. 591.).

स्मृतिसंग्रह alias विद्यारण्यसंग्रह (in
margin)-a large work in 7000
ग्रन्थ (Baroda O. I. 11248).

स्मृतिसंग्रह by वेङ्कटेश. Is it same as
स्मृतिरत्नाकर of वेङ्कटनाथ?

स्मृतिसंग्रह by हरदन.

स्मृतिसंग्रह-same as परमेश्वरीदासाधि.

स्मृतिसंग्रह on व्यवहार (Cal. S.
College ms. cat. vol. II.
p. 137 No. 141).

स्मृतिसंग्रहरत्नव्याख्यान-a com. on चतु-
र्विंशतिमत by रामचन्द्र, son of नारा-
यणभट्ट (I. O. cat. p. 475).
Seems to be the same as भट्टोजि's
com. on चतुर्विंशतिमत.

स्मृतिसंग्रहसार of महेशप्रभानन, founded
on रघुनन्दन's स्मृतिरत्न. N. VI.
p. 235.

स्मृतिसंग्रहचरण (ms. in Bombay Uni-
versity Library) in about 500

verses on आह्निक, शौच, स्नान, एकादशी &c. Quotes मरुदपुराण.

स्मृतिसमुच्चय (from आचारतिलक or लक्ष्म्याचारतिलक) in 321 verses on दन्तधावन, स्नान, संध्या, daily duties, आर्य, एकादशी &c. (Baroda O. L. No. 7331).

स्मृतिसमुच्चय of विश्वेश्वर. It is said in JBORS. for 1927 parts III-IV p. VII. that it is this work that is m. in अष्टाध्यायी of जीमता, हेमाद्रि (काठनिर्णय) III. 2. 686, दिव्यतत्त्व of रघु, तिथिविवेक of शूलपाणि.

स्मृतिसरोजकलिषा by विष्णुशर्मन in 8 sections (खण्डः) on स्नान, पूजा, तिथि, आर्य, मृतक, दान, यज्ञ, प्रायश्चित्त. Enumerates 28 स्मृतिकारः by name (vide Tri. cat. Madras Govt. mss. for 1919-22 p. 4360 No. 2997).

स्मृतिसरोजसुन्दर or स्मृतिसार. Vide सरोजसुन्दर.

स्मृतिसर्वस्व by नारायण of कृष्णनगर in the Hughli District. (I. O. cat. p. 448). Earlier than 1675 A. D. He speaks of a क्षयमास as yet to occur in Śaka 1603 (1681 A. D.).

स्मृतिसार by कुतुकभट्ट; vide गोविन्दा-शेष; m. in शूलपाणि's दुर्गास्तवविमर्श, शुद्धिकौमुदी of गोविन्दानन्द, प्रायश्चित्ततत्त्व of रघु.

स्मृतिभाष्यसार m. in प्रायश्चित्तसंग्रह of नारायणभट्ट and in मलमासतत्त्व of रघु.

B. D. 85.

स्मृतिसार by केशवशर्मन in 1359 verses on rites to be performed on several तिथिः.

स्मृतिसार by नारायण.

स्मृतिसार by भद्रेश. On impurity due to birth and death. N. vol. III. p. 48.

स्मृतिसार by मरुन्दलाल.

स्मृतिसार by पात्रिकदेव in 311 verses, called from स्मृति on दायमास, आर्य, पञ्चोपवीत, मलमास, आचार, स्नान, श्राद्ध, प्रायश्चित्त, आशौच. D. C. ms. No. 181 of 1895-1902 is dated संवत् 1652 (1595-96 A. D.).

स्मृतिसार by पद्मेन्द्रभट्ट on the performance of festivals and rises on certain तिथिः such as कृष्ण-जन्माष्टमी, रामनवमी, and on दुर्गा-त्सव, आर्य, आशौच, प्रायश्चित्त; m. in अष्टाध्यायी. I. O. cat. p. 477; N. vol. IV. p. 213 (ms. dated Śaka 1619).

स्मृतिसार by श्रीकृष्ण.

स्मृतिसार by हरिनाथ. See. 91. The work is also called स्मृतिसारसमुच्चय.

स्मृतिसार or आशौचनिर्णय- a com. on a work by वेङ्कटेश.

स्मृतिसारटीका by कृष्णनाथ.

स्मृतिसारपदीप m. by रघुनन्दन.

स्मृतिसारपदवर्णना by विद्यारत्नस्मार्तभट्टा चार्य.

स्मृतिसारसंग्रह by कृष्णभट्ट.

स्मृतिसारसंग्रह by चन्द्रशेखरवाचस्पति.

स्मृतिसारसंग्रह by पुरुषोत्तमानन्द, pupil of परमहंसपूर्णानन्द, on आह्निक,

- शौच, स्नान, विदुषः, क्रमसंन्यास, भ्रष्ट, विरजाहोम, स्त्रीसंन्यासविधि, शौर्यधर्मनिर्णय, प्रतिपार्थणशास्त्र.
- स्मृतिसारसंग्रह by मोक्ष. Vide व्यवस्था-
सारसंग्रह.
- स्मृतिसारसंग्रह by पाणिनिदेव. Seems
to be same as स्मृतिसार with
additions. Here the verses are
459. Vide D. C. ms. No. 344
of 1886-92.
- स्मृतिसारसंग्रह by वाचस्पति; men-
tions रघु० (I. O. cat. p. 450).
- स्मृतिसारसंग्रह by विद्याभट्टनाथ.
- स्मृतिसारसंग्रह by विष्णुनाथ. Mentions
विज्ञानेश्वर, कल्पतरु. विद्याकरपद्धति.
(Tri. cat. of Madras Govt. mss.
for 1919-22 p. 4264 No. 2944).
- स्मृतिसारसंग्रह by वेङ्कटेश.
- स्मृतिसारसंग्रह by वैद्यनाथ.
- स्मृतिसारसमुच्चय on domestic obser-
vances; gives extracts from 28
sages on शौच, नमस्कार, आचार,
दान, व्रज्यशुद्धि, प्रायश्चित्त. Vide
I. O. cat. p. 477 No. 1556 and
Ulwar cat. extract 172, where
it is said to have been compil-
ed by धर्मशास्त्रज्ञः (a lover of
धर्मशास्त्र).
- स्मृतिसारसमुच्चय by हरिनाथ. Same
as स्मृतिसार above.
- स्मृतिसारसर्वस्व by वेङ्कटेश. Same as
आशौचनिर्णय by वेङ्कटेश.
- स्मृतिसारसागर m in विधितत्त्व of रघु०.
- स्मृतिसारावलि m. in वि. सि.
- स्मृतिसारोद्धार vide चक्रनारायणीय-
विष्णु. Pr. at Benares.
- स्मृतिसिद्धान्तसंग्रह by इन्द्रदत्त उपाध्याय.
- स्मृतिसिद्धान्तसुधा by रामचन्द्रबुध, a
com. on अथर्वश्रुति.
- स्मृतिसिन्धु by नन्दपण्डित. Vide sec.
105.
- स्मृतिसिन्धु by श्रीनिवास, pupil of
कृष्ण (Burnell's Tanj. cat.
p. 135a) for वैष्णव.
- स्मृतिसुधाकर or वर्षकृत्यनिबन्ध by ओझा-
शङ्कर, son of सुधाकर. N. vol. IV
p. 271.
- स्मृतिसुधाकर of शङ्करमिश्र. About
1600 A. D. (JBORS. for 1927
parts III-IV p. X).
- स्मृत्यधिकरण.
- स्मृत्यर्थनिर्णय (on व्यवहार).
- स्मृत्यर्थलाकर alias स्मृत्यर्थसार.
- स्मृत्यर्थसागर by छद्मारी हंसिदाचार्य, son
of नारायण. Based on मध्वाचार्य's
सदाचारस्मृति; divided into four
तन्त्र on आह्निक, काल, आशौच
and शुद्धि (Vide Bhandarkar's
Report for 1883-84 p. 52 and
BBRAS. cat. p. 239 No. 748
and Aufrecht's Oxf. cat. 285b).
He says मध्वाचार्य was born in
1120. Mentions कमलाकर
and स्मृतिदीप्तम्. Later than
1675 A. D.
- स्मृत्यर्थसार by श्रीकण्ठाचार्य (C. P.
cat. No. 6733).
- स्मृत्यर्थसार by सुकुन्दलाल.
- स्मृत्यर्थसार by श्रीधर. Sec. 81.
- स्मृत्यर्थसारसमुच्चय (Baroda O. I.
4088) summaries of the views

of 28 sages are given on शौच, नाथभजन, वृक्षपूजन, &c.; ms. dated संवत् 1743. The 28 sages are महर्षि, पाशपत्य, विश्वामित्र, अत्रि, कल्पावन, वसिष्ठ, व्यास, उशनस, कौषीपय, वसिष्ठ, शङ्ख, लिखित, आपस्तम्ब, अगस्त्य, हारीत, विश्व, गोमिह, ह्यमन्तु, मनुष्यार्थसूत्र, गुरु, नारद, पराशर, गर्ग, गौतम, यम, शातातप, अङ्गिरस, संघतः. स्तुत्यालोक (B. O. mss. cat. vol. I. No. 449).

स्वत्वस्य or स्वत्वविचार by अनन्तराम. On ownership of property.

स्वत्ववाद (Tri. cat. Madras Govt. mss. for 1919-22 p. 4782).

स्वत्वविचार N. (new series) vol. II. p. 226.

स्वत्वव्यवस्थापनसहितसूत्र by रघुनाथसार्वभौम, in 6 परिच्छेदः on विभागनिरूपण, स्त्रीपण, स्त्रीपनाधिकारि, अपुत्रपनाधिकार.

स्वर्गवाद on स्वर्गवाद, प्रतिष्ठावाद, सविष्णोःकरणवाद. N. (new series) vol. II. p. 229.

स्वर्गसाधन by रघुनन्दनभट्टाचार्य. Appears to be different from the great रघुनन्दन. On आद्याधिकारि, अन्वेषिचरित, आशौचनिर्णय, दण्डोन्मर्ग, शोडशभ्रातृ, पार्षणभ्रातृ &c. N. (new series) vol. I. p. 417.

स्वस्तिवाचनपद्धति by जीवराम.

हनुमत्प्रतिष्ठा.

हस्तशिल्पपञ्चरात्र a वैष्णव work concerned with the consecration of images of gods and building temples; m. by रघु०, मि. मि. and हलायुध in पुराणसर्वस्व.

हरितालिकावतनिर्णय.

हरितोषण by वेदान्तदासीशम्भुआचार्य.

हरिदिनतिलक (on एकादशी fast) by चण्डभास्करस्वामिन.

हरिदिनतिलक by वेदान्तदेशिक.

C. (vide cat. of Madras Govt. mss. vol. VI. p. 2368 No. 3153). According to it the author वेदान्तदेशिक flourished after रघुनि०, हेमाद्रि, कालादर्श and कालनिर्णय and held that the views of all these were अशुद्ध and आशुद्ध.

हरिभूषणपद्धति by आनन्दतीर्थ भागव. Stein's cat. p. 109.

हरिभक्ति m. by रघु० in आध्यात्मिकतत्त्व and एकादशीतत्त्व.

हरिभक्तिकल्पलता by विष्णुपुरी m. in लक्ष्मणभक्तिकल्पलता.

हरिभक्तिकल्पलता by लक्ष्मणसरस्वती divided into 14 स्तवक.

हरिभक्तिदीपिका by गणेश. N. vol. V. pp. 189-190.

हरिभक्तिभास्कर (सहैष्णवसारसर्वस्व) by मुचनेश्वर, son of भीमानन्द, in 12 प्रकाशः; composed in संवत् 1884.

हरिभक्तिरसायन.

हरिभक्तिरसायनसिन्धु.

हरिभक्तिहृदय.

हरिभक्तिलता.

हरिभक्तिविलास by गोपालबट्ट, pupil of प्रबोधनानन्द. He was ordered to write this work by चैतन्य; vide under भगवद्भक्तिविलास. Composed about 1562 A. D.; m. by रघुनन्दन.

हरिभक्तिविलास (लघु) by रूपनोस्वामिन. C. by समातननोस्वामिन, m. in

देवचतोषिणी. Vide N. vol. VI. pp. 190-93 for an account of his family.

हरिभक्तिसार-

हरिभक्तिसुषोदय-

C. m. by सदाचारचन्द्रिका.

हरिवंशविलास by नन्दपण्डित, divided into हीतुकः on आह्निक, कालनिर्णय, वान, संस्कार. Vide sec. 105.

हरिवासरनिर्णय by ऋद्धेश (Baroda O. I. 8793).

हरिहरदीक्षिणी-

हरिहरपद्धति by हरिहर. The same as is appended to his भाष्य on पारस्करसंहिता; m. by हेमाद्रि, भाद्व-सौम्य of दोहरानन्द, उद्गाहण्य and other तत्त्व of सृष्टि. Vide sec. 84.

हरिहरभाष्य on पारस्करसंहिता by हरिहर.

हलायुधनिघण्टु m. in आचारार्द्र of श्रीदत्त.

हलायुधीय m. in आचारमण्डप. Probably the बाह्यगतर्वच of हलायुध.

हारकता by अविहङ्ग. Sec. 82.

C. नन्दर्भट्टिका by अण्णुत्तचक्रवर्तिन, son of हरिद्वामतकीचार्ण.

C. विवरण m. by नन्दपण्डित in भाद्वकल्पतरु.

हारीतरसूति. Vide sec. 11 and 56.

C. m. by हेमाद्रि; vide p. 71 above.

C. by तदनलाल.

हारीतरसूति (Baroda O. I. 8185) in four अध्यायः on निन्द and वैमिश्रितः rites of बर्ण and आश्रमः, eight नारीधर्मः, सृष्टधर्मः, जीवपरमेश्वरस्वरूपः, मोक्षनाथः, ऊर्ध्वपुण्ड्रः. There is व्यवहाराध्याय also.

हिरण्यकामपेक्षुदान.

हिरण्यकेशाह्निक.

हिरण्यकेशि (सत्याषाढ) शुद्धसूत्र in two प्रश्नः, each divided into पटलः (ed. by Dr. Kirste at Vienna, 1889 and tr. in SBE, vol. 30).

C. प्रयोगवैजयन्ती by महादेव.

C. by मातृदत्त (extracts in Kirste's edition).

हिरण्यकेशिप्रश्नसूत्र. Vide sec. 8 p. 46 above.

C. उज्ज्वला by महादेव (p. 49 above).

हिरण्यभाष्य-

हेमाद्रिकालनिर्णयसंक्षेप or-संग्रह by भट्टोजिदीक्षित, son of लक्ष्मीधर. Vide Baroda O. I. No. 5480.

हेमाद्रिनिघण्टु- the same as चतुर्थम-चिन्तामणि.

हेमाद्रिप्रयोग by विद्यापार-

हेमाद्रिसंक्षेप by मजीभट्ट (Stein's cat. p. 1101).

हेमाद्रिसर्वप्रापञ्चित by कालवीर.

होमकालातिक्रमप्रापञ्चित.

होमनिर्णय by भट्टभट्ट, son of नीलकण्ठ, son of शङ्कर. About 1620-1680 A. D.

होमपद्धति by माधव (part of his) मन्त्रतिलक). Mentions रूपनारायण; Ulwar cat. extract 375.

होमपद्धति by लम्बीवर.

होमप्रापञ्चित.

होमलोपप्रापञ्चितप्रयोग.

होमविधान by बालकृष्ण (कम्पेदीय). Baroda O. I. 8354.

होमसिद्धान्त and.

होरिलसूति m. in स्मृतिसारोद्धार or विश्वम्भर.

APPENDIX B

LIST OF AUTHORS ON DHARMAŚĀSTRA

While preparing this list, great difficulties were experienced in stating all the works composed by an author. In the case of such names as Ananta, Kṛṣṇa, Gaṅgādhara, Nārāyaṇa, Rāmakṛṣṇa, Śaṅkara, which are extremely common, the only method that could be followed, in the absence of materials to identify the authors bearing these names, was to place the same name several times in the list against the work composed by that author. Since the authors themselves very often convey no more information than their own names and since some of the reports on the search for mss. do not give even what little information about the author can be gathered from the ms. of his work, Aufrecht also was compelled to follow this method. In order to avoid repetition and save space, I have not repeated in this list the information that was given under the works contained in the list A. Dates are given principally under the names of authors and sometimes under works also. For further information readers will have in many cases to refer to the works put down as composed by an author. In the case of authors who have written on several śāstras, their works on dharmaśāstra alone have been mentioned. Wherever possible parentage has been noted and dates assigned. In a few cases information which became available after list A was prepared has been incorporated here.

अखण्ड a. of असण्डाद्वैत.

अखण्डानन्दमुनि, disciple of असण्डा-
द्वैत ; a. of महाविष्णुपूजापद्धति.

अग्रसूत्र a. of अग्रसूत्रसंहिता.

अपोरशिवाचार्य a. of आशौचदीपिका.

अक्षिपम् a. of a स्मृति. Sec. 39.
Vide also मध्यमाक्षिपम् and बृह-
दक्षिपम्.

अचल, son of वत्सराज, son of मोविन्द,
resident of आनन्दपुर, a. of आह्निक-
दीपक and निर्णयदीपक (composed
in संवत् 1575 i. e. 1518-19
A. D.), महाकल्पपद्धति, शास्त्रापनाह्निक
or दीपिका.

अभ्युत a. of सीमाभ्युतप्रश्न.

अभ्युतचक्रवर्तिन, son of हरिदासतर्का-
चार्य ; a. of दाघभागसिद्धान्तकुसुद-
चक्रिका (com. on दाघभाग of
जौहलवाहन), सन्दर्भचक्रिका (com.
on हारलता of अतिकन्द), आह-
विषेकटिप्पणी (m. in his com.
on दाघभाग). About 1500-1550
A. D.; ms. of दाघभागसिद्धान्तकुसुद-
चक्रिका in B. O. mss. cat. vol.
I. No. 205 p. 120 is dated
शके 1581 (1669 A. D.).

अभ्युतानन्द, pupil of आनन्दगिरि, a.
of एकादशीनिर्णयन्यास्या.

अभ्युताग्रम, disciple of परमानन्दाग्रम
or विद्यानन्दाग्रम ; a. of रामायन-
चक्रिका, विष्णेश्वरीपद्धति (or यति-
धर्मसंग्रह), संन्यासधर्मसंग्रह, संन्यास-
पद्धति. In विष्णेश्वरीपद्धति, the
ज्ञानार्णव is mentioned and the
ms. No. 12548 Baroda O. I.
was copied in संवत् 1887
(1830-31 A. D.).

अजयपाल ms. in छल्लकमलाकर.

अज्जनादीक्षित a. of अज्जनादीक्षितदीप.

अग्नि. Vide sec. 16.

अनन्त a. of शिष्यलिङ्गयतिशासिधि.

अनन्तदीक्षित, son of विश्वनाथ, sur-
named यज्ञोपवीत. Later than
1575 A. D. and earlier than
1750 ; a. of प्रयोगरत्न or स्मार्ता-
नुष्ठानपद्धति (for आभ्युताग्रनीय),
महाकल्पपद्धति, समसंस्थाप्रयोग.

अनन्तदेव, son of आनन्ददेव. Vide sec.
109 ; a. of स्मृतिशौस्तुत्र (divided
into 12 parts on तिथि, संस्कार
&c.), भगवद्भक्तिनिर्णय or विवेक,
मधुरासेतु, पापभित्तप्रदीपिका, अन्त्ये-
ष्टिपद्धति, कृतिविवरणनिर्णय, दत्तक-
पुत्रविधान.

अनन्तदेव a. of खलार्चापद्धति.

अनन्तदेव a. of राज्याभिषेकपद्धति.

अनन्तदेव a. of व्रतप्रकाश.

अनन्तदेव, son of उदयवह्निदेव. Later
than 1640 A. D. ; a. of गयाआह-
पद्धति, वृद्धिआहदीपिका (वृद्धिआह-
पद्धति), यज्ञसंस्था, कृत्रकल्पद्रुम,
सर्वव्रतोपायन, वृद्धिआहविनिर्णय.

अनन्तदेव a. of आहकल्पसूत्रपद्धति,
a com. on the आहसूत्र of
कान्यायन.

अनन्तदेव a. of गापत्रीपुरावरणविधि,
उत्तरार्णपद्धति.

अनन्तदेव a. of कुण्ठोदघोतदर्शन.

अनन्तदेवज्ञ, son of केकावदैवज्ञ, resi-
dent of नन्दिग्राम ; a. of कालनिर्णय-
बोध. Bik. cat. p. 399 gives
śake 1488 (1566-7 A. D.) as
date but it is not clear whether
it is of composition or copying.

- अनन्तभट्ट 2. of com. on विशाच्छ्लोकी.
- अनन्तभट्ट, son of कमलाकरभट्ट. About 1640-1670; 2. of रामकल्पद्रुम, सुबोधिनी (com. on विशाच्छ्लोकी).
- अनन्तभट्ट, son of नागदेवभट्ट; 2. of ग्रहयज्ञविधान, हृषोर्गसर्गयोग.
- अनन्तभट्ट, son of दाईभट्ट; 2. of सदाचारहृदय (composed at the desire of सदासिंह). About 1715 A. D.
- अनन्तभट्ट, son of नागेशभट्ट or नागदेवभट्ट, son of जह्नु, of काण्वकुल; 2. of आदिकपरिजात, दानपरिजात, विधानपरिजात (composed in 1625 A. D.) and other works ending in परिजात (शान्तिपरिजात), ग्रहयज्ञविधान.
- अनन्तभट्ट, son of नागेशभट्ट, son of यज्ञभट्ट; 2. of आदिकसंग्रह. Probably the same as the preceding.
- अनन्तभट्ट, son of बापुभट्ट, 2. of प्रतिष्ठापद्धति.
- अनन्तभट्ट, son of महादेव; 2. of तिथिनिर्णय or निर्णयचिन्तु (ms. dated 1526-7 A. D. in Baroda O. I. No. 10611). It is this author that is probably mentioned as अनन्तभट्ट in नि. सि. and वृत्तिह्रदयसाद. Earlier than 1500 A. D.
- अनन्तभट्ट 2. of समप्रतिर्णय.
- अनन्तभट्ट 2. of सदाचारनिर्णय.
- अनन्तभट्ट 2. of वृत्तपरिशिष्ट; ms. by वृत्तमन in लिखितत्व (Jivananda vol. I p. 34) and कृतक.
- अनन्तभट्ट, son of एतुभट्ट. About 2nd quarter of 17th century; 2. of तीर्थरत्नाकर (at the request of अल्लसिंह).
- अनन्तभट्ट, son of सिद्धवर; 2. of कण्ठमण्डपविधान, of com. प्रभा or सुप्रभा on कण्ठमार्तण्ड of बोधिसू (com. composed in 1692-93 A. D. at पल्लीपत्तन, probably modern Pali in the Bihar State).
- अनन्तभट्ट 2. of दीनसागर.
- अनन्तभट्ट 2. of आद्योपयोगविवरण.
- अनन्तभट्ट 2. of सप्तोपिनी होमपद्धति (for nine planets).
- अनन्तभट्टमहामहोपाध्याय 2. of वृत्तकीर्ति (probably the same as वृत्तकचविधान of अनन्तदेव).
- अनन्तमिश्र 2. of पाकयज्ञपद्धति.
- अनन्तयज्वन, son of कृष्ण; 2. of com. on पितृमेधयज्ञ of गौतम.
- अनन्तयाज्ञिक 2. of व्यवहारवर्णन, छान्दिवर्णन.
- अनन्तराम 2. of विवादाभिरुद्धि, स्वत्व-रहस्य or स्वत्वविचार. Later than 1600 A. D.
- अनन्तराम, 2. of वैष्णवधर्ममीमांसा.
- अनन्तराम, son of रामचरणन्यायालङ्कार. About 1810 A. D.; 2. of महावृत्तमरणविवेक.
- अनन्तरामशास्त्रि 2. of विवादाकन्वा-स्वरूपनिर्णय.
- अनन्तालार 2. of जातिसाङ्ख्यवर्णन.
- अनिरुद्धभट्ट Vide sec. 82; 2nd and 3rd quarters of the 12th century A. D.; 2. of पितृदयिता or कर्मोपदेशिनीपद्धति and द्वारलता.
- अनिरुद्धभट्ट महामहोपाध्याय 2. of मन्त्रकोसुवरी. Said to be a शास्त्रिणाथ. Earlier than 1795 A. D.

अनुपसिंहदेव, son of कर्णसिंह, a Rathor prince, About 1673 A.D.; (reputed) a. of अनुपविषेक, आन्ध्र-प्रयोगचिन्तामणि.

अनुकभट्ट, About 1030-1050 A.D.; m. in the वाचस्पिकेक of जीमूतवाहन.

अपराक or अपरादिन्य Sec. 77; a. of com. called वाङ्मयस्वीयधर्मशास्त्र-विबन्ध. Between 1115-1130 A.D.

अविपाल, son of देवधपाल, son of त्रिविक्रम, son of मकरन्दपाल; a. of अविपालकारिका and अविपालपद्धति (शुद्धपद्धति). M. by मोविन्दानन्द and रघुनन्दन. One ms. (N. vol. V. p. 302) was copied in शके 1442 (1521 A.D.). So-called till 1500 A.D. In the colophon the work is described as कारित by अविपाल.

अप्यपदीक्षित a. of तत्तमशास्त्रण्डन; about 1520-1592 A.D.

अप्यपदीक्षित (माहर) a. of प्राचक्षित-विधि. Probably the same as अप्यादीक्षित native of गौरीमाहर.

अप्यपदीक्षित a. of शिवार्चनचक्रिका, शेषकल्पद्रुम. He is probably the same as the a. of तत्तमशास्त्रण्डन.

अप्यादीक्षित a native of गौरीमाहर; a. of आप्छानवनीत (composed about 1700 A.D.) under Tanjore king Shahaji.

अप्यावाजयेयिन् a. of नीतिलुमावाले.

अभिनवधर्मसूत्रपाचार्य a. of न्यायदीपिका.

अमलेन्द्र a. of शिवार्चनपद्धति.

अमृतनाथमिश्र महामहोपाध्याय, son of श्रीमान्निजकर्मण; a. of कृतिसार-समुच्चय or कृत्यसार, प्रायश्चित्तव्यवस्था-सार, वादनामसमुच्चय (on 18 स्वयं-हाराद); vide B.O. mss. cat. vol. I No. 77 p. 74 for कृत्यसारसमुच्चय, which appears to be only a part dealing with ग्रह and प्रायश्चित्त from the larger work called सार-समुच्चयसार्य and No. 319 p. 358 for वादनामसमुच्चय.

अमृतपाठक, son of समाराम; a. of संस्कारपद्धति. Later than 1680 A.D.

अमृतानन्दतीर्थ a. of सारकोषदेशव्यवस्था.

अन्यधर्म m. आह्वरिनाथ's स्तुतिसार.

अनादनाथसूत्रि, son of मिन्दलधमण. Between 1250-1500 A.D.; a. of निर्णयसूत्र (composed at the desire of prince कृष्णेन, ruler of वृकचक्रपुर on the Jumna). Vide under निणयसूत्र.

अष्टाचक्र com. of मानवसूत्राष्टक and of औपायनसूत्र.

अष्टाध्याय Vide sec. 58. About 700-750 A.D.; a. of भाष्य on नारद-स्तुति, of भाष्य on मौतमधर्मसूत्र and probably of com. on मनुस्मृति.

अहोयल a. of अलगोत्रपुत्रपरिग्रहपरीक्षा and अस्तविष्टासंगोत्रपुत्रपरिग्रहविधि, वृषभरणदौस्तुभ (Bik. cat. p. 600).

आडवाधुकरिणित a. of प्रायश्चित्तसार.

आह्विरस a. of आतुरन्यासविधि.

आनाराम a. of com. on कामन्दकीय-नीतिसार.

आश्वेप a. of स्मृति ; m. by विश्वरूप.

आदित्यदर्शन a. of com. on काठक-
सूत्रसूत्र.

आदित्यभट्ट कविवर्य, pupil of विश्व-
श्रवणाचार्य. Between 1200-1325
A. D.; a. of कालनिर्णय or कालादर्श.

आदित्यभट्ट a. of त्रतकालनिर्णय.

आदित्याचार्य or कौटिल्यादेव. About
1400-1500 A. D.; a. of षट्शक्ति
or आशीचनिर्णय.

आनन्द son of प्रभाकर of the दशपुत्र
family ; a. of आह्निक.

आनन्द a. of धर्मसंग्रहापदीपिका.

आनन्दचन्द्र a. of प्रायश्चित्तसारसंग्रह,
याज्ञवल्क्य (on प्रायश्चित्त); प्राय-
श्चित्तसार (probably same as
the preceding).

आनन्दतीर्थ a. of विश्वसूत्रनिर्णय.

आनन्दतीर्थ son of जगद्गुरुभट्ट ; a. of
संन्यासग्रहणपद्धति, अनुयायपद्धति, पुजा-
पद्धति.

आनन्दतीर्थ मार्ग्य a. of हरिपूजापद्धति.

आनन्दतीर्थ a. of प्रणवकल्प.

आनन्दतीर्थ a. of सत्त्वाचन्द्रनभाष्य.

आनन्दतीर्थ, the founder of the मारग्य
sect. Said to have flourished be-
tween 1118-1198 A. D. But there
are varying views. One of his
pupils अक्षोभ्यतीर्थ is said to have
defeated विश्वारण्य in polemical
discussions. If this be correct,
then आनन्दतीर्थ must have flour-
ished about 1250-1300. Dr.
Bhandarkar (in *Vaiṣṇaviṣm*
and *Śaivism* p. 59) accepts
B. D. 86.

1178 and 1270 A. D. as the
years of his birth and death ; a.
of कर्मनिर्णय, कृष्णावृतमहार्णव,
जयन्तीनिर्णय, सन्ध्यासंपद्धति, सदाचार-
स्मृति or स्मृतिविवरण. Vide
Bhandarkar's Report for 1882-
83, p. 207 for 37 works attribu-
ted to him and E. I. vol. VI pp.
261-262 for the age of आनन्दतीर्थ
and his pupils. आनन्दतीर्थ is
said to have been the son of
मध्यमेध.

आनन्दरामायणिक a. of संस्कारपद्धति or
षोडशसंस्कारपद्धति.

आनन्दराय राजवेद्यपञ्चन, minister of
Tanjore king Shahaji and Sar-
foji (first quarter of 18th cen-
tury); a. of आश्वलायनसूत्रानु-
वृत्ति.

आनन्दराय, pupil of मुकुन्दराय. Ear-
lier than 1650 A. D.; a. of रामा-
चन्द्रचन्द्रिका. If it is this work
that is quoted in the तिथितत्त्व,
then the author is earlier than
1550 A. D.

आनन्दशर्म, son of रामशर्म ; a. of
न्यत्रस्थादर्पण, कल्पदर्पण.

आनन्दानन्द, a. of पतिनित्यपद्धति.

आनन्दपति (probably सरस्वतीतीर्थ or
सरस्वती) a. of स्मृतिदर्पण.

आपदेव, alias सदाशिवदेव, son of
अपति ; a. of सापिण्ड्यकल्पलता or
-स्तिका. About 1700 A. D. His
grandson was a pupil of
नागोजिभट्ट.

आपदेव a. of विटपीठमाला, तिथि-
तत्त्वसार.

आपदेव, son of अनन्तदेव, son of आपदेव. He was father of अनन्तदेव a. of स्मृतिकीर्तन and so flourished about 1600-1650 A.D.; a. of स्मृतिचन्द्रिका कल्पद्रुति.

आपदेव a. of आह्निक.

आपदेव a. of गौडप्रवरनिर्णय (ms. No. 1870 of Baroda O. I. dated शके 1673).

आपस्तम्ब Vide sec. 7; a. of यज्ञसूत्र and धर्मसूत्र and पितृमेघसूत्र.

आर्याधरीन्द्र a. of com. on अनुपाग-वृत्ति.

आर्द्धिपेल a. of a स्मृति m. m. नि. सि.

आशादित्य or आशादे of आशाधर, son of चक्रधर; a. of com. on कर्मप्रदीप and of com. on उन्दीगपनिशष्ट; m. in आचारभार of लक्षण. So earlier than 1600 A.D.

आशादित्यत्रिपाठिन, a. of मन्त्रकोश.

आशाधरभट्ट a. of सव्यासप्रदीप.

आश्वलायन. Vide also अश्वश्वलायन and उद्दालक; a. of यज्ञसूत्र and of a स्मृति (m. in मिताक्षरा and हेमाद्रि).

अश्वमेध धर्मनारायण-see under सूर्यनारायण.

अश्वमेध उपाध्याय, a. of स्मृतिनिदान-संग्रह.

अश्वपति, son of रुचिपति and रुचिमणी and pupil of गोपालभट्ट; a. of मीमांसापञ्चल.

ईशान, elder brother of इलायुध. Latter half of 12th century; a. of विज्ञानहिकपद्धति (according to

वाङ्मणसर्वस्व) m. in आश्वतथ. An ईशानन्यायाचार्य is m. in उद्वादक (vol. II, p. 133).

ईशाननाथ a. of नयज्ञान (B. O. mss. cat. vol. I. No. 240 p. 262).

ईश्वरचन्द्रशर्मन् a. of व्यवस्थासिद्धि.

ईश्वरदास, son of ज्योतिषराय; a. of संहर्तन (also called संहर्तन्याकर).

ईश्वरनाथ or इक्ष्वाकेश्वरनाथ a. of स्मृति-कल्पद्रुम.

उतथ्य a. of स्मृति; m. in स्मृति-चन्द्रिका.

उत्तरमार्ग m. in नि. सि.

उत्पल a. of ज्ञानमाला.

उद्यकर, com. of मनुस्मृति; m. in विवादल्लोकर of चण्डेश्वर (pp. 455, 583, 590).

उद्यपकर a. of पारस्करभाष्यसूत्रवर्णन-संग्रह.

उद्यपसिंह रूपनारायण, son of शक्तिविद and king of उत्तरकोसल. Flourished between 1450-1525 A.D.; (reputed) a. of रूपनारायणीय (पञ्चति).

उद्गाहमल्ल m. in the दशभाग of जीमूतवाहन.

उपकान्वायन m. by हेमाद्रि III, 2. 657.

उपमन्यु a. of स्मृति m. by मिताक्षरा (on पाठ. III. 260), by हरदत्त (on बी. ध. सू. 23. 11).

उपाध्याय-a com. of मनुस्मृति m. by मेधातिथि (on मनु II. 109, IV. 162, V. 43, IX. 141 and 147).

उमानाथ a. of आशीचनिर्णय.

- उमापति Earlier than 1575 A. D. ; a. of प्रतिष्ठाविवेक, शुद्धिनिर्णय, आशु-
निर्णय.
- उमापति a. of स्मृतिदीपिका (B. O.
1935, cat. vol. I p. 516, no. 441).
- उमाशङ्कर a. of com. on दायभाग and
of शुद्धिनेतृ.
- उशनस Vide sec. 17 ; a. of a work
on अर्थशास्त्र and of a धर्मसूत्र.
- अत्रु a. of a com. on मनुस्मृति, m.
by मेधातिथि (on मनु VIII. 152).
- अश्विपुत्र- quoted as a writer on
अर्थशास्त्र in the com. on नीति-
वाक्यामृत.
- अश्विपुत्र or अश्विभट्ट, son of राजापर,
surnamed शौच ; a. of संस्कार-
भास्कर.
- अश्विभट्ट a. of गोदशकर्मपद्धति.
- अप्यशङ्क a. of a स्मृति ; sec. 40.
- एक an author m. in आप. घ. सू. I. 6.
19, 7.
- एकराज (prince Ekraj of Tanjore
who ruled from 1674 A. D. to
1684 A. D.) a. of प्रवक्ष्यामृतसार or
प्रवक्षेसारामृत or राजरत्नपुराण.
- ओयाशङ्कर- vide under शङ्कर.
- जादुम्बरर्षि a. of व्रतनिर्णय.
- जीपराधन a. of स्मृति, m. by अपराजित
(p. 4195), हेमाद्रि (दानखण्ड).
- जीपराधुनि, an author m. in श्री. घ. सू.
II. 2, 33.
- कण्व m. in आप. घ. सू. I. 16. 29. 1
and I. 6. 19, 3. Vide sec. 18.
- कण्व a. of स्मृति m. in हरदत्त on
श्री. घ. सू. 23, 3 and 11.
- कनकमसापति a. of गुहाकारिका (वीधा-
यनीय), वीधापनम्मातेपयोग.
- कनकमसापति, son of वैद्यनाथ of मोदल-
गोज ; a. of कारिकामञ्जरी and com.
प्रयोगदर्श. This seems to be the
same as the preceding, since in
the वीधापनम्मातेपयोग the author
refers to कारिकामञ्जरी as his own
work. Vide Hultisch's R. II,
no. 972.
- कपर्दिन a. of भाष्य on भारद्वाजसूत्र, of
कारिकाऽऽन आपस्तम्बसूत्र, of com.
on आपस्तम्बपितृमेधसूत्र and of
com. on प्रवरखण्ड and on
आपस्तम्बीय) अपरसूत्र.
- कपिपुत्र m. in com. on नीतिवाक्यामृत.
- कपिज a. of स्मृति in 10 अध्यायः.
- कमण्डलभट्ट m. by कुल्लुक in आशु-
सागर.
- कमलाकर a. of आचारदीपिका. Pro-
bably same as above.
- कमलाकर, a. of यमदर्पण.
- कमलाकर a. of मन्त्रकमलाकर.
- कमलाकर a. of भुक्तिप्रकरण.
- कमलाकरभट्ट, son of रामकृष्णभट्ट, son
of नारायणभट्ट. Sec. 106. First
half of 17th century ; a. of
उर्मविवेकाकराल, कलिधर्मनिर्णय, कर्त-
वीर्यपद्धति, गोत्रपञ्चनिर्णय or-
वर्णम, दानकमलाकर, नीधेकमलाकर or
सर्वनीधेतिथि, निर्णयमिश्र, नीति-
कमलाकर, पुनकमलाकर, प्रायश्चित्त-
रत्न, बहुवर्गहिक, भक्तिरत्न, कृष्णपद्धति,
विधावृत्तखण्ड, व्रतकमलाकर, शान्ति-

- कमलाकर or शान्तिरत्न, शूद्रकमलाकर or शूद्रधर्मरत्न, मेरुकाण्डवृत्ति or संस्कारप्रयोगकमलाकर, शास्त्ररत्नकोशकल or तत्त्वकमलाकर. Parts of his works (such as parts of the निर्णयसिन्धु and दलकमलाकर) are very frequently entered in the catalogues as separate works.
- कमलाकरभट्ट, a resident of कूपरग्राम (Kopargam) on the Godavari; a. of आचारदीपिका or -प्रदीप and आह्निकप्रयोग.
- कमलाकरभट्ट m. by कुल्लूक in आद्यसागर as भाष्यकार.
- कम्पादूरवृत्ति a. of आशौचदीपिका. Later than 1400 A. D.
- कवीरभट्ट m. in आद्यसागर of कुल्लूक.
- करुणाशङ्कर (probably same as दयाशङ्कर) a. of वास्तुचन्द्रिका, उद्दि-
आद्यविधि.
- करुणाशङ्कर a. of नीतिविवेक.
- कर्क m. by विक्रमवर्मण्डनभास्कर, देमात्रि. Earlier than 1100 A. D.; a. of com. on आप. घ. सू. and on पारस्करयजुस्त्र, on स्नानश्रुत of कात्यायन and on आद्यकल्पश्रुत of कात्यायन.
- कलाप्रसन्न a. of कर्मप्रकाश.
- कल्याण a. of तिथिकल्पद्रुम.
- कल्याणभट्ट revised अलहाय's भाष्य on नारदस्मृति.
- कल्याणवर्मण्ड, a prince; a. of com. on विवाहहन्दायन of केशवार्थ and a. of अष्टहाराप्रदीप.
- कल्याणशर्मा a. of शिववर्तिहापद्धति (at the bidding of king रायक-
सिंह).
- कवय a. of a स्मृति, m. in मस्करि's भाष्य on गो. घ. सू. and in पराशर-
माधवीय.
- कविकान्तसरस्वती a. of विश्वादर्श q. v.; flourished between 1100-1200 A. D.
- कविरत्न a. of सुरीतकलिका (B. O. mss. cat. vol. I No. 419 p. 495). Earlier than 1600 A. D.
- कविराजगिरि a. of कविराजकीर्तुक.
- कवीर a. of शान्तिचन्द्रिका.
- कवय a. of a धर्मश्रुत and a स्मृति. Vide sec. 19.
- कवय a. of शूद्रधर्मसंस्कारविधि.
- करुरि, son of नागय; a. of करुरि-
स्मृति or स्मृतिशेखर.
- काण a. of a धर्मश्रुत and of a स्मृति. Sec. 18; m. in आप. घ. सू. I. 6. 19. 7.
- कान्य, an author, m. in घौ. घ. सू. I. 2. 45.
- कात्यायन a. of बृहोत्तमार्णवपद्धति (ms. No. 9470 Baroda O. I.).
- कात्यायन a. of अनुसमेत्यासविधि.
- कात्यायन a. of a स्मृति in verse. Sec. 38; a. of a यज्ञश्रुत, आद्यश्रुत, of मूल्याध्याय, स्नानश्रुत or स्नानविधि-
श्रुत or विकण्ठिकाश्रुत.
- कात्यायन a. of कर्मप्रदीप.
- कान्ददेव a. of नित्यस्नानपद्धति.
- कामदेव a. of द्वायभागनिर्णय.

कामदेवदीक्षित. Later than 1500 and earlier than 1660 A. D. ; a. of प्रापञ्चित्यपद्धति, पारस्करसूत्र-पौर्णिमापद्धति and of क्रमपदीपिका (2 पद्धति 10 पारस्करसूत्रग्रन्थ), of 2 com. on मृत्याध्याय.

कामदेवमहाराज a. of दाननामः. Later than 1200 A. D.

कामन्दक or -कि. a. of कामन्दकी-नीतिसार. Referred to by भवभूति (in the character कामन्दकी in मालतीमाधव) and by रामन in his काव्यालङ्कारसुत्रपद्धति and in the महाभारत. Earlier than 650 A. D. and probably flourished in 3rd or 4th century A. D.

कामरूपपति a. of गृह्यप्रकाशिका com. on शारदातिलक.

कामेश्वरचरण a. of com. called हित-धर्म on राजशरभूति. Mentions माधवाचार्य. So later than 1400 A. D.

काष्ठाजिति a. of a सूति quoted in कालविवेक of जीवतवाहन. मिताक्षरा (on पात्र. III. 265).

कालिदास a. of जनरकादाहत.

कालिदास a. of शास्त्रचन्द्रिका.

कालिदास, son of बलभद्र ; a. of कुण्ड-प्रबन्ध (D. C. ms. No. 42 of A. 1882-83). The work was com- posed in शके 1554 i. e. 1632 A. D. (शकेन्द्रेष्पिमितेय भूततिथयो मासे मधुगज्जे).

कालिदासचर्यानिन, m. in the plural in कालसार of गदापर.

कालीचरण a. of दुर्गाचामुकर.

कालीचरणदायालझार a. of स्मृतिमञ्जरी (composed in 1831 A. D.).

कालेसि महामहोपाध्याय, a. of दशकर्म-पद्धति

काशीदीक्षित, son of मद्राशिवदीक्षित a. of प्रयोगरत्न, कदाग्रहाणपद्धति (of महाकठपद्धति or कठपद्धति), सप्तविधान-पद्धति and आद्यप्रयोगपद्धति or आद्य-दीपिका, आह्निकप्रयोग, प्रयोगरत्न.

काशीनाथ तर्कालङ्कार n. of com. on तिथितत्त्व and प्रार्थनान्तत्त्व of रघु-नन्दन (N. I. p. 105) and प्राय-श्चित्तकदम्बसारसंग्रह.

काशीनाथ मन्त्र a. of आपस्तम्बाह्निक and कल्पेदाह्निकचन्द्रिका.

काशीनाथ a. of मूर्तमुक्तावली.

1. a. of com. on शारदातिलक.

2. a. of आद्यकल्प.

काशीनाथ उपाध्याय (or पाध्ये), son of अनन्त, son of काश्यपाध्याय. Sec. 112 ; a. of धर्मसिन्धु (or -सार composed in 1791 A. D.), प्राय-श्चित्तेन्दुशेखर, विट्ठलकृष्णमन्त्रसारभाष्य, कृष्णदिव्यपाल with cont.

काशीनाथ, son of जयराम (surnamed जदे) ; a. of शिवपूजातरङ्गिणी.

काशीनाथभट्ट (also called शिवानन्द-नाथ) ; son of जयरामभट्ट, son of शिवरामभट्ट ; a. of काष्ठनिर्णयदीपिका, तिथिदीपिका, पुरश्चरणदीपिका, वापञ्ची-पुरश्चरणचन्द्रिका, श्रद्धिकार्चनदीपिका, विश्वदीप्ति.

काशीराम चर्यान्तर्निर्णयचार्य, son of राधावल्लभ, son of रामकृष्ण ; a. of commentaries on the various

- parts of the स्मृतितत्त्व of रघुनन्दन (such as तद्वाक्यतत्त्व, एकादशीतत्त्व, तिथितत्त्व, द्वायतत्त्व, प्रायश्चित्त^०, मल-
मास^०, शुद्धितत्त्व, उन्मोघआश्रितत्त्व). He is different from काशीनाथ-
तर्कालङ्कार, who also commented
on तिथितत्त्व (compare N. I.
p. 150 with N. II. p. 84).
- काश्यप a. of स्मृति. Vide sec. 19.
- काश्यप a. of नित्यस्नानन्यद्वय (B. O.
ms. cat. vol. I. No. 244 p. 267).
- कुण्ड m. in आय. प. सु. I. 6. 19-7.
- कुन्त m. in आय. प. सु. I. 6. 19-7.
- कुशुमि a. of स्मृति m. by अपरार्क
(p. 548), कालधियेक of जीवतवाहन,
हेमाद्रि. Also कौशुमि.
- कुवेरानन्द a. of दानभाष्यत (vide
D. C. ms. No. 265 of 1887-91
and 496 of 1886-92), a huge
work composed under संग्राम-
सिंह.
- कुवेरोपाध्याय m. in आश्रितत्त्व (Jiva-
nanda vol. I. p. 298) of
रघुनन्दन.
- कुवेरोपाध्याय (reputed) a. of दन्त-
चन्द्रिका. Said to have been com-
posed by a pandit of Colebrooke,
about 1800.
- कुमार a. of स्मृति m. by मिताक्षरा
(on याज्ञ. III. 253), अपरार्क
(p. 1070), स्मृतिभार of हरिनाथ,
शुद्धपाणि's प्रायश्चित्तविशेक (p. 550).
- कुमारस्वामिन a. of आश्वलादनशास्त्र-
कारिका. Later than 1000 A. D.
- कुमारस्वामिभिरुद्ध a. of प्रयोगसारपीठ.
- कुलमणि a. of नित्यधर्मप्रकाशिका.
- कुलमणिशुद्ध a. of com. on अङ्गिरः-
स्मृति, com. on श्रौतमधर्मशुद्ध, com.
on याज्ञवल्क्यस्मृति, and of आङ्गिक-
चन्द्रिका, of रामार्चनचन्द्रिका.
- कुलसूत्रि a. of नीतिप्रकाश and of
शान्तिचिन्तामणि.
- कुलार्क m. by the सरस्वतीविलास
(p. 281) in the same breath
with विज्ञानेश्वर and स्मृतिचन्द्रिका.
Before 1500 A. D.
- कुलुक्कभट्ट, son of भट्टदिवाकर. Sec. 88.
About 1250 A. D. ; a. of मन्वर्थ-
मुक्तावली ; com. on मनुस्मृति and
of आश्रमागम, आचारसागर and
विवादसागर.
- कुपाराम pupil of जयाराम ; 2nd half
of 18th century ; a. of जयधर्म-
पदीय.
- कुपाराम a. of com. on सुहृत्तत्त्व and
of वास्तुचन्द्रिका.
- कुपाराम (a Gauda prince), son of
यादवराज. First half of 17th
century ; (reputed) a. of राम-
प्रकाश.
- कुण्ड, son of मोहिन्द, son of राघव of
the मारवाजसोय ; a. of वर्णाश्रमधर्म-
दीप or दीपिका.
- कुण्ड, author of लघुपद्धति. Between
1350 and 1500 A. D. ; ms. (Ba-
roda O. I. No. 1422) dated
संवत् 1592 and the author names
चन्द्रिका, स्मृतिभार and स्मृत्यर्थसार ;
flourished between 1350 and
1500 A. D.
- कुण्ड of शेष family, son of सुसिंह or
नरसिंह ; about 1500 A. D. ; a. of

- ब्रह्मचारिरोमणि (where he claims गोविन्दार्णव as his own work), श्लोकचतुर्दशी.
- कृष्ण of the होसिंग family; a. of शास्त्रसरोद्धार. Later than 1450 A. D.
- कृष्ण आचार्य, a. of कण्ठाक्ष.
- कृष्ण आचार्य, son of कुमारसुमिहभट्ट; a. of स्मृतिसुकाशली.
- कृष्ण आचार्य a. of प्रभा, a. com. on शुद्धिदीपिका.
- कृष्णकान्तशर्मन a. of com. on दायभाग.
- कृष्णगोविन्दपण्डित a. of जातिविवेक (part of वशीभ्रमचर्मदीपिका).
- कृष्णचन्द्र a. of ज्ञानविवेकभास्कर.
- कृष्णतर्कालङ्कार- vide under श्रीकृष्णतर्का.
- कृष्णतात, a. of सन्मार्गकण्ठकोद्धार.
- कृष्णताताचार्य, a. of धर्मनिर्णय, वैष्णवलक्षण.
- कृष्णदत्त, son of आश्वमेधिक ब्रह्मदत्त; a. of कर्मकौमुदी.
- कृष्णदत्तमिश्र alias वनमालिमिश्र, son of मोहशमिभ and pupil of भट्टोज; a. of कुरुक्षेत्रप्रदीप. About 1650 A. D.
- कृष्णदास a. of भक्तिरमार्णव.
- कृष्णदीक्षित, son of गणेश्वर; a. of और्ध्ववेदिकप्रयोग.
- कृष्णदेव, son of रामाचार्य, a. of वैष्णवधर्मसुधानपद्धति, सुमिहपरिचय and विष्णुधर्मप्रतिपादिका.
- कृष्णदेवभार्तृवागोश, son of नारायण; a. of कृत्यतत्त्व alias प्रयोगसार, प्राय-
- श्चित्तकौस्तुभ or -विवेक, शुद्धिप्रदीपिका and प्रायश्चित्तसंग्रह.
- कृष्णद्वैपायन, a. of स्मृति, m. in मिताक्षरा.
- कृष्णनाथ a. of com. on अविस्मृति, of com. on द्वावस्मृति, of com. on मनुस्मृति and न्यासस्मृति, of com. on सत्कारतत्त्व of शुद्धि, of com. on स्नानसुवर्दीपिका of गोपीनाथ, of स्मृति-कौमुदीटीका, स्मृतिसारटीका.
- कृष्णपण्डित a. of धर्मममानुबन्धि-श्लोक.
- कृष्णपण्डित, son of राघवदेवज्ञ; a. of सन्ध्याभाष्य.
- कृष्णपण्डित, son of रामभट्ट and लक्ष्मी; a. of सन्ध्यावन्दनभाष्य and सन्ध्या-विनियोगप्रवर्त्ती.
- कृष्णपण्डित महापात्र, grandson of गदाधर, author of कालसार; a. of नीतिरत्नाकर. About 1450 A. D.
- कृष्णभट्ट, son of गुरुचोतम, son of रघुनाथ; a. of कर्मतत्त्वप्रदीपिका alias लघुपद्धति, कालनिर्णयदीपिका. Between 1300-1350 A. D.
- कृष्णभट्ट, son of नारायण; a. of सायत्री-पुस्तकप्रयोग (composed in 1759 A. D.).
- कृष्णभट्ट a. of आर्यदीपिति.
- कृष्णभट्ट a. of स्मृतिसारसंग्रह.
- कृष्णभट्ट a. of कथिरहस्य.
- कृष्णभट्ट a. of जीवन्वित्कर्मसंयमसंग्रह.
- कृष्णभट्ट a. of समसमूह.
- कृष्णभट्ट आर्य (or आर्य), son of रघुनाथ of Benares; a. of रत्नमाला alias दीपिका on निर्णयसिन्धु of कमलाकरभट्ट.

कृष्णभट्ट मौनिक, son of रघुनाथभट्ट, son of गोपबर्षन ; a. of कालचन्द्रिका, शुद्धिचन्द्रिका and मरोजसुन्दर (vide N. I. p. 14 for शुद्धिचन्द्रिका).

कृष्णमिश्र, son of विष्णुमिश्र, son of अतिशुभ, son of विद्यानन्द ; a. of आद्वैताशिका, a com. on आद्वैतप्र of कात्यायन. Composed in मघत 1505 (1448-9 A. D.).

कृष्णमिश्राचार्य, son of राममेवक, son of देवीदत्त ; a. of कालमार्तण्ड, तिथि-निर्णयमार्तण्ड and कृत्यप्रदीप, प्रेत-प्रदीप, आद्वैतप्रदीप and of com. on विशाखदोषी.

कृष्णमिश्र, of the कौन्तेयोर, a. of कालसर्पसूत्र.

कृष्णराज, a king who ruled over महाराष्ट्र on the गोदावरी ; a. of वर्षाश्रमधर्मदीप, a large work.

कृष्णराज a. of सृष्टिमहाराज. Mentions मदनरत्न.

कृष्णराम a. of कर्मकालप्रकाशिका उप-प्रकाश, उत्तरार्गनिर्णय, दानोदघोत, प्रायश्चित्तकुतूहल.

कृष्णराम (of काश्मीर), a. of महा-शिवरात्रिनिर्णय.

कृष्णविप्र a. of com. on आद्वैतविवेक of शूलपानि.

कृष्णशर्मन, son of नरसिंह ; a. of शुद्धिप्रकाश (composed at the bidding of छोटाराय).

कृष्णशैव a. of प्रवरदीपिका. Later than 1250 A. D.

कृष्णसरस्वती a. of हरिभक्तिकव्यलतिका.

कृष्णाचार्य a. of com. प्रभा on शुद्धि-दीपिका of श्रीनिवास.

कृष्णाचार्य, son of कुमारशक्तिभट्ट ; a. of सृष्टिमुक्तावली.

कृष्णानन्द a. of ज्ञानानन्दसरस्वती.

कृष्णानन्द शशीश्वरभट्टाचार्य a. of वद-कर्मदीपिका.

कृष्णानन्दसरस्वती a. of अनुयागपद्धति.

केशर, m. m. सूर्यवंशर. Earlier than 1150 A. D.

केशरनाथदत्त a. of दत्तककौस्तुभ.

केशव a. of सन्तानदीपिका.

केशव a. of केशवार्णव.

केशव, son of सोमेश्वर ; a. of कौशिक-सुखासुखपद्धति.

केशवकृष्ण a. of सध्यापरिणामसंग्रह.

He was the chief pandit of the परिवर्त of a king of Tirhut.

केशवनीलानन्दशर्मन, a. of आद्वैतकारिका.

केशवतर्कप्रधानन a. of ज्योतिषानन.

केशवदास, son of जीवनराम. About 1770-1790 A. D. ; a. of अहल्या-कामपेसु and रामार्चनरत्नाकर.

केशवदीक्षित, son of मदाशिव ; a. of प्रयोगरत्न.

केशवदेवज्ज of नन्दिग्राम. About 1500 A. D. ; a. of गोत्रप्रवरनिर्णय or मल्लरी.

केशवदेवज्ज, son of कमलाकर of नन्दि-ग्राम ; a. of सुहृत्तत्त्व and कायस्थदि-धर्मपद्धति. About 1500 A. D. He is probably the same as the preceding.

केशवभट्ट a. of अन्येष्टिप्रयोग हिरण्यकेशीय (from his प्रयोगमणि), प्रयोगमणि.

केशवभट्ट son of अमल, of पुण्यस्तम्भ (Puntambe) on the गोदावरी ; a. of जन्मोद्दिष्ट. Later than 1450 A. D.

केशवभट्ट a. of आचारप्रदीप (probably same as that m. in भावतत्त्व of रघु), कृत्यप्रदीप, प्रायश्चित्तप्रदीप and शुद्धिप्रदीप.

केशवभट्ट a. of जातकमण्डपति.

केशवभट्ट son of गोपालदीक्षित ; a. of कुण्डमण्डपविधि.

केशवभट्ट, son of नारायण अमरकर ; a. of प्रयोगमणि.

केशवभट्टगोस्वामी a. of com. on क्रमदीपिका.

केशवमिश्र a. of छन्दोगपरिशिष्ट.

केशवमिश्र a. of द्वैतनिर्णयपरिशिष्ट. वाचस्पतिमिश्र was his परमगुरु. So about 1540 A. D.

केशवराय, son of गोविन्दराय, son of रामराय of भारद्वाजगोत्र ; a. of धर्मचन्द्र. Mentions स्मृत्यधर्मसार and पवित्रात. Ms. dated संवत् 1810 (Baroda O. I. no. 5860).

केशवशर्मन् a. of स्मृतितार.

केशवस्वामिन् a. of यौधायनशुद्धपद्धति ; m. in त्रिकाण्डमण्डन. Before 1100 A. D.

केशवाचार्य or केशवभट्ट कावमीरिक a. of क्रमदीपिका, (pr. Ch. S. series). About 1500 A. D.

C. विवरण by गोविन्दभट्ट (pr. Ch. S. series).

केशवादित्यभट्ट a. of स्मृतिचान्दिका.

केशवार्थ, son of राजिण ; a. of विवाह-वृन्दावन. (Ms. dated 1398-99

A. D. 87.

A. D.). The com. is by गणेश, son of केशववैद्य.

केशवीकार m. in निर्णयमिन्धु and भावि-प्रकाशितप्रायश्चित्त (probably केशव, the author of the जातकपद्धति or केशवी).

केशवेन्द्रस्वामिन् a. of साधनचन्द्रिका.

कैलासपति a. of वैवर्णिहसंन्यास.

कोकिल a. of मातृदिग्भाङ्गनिर्णय (No. 641 of Viśrāmbāg collection I and D. C. No. 104 of 1895-1902). He mentions कर्कोषाध्याय, विन्तामणि, कामधेनु, स्मृतिप्रदीप, मञ्जरी, चण्डिकादिनिबन्ध, विज्ञानेश्वर. Later than 1400 A. D.

कोण्डभट्ट a. of वतराज.

कोमेरिभट्ट a. of तत्त्वसंग्रह.

कोमेरिभट्ट, son of केशव ; a. of स्मृति-शृण.

कोलाप्याचार्य a. of द्वाकचान्दिका.

कोशीधर a. of शुद्धिप्रदीपिका (B. O. Mss. cat. vol. I No. 380 p. 435).

कोविल (reputed) a. of a स्मृति (D. C. No. 223 of 1879-80 is a different work on भाङ्ग from above).

कोण्डिन्धु m. in व्यवहारमानुषा of जीमूत-वाहन (prose passage on limitation for recovering a debt) and in भाङ्गमण्डन.

कौत्स m. in आप. घ. सू. I. 6. 19. 4 and 7 and I. 10. 28. 1 and in कालविवेक of जीमूतवाहन (p. 304).

कौशुमि m. in हेमाद्रि, कालमाधव (p. 76).

कोशिक 2. of स्मृति ; m. in स्मृति-
चान्द्रिका and हेमाद्रि.

कोशिक भाषित्य Vide under आदित्य-
चार्य.

कृत 2. of स्मृति ; m. in मितकला (on
पात्र. III. 28), अलङ्कार (pp. 487,
1086, 1187), स्मृतिचन्द्रिका.

क्षेमकृत 2. of विद्याहरनखलेप.

क्षेमकृत 2. of निर्णयसार.

क्षेमराज 2. of रामपूजापद्धति.

क्षेमराम, son of श्रीभवानन्द, son of
बाहू called द्विपञ्चाशद्व्यन्धिन ; 2. of
प्रेतसंनिधौ, रामनिबन्ध (composed
in 1720 A. D.). Vide Ulwar cat.
No. 1431.

क्षेमराम, son of कुलमणि, son of लोक-
मणि, son of श्रीशित बाहू लक्ष्मी-
कान्त (who is styled पञ्चाशद्व्य-
न्धिनोमयाजि) or Kanoj ; colophon
of आक्षेपपद्धति gives this pedigree,
but the verse before it says
that the parents of क्षेमराम were
श्रीभवमण्डन and पद्मिनी. So this
man may be the same as
above.

क्षेमराम 2. of आह्निकपद्धति for Sama-
vedins (vide B. O. mss. cat.
vol. I, No. 33 p. 32).

क्षेमराम 2. of महर्तुसंख्य.

क्षेमवर्मन् 2. of क्षेमप्रकाश composed
in 1512 A. D. when he was a
2 governor of बीरसिंहपुर. Aufre-
cht (II. pp. 26-27) is wrong
in saying that he composed the
work in 1612.

क्षेमेन्द्र 2nd and 3rd quarter of 11th
century ; 2. of नीतिकल्पतरु and
नीतिलता, चारुचर्या, लोकप्रकाश.

क्षेमेन्द्र 2. of दानपारिजात.

क्षण्डभट्ट, son of सूरेश्वर, surnamed
अपाधित ; 2. of संस्कारभास्कर, कृता-
मुद्योगप्रयोग.

क्षण्डेराय, son of नारायणपण्डित. Be-
tween 1400-1600 A. D. ; 2. of
परशुरामप्रकाश, first part of which
is आचारोद्भास.

क्षण्डेराय, son of हरिमट्ट, son of
नारायण, who belonged to महो-
पाध्यायपंथः honoured by the king
of विदर्भ ; 2. of कृष्णान्न or कृष्ण-
रत्नाकर. Mentions हेमाद्रि, माधव,
रत्नाकर. So later than 1400 A. D.
Also wrote संस्काररत्न.

खादिर 2. of ब्राह्मणपण्डित.

खड्गदत्त 2. of चातुर्वर्ण्यविचार.

खड्गदत्त द्विवेदिन 2. of तिथिप्रकाश.

खड्गदिन्य or खड्गधर, son of गोपीनाथ-
मिश्र ; 2. of स्मृतिचिन्तामणि. About
1450-1500 A. D.

खड्गधर 2. of आचारतिलक or आह्निक.
(The D. C. ms. No. 135 of
1886-92 though described as
आचारतिलक appears to be a
different work. It quotes आचार-
तिलक (folio 6a) and explains
sacrificial terms like प्रणीता,
प्रोक्षणी and sacrificial materials
like कुश.

खड्गधर 2. of पाकयज्ञपद्धति, प्रयोगपद्धति
(बीधायनी).

मङ्गाधर ३. of आह्निक, षाडकाह्निक.

मङ्गाधर ३. of कापर्योत्पत्ति, चातुर्वर्ण्य-
विवरण.

मङ्गाधर ३. of जाह्नोचमङ्गाधरी, संस्कार-
मङ्गाधरी.

मङ्गाधर ३. of तिथिनिर्णय, दायभागटीका.

मङ्गाधर ३. of निर्णयमञ्जरी.

मङ्गाधर ३. of उन्मयनिर्णयमञ्जरी (com-
posed in 1632 A. D.).

मङ्गाधर ३. of प्रतिष्ठाचिन्तामणि and
प्रतिष्ठाविर्णय.

मङ्गाधर ३. of विधिवल.

मङ्गाधर ३. of शोडशकर्मपद्धति.

मङ्गाधर ३. of तीर्थकाशिका.

मङ्गाधर, son of नारायण. About 1600
A. D.; ३. of मनोरमा, a com. on
कुण्डमण्डपदर्पण of his father.

मङ्गाधर, son of भैरव देवत; ३. of सहस्र-
भैरव, सहस्रालङ्कार (composed in
1633, A. D.).

मङ्गाधर, son of अग्निहोत्रिणम; ३. of
संस्कारपद्धति.

मङ्गाधर, son of रामचन्द्र; ३. of प्रथम-
कल्प (composed at Khambayat
or Cambay in 1606-7 A. D.).

मङ्गाधर son of सदाशिव महाडकर; ३.
of प्रथमसारविवेक or भवसारविवेक
(ms. dated 1784 A. D.).

मङ्गाधर चक्रवर्तिन ३. of com. भाषार्थ-
दीपिका on आश्वतथ of रघुनन्दन.

मङ्गाधर दीक्षित ३. of संस्कारमङ्गाधरी;
probably same as preceding.

मङ्गाधरसरस्वती, pupil of रामचन्द्रसर-
स्वती; ३. of प्रकाश com. on प्रणव-
कल्प.

मङ्गाधर ३. of धर्मप्रदीप.

मङ्गाधर ३. of आपस्तम्बप्रयोगसार.

मङ्गाधर, son of सदाशिव महाडकर;
probably the same as मङ्गाधर
महाडकर above; ३. of आरामादि-
प्रतिष्ठापद्धति.

मङ्गाधर ३. of com. on दायभाग.

मङ्गाधर ३. of निवन्धसिद्धान्तबोध.

मङ्गाधर ३. of युद्धतथोत्तर.

मङ्गाधर, patronised by सिधिकम; ३.
of आश्वतथीपक. Earlier than 1750
A. D.

मङ्गाधर m. in आश्वतथी of कुल्लूक.

मङ्गाधर ३. of चाणक्यनीतिदर्पण.

मङ्गाधर, son of श्रीधर (श्रीधर?); ३. of
मङ्गाधरकर्मपद्धति; says his grand-
father was patronised by king
नान्य of मिथिला. If नान्य is identi-
cal with the कर्णोद king of
मिथिला of that name, then मङ्गाधर
flourished about 1350 A. D.
Vide B. O. ms. cat. No. 86 p.
88.

मङ्गाधर, son of हरिश्चन्द्र रावल; ३. of
दर्शनसिद्धय (composed in 1685-
86 A.D.), सहस्रमङ्गाधर, शान्तिमङ्गाधर
and संवन्धमङ्गाधर, ग्रहशान्तिपद्धति,
दशकर्मपद्धति.

मङ्गाधर ३. of com. on राजमार्तण्ड of
भोज.

मङ्गाधर m. in. दुर्निहप्रसाद. Earlier
than 1500 A. D.

मङ्गाधर, son of ज्ञानेश्वर, son of महादेव,
son of लालमट्ट; ३. of तिथिमञ्जरी.

मङ्गाधर ३. of हरिभक्तिदीपिका.

गणेशदास a. of ऐन्दवमामनिरूप, अष्टाधिकशतविवृति.

गणेशदेवज, son of केशव, of मन्त्रिग्राम; about 1520 (in which year he composed his ग्रहलाघव); a. of महालिखेय, of a com. on सुहृत्-तत्त्व and on विवाहवृन्दावन.

गणेश पाठक a. of प्रयोगकौस्तुभ.

गणेशभट्ट a. of उद्वाहविवेक.

गणेशभट्ट a. of स्थावचन्द्रोदय.

गणेशभट्ट a. of दायभाण्ड्यवर्यसंक्षेप (part of स्वचर्यासंक्षेप) or दाय-संक्षेप.

गणेशमित्र महामहोपाध्याय a. of प्रायश्चित्तपरिभाषा (N. vol. V. p. 222).

गणेशाचार्य a. of निर्णयदर्पण.

गणेश्वर मन्त्रिन्, son of देवादित्य (who was father of वीरेश्वर) and uncle of चण्डेश्वर; m. in हरिनाथ's स्थिति-सार, श्रीधर's आचारादर्श; about 1300-1325 A. D.; a. of सुगति-सोपान and मङ्गलपत्रक (B. O. mss. cat. No. 84 p. 85).

गणेश्वर (महामहोपाध्याय महर्षि) a. of आदिकोन्दार for वाजसनेयशास्त्र. B. O. mss. cat. vol I No. 38, p. 36. Probably same as the preceding.

गद, surnamed विप्रेदिन; a. of गणदाय-प्रदीप composed in संवत् 1610 (1553-54 A. D.) in मुन्दावन, while गिरिधर and other grandsons of बलमान्य were living.

गदाधर a. of राघवसिंहप्रकाश.

गदाधर a. of सत्यप्रदायप्रदीपिका.

गदाधर a. of कृतकल्पद्रुम; m. by वाच-स्पति. Earlier than 1500 A. D.

गदाधर, son of वामन; later than 1550 A. D.; a. of com. on आद्य-कल्पसूत्र or नयकापेदकाशादसूत्र, of com. on पारस्करसूत्र, of com. on आश्वलायनसूत्र; mentions कर्क, जयरामभाष्य, मदनपारिभाषा, राम-वाजपेयिन्, हरिहर.

गदाधर, son of राघवेन्द्र; a. of तन्त्र-प्रदीप a com. on शिवदातिलक; about 1450. A. D.

गदाधर, son of नीलान्धर. About 1450-1500 A. D.; a. of कालसार (pt. iii. B. I. series), आचारसार, व्रतसार, शुद्धिसार.

गदाधर a. of ग्रहयाम्यवृत्ति (B. O. mss. cat. vol. I. p. 113).

गदाधर a. of वासिरीशान्ति.

गदाधर a. of com. लघुदीपिका on रामा-चन्द्रचन्द्रिका by आनन्दवन.

गदाधर दीक्षित a. of व्रतार्क.

गददेवक, m. in. प्रायश्चित्तमण्डल.

गदविष्णु, m. in. नि. सि.

गदयास, m. in कालविवेक of जीमूत-पादन, by हलायुध in वाङ्मयसर्वस्व.

गदमति a. of a स्मृति; m. by अपराज (p. 549), स्मृतिचन्द्रिका, हेमाद्रि (III. 2. 50).

गद a. on politics; m. in com. on नीतिसास्त्रावृत्ति.

गद a. of a स्मृति; m. in अपराज (pp. 124, 196, 368), in स्मृतिचन्द्रिका.

गद a. of. गदवृत्ति on पारस्करसूत्र.

गर्ग, a. of एकतन्त्रजननज्ञानि.

गागामनु— Vide under विश्वेश्वरमनु.

गार्ग्य a. of 1 स्मृति; sec. 20.

गालव a. of 1 स्मृति; m. by हेमाद्रि.

गिरिभट्ट, son of गल्लभट्ट; a. of संस्कार-
कौमुदी.

गीर्वाणयोगिनि a. of com. on प्रपञ्च-
सार.

गीर्वाणेन्द्र सरस्वती, pupil of विश्वेश्वर
सरस्वती; a. of गायत्रीपुष्करविधि.

गुणविष्णु, son of द्वावृद्ध, a. of छान्दोग्य-
सन्तभाष्य; m. by ग्युनन्दन in
उदाहृतम्, आदित्यन, मरुपतिव्यास.

गुह्याय vide पञ्चाक्षर गुह्याय.

गुरुप्रतापगर्भव a. of शालमास्यसंग्रह.

गुरुप्रताप न्यायभूषणभट्टाचार्य a. of
com. on शुद्धितन्त्र.

गुह्यमल a. of विवाहपद्धति.

गोकुलचन्द्रवर्मन, a. of आह्निकचन्द्रिका.

गोकुलजित, son of हरिजित; a. of
मन्त्रपतिविधिनिर्णयसार (composed in
1632-33 A. D.).

गोकुलदेव, son of अरुन्धेय; a. of तीर्थ-
कल्पता, मयाश्वाङ्गविधि.

गोकुलनाथ महामहोपाध्याय, son of
विद्यानिधि; a. of कुण्डकाध्वरी and
कुण्डकाध्वरीमहोद्धार (B. O. mss.
cat. vol. I No. 65-66 pp. 59-60),
of पदीय or काध्वरी a com.
on दैनिकनिर्णय of वाचस्पति and of
मातमीमांस (B. O. mss. cat. vol. I
No 54 p. 50 gives काकुपदीमदीय
as the name of the com.),

गोविन्दभिर, son of हरपति under
king वासुदेव son of रविवर (of
मिथिला); a. of शंखाचार्यविक्रपद्धति;

mss. copied in ल. सं. 592 (1611
A. D.).

गोपाल a. of आश्वलायनगृह्यकारिकावली.

गोपाल a. of कामधेनु. Vide pp. 294-
296 above.

गोपाल, m. in आश्वकल्पतक of श्री-
वन; probably the same as the
author of the कामधेनु.

गोपाल a. of गोपालपद्धति.

गोपाल a. of सत्क्रियासारदीपिका;
between 1500-1565 A. D.

गोपाल, a. of कुण्डसुन्दर.

गोपाल a. of सून्यनिरूपण, a. of com.
on सून्याध्याय of कात्यायन.

गोपाल a. of आचारनिर्णय, आशीचनिर्णय
(composed in 1613 A. D.), तिथि-
निर्णय, शुद्धिनिर्णय, विवादनिर्णय.

गोपाल a. of आचारकौमुदी.

गोपाल a. of आहर्मास्यकारिका.

गोपाल, son of हरिविंशभट्ट, a शायि; a.
of कालकौमुदी.

गोपाल a. of प्रायश्चित्तकारिका or प्राय-
श्चित्तशास्त्रदीपिका.

गोपाल a. of रत्नाकर.

गोपालजित a. of com. on सून्याध्याय
of कात्यायन.

गोपालदेविकाचार्य, son of आश्वेय कृष्णार्थ.
Later than 1620 A. D.; a. of
आह्निक and जपन्तीनिर्णय, शुद्धि-
जपन्तीनिर्णय, शमनवर्मीनिर्णय, अथ-
वाङ्गीनिर्णय.

गोपालन्यायपञ्चानन a. of सदाचारसंग्रह
(according to रामानुज).

गोपालन्यायपञ्चानन About 1570-1620;
composed com. on the तत्त्व of

रघुनन्दन called निर्णय १३२. आचार-
निर्णय, उद्वाहननिर्णय, काव्यनिर्णय,
तिथिनिर्णय, दासनि०, दूषोत्तरनि०, पा-
पक्षितनि०, विचारनिर्णय, विवाहनि०,
शुद्धिनि०, आशुति०, संक्रान्तिनि०,
संयन्त्रनि०, and प्रापक्षितकर्मनि०.

गोपालपण्डित a. of शुद्धभाष्य.

गोपालभट्ट, son of कृष्णभट्ट, sur-
named उदास; a. of शुद्धपद्धति
(Vide Baroda O. I. ms. No.
8975). He quotes शुद्धितत्त्व and
मयस्य. Later than 1650 A. D.

गोपालभट्ट, pupil of प्रबोधनानन्द; a. of
हरिभक्तिविलास (B. O. mss. cat.
vol. I. No. 454 p. 534) and
a. of भगवद्भक्तिविलास. About
1560 A. D.

गोपालभट्ट a. of सत्क्रियाचारदीपिका.

गोपालपञ्चन (मार्ग) a. of पितृमेघ-
सार, पितृमेघन्यास्या or भाष्य.

गोपालव्यास a. of स्वराष्ट्रनिर्णय.

गोपालसिद्धान्त m. in आचारसूत्र of
लक्ष्मण. Earlier than 1640 A. D.;
a. of आशीचमाला.

गोपालसिद्धान्तवागीश a. of दयवहारा-
लोक, विषाददयवहार.

गोपालाचार्य a. of पितृपद्धति. Later
than 1450 A. D.

गोपालानन्द a. of निर्याचारपद्धति.

गोपीनाथ a. of गोत्रप्रवरनिर्णय.

गोपीनाथ, son of महादेव; a. of
दीपिका com. on स्नानसूत्र of
कान्यापन.

गोपीनाथ a. of तिथ्यादिनिर्णय.

गोपीनाथ a. of उद्वाहादिकालनिर्णय.

गोपीनाथ, son of शार्ङ्गधर, son of
विश्वनाथव्यास of नासिहमोन who
was one of the four sons of
सामराज and resident of प्रत्यष्टपुर;
a. of जातिविशेष. Earlier than
1600 A. D. Ulwar cat. No. 1323
and I. O. cat. p. 518 cause con-
fusion and make it appear that
there were two writers of जाति-
विशेष of the same name.

गोपीनाथ अग्निहोत्रिण a. of संन्यास-
दीपिका.

गोपीनाथदीक्षित a. of आषाढीकर्म
(दिग्गणकेलीप).

गोपीनाथपाठक, son of अग्निहोत्रिपाठक,
son of काशीपाठक; a. of प्रणयो-
पासनविधि.

गोपीनाथभट्ट a. of निर्णयरत्नाकर.

गोपीनाथभट्ट a. of आद्विकचन्द्रिका,
तुल्यप्रबन्धमहादानपद्धति, प्रेतदीपिका,
सामिकआह्वयपद्धति, संस्काररत्नमाला.

गोपीनाथमिश्र a. of कृष्णकौस्तुभ.

गोपीनारायण, son of लक्ष्मण; a. of
निर्णयसूत्र (written at the bidding
of prince हर्षसेन). Probably
there is some confusion. The
author of निर्णयसूत्र was अल्लाह-
नाथसूरी who wrote under हर्षसेन.

गोभिल a. of शुद्धसूत्र and of २ सृष्टि
(also called कर्मप्रदीप of कान्यापन).
Vide pp. 218-220 above).

गोभिल (reputed) a. of उशनधनतन्त्र.

गोभिलपुत्र a. of शुद्धाभेद्यह.

गोचर्धन उपाध्याय a. of उद्वाहचन्द्रिका.

गोचर्धन कविमण्डन a. of आपस्तम्बाद्विक.

गोवर्धनदीक्षित, son of वेणीदास ; a. of छन्दोगाह्निक.

गोवर्धन पाठक a. of पुराणसर्वस्व (compiled in शके 1396 under Bengal Zamindar ब्रह्मन्),

गोविन्द, son of गुरुचन्द्रार्च, son of गुरुदेव ; a. of अशीवनिर्णय.

गोविन्द, son of सदाशिवमिश्र ; a. of संग्रहप्रकाश.

गोविन्द a. of पूजाप्रदीप m. in दीक्षातत्त्व. Probably the same as the next.

गोविन्द a. of प्रायश्चित्तश्लोकप्रवृत्ति.

गोविन्द, son of केशव. Earlier than 1550 A. D. ; a. of पूजाप्रदीप m. in the दीक्षातत्त्व of रघुनन्दन. He wrote पूजाप्रदीप at the bidding of भवानन्दराय (B. O. mss. cat. No. 264 p. 287 dated श. स. 432 i. e. 1551 A. D.).

गोविन्द a. of स्मार्ताधानप्रवृत्ति.

गोविन्द, son of गुरुचोचम ; a. of लक्ष्मणप्रवृत्ति.

गोविन्द, son of नीलकण्ठ ; a. of वीरच-
पारा com. on मूर्तचिन्तामणि of राम who was his uncle ; com. composed in शके 1550.

गोविन्द उपाध्याय m. by हेमाद्रि.

गोविन्ददत्त, son of गणेश्वरमान्जिन, who was younger brother of वीरेश्वर and son of देवादिन्य who was minister of king हर्षसेन ; a. of मानसोल्लास (?). A work called गोविन्दमानसोल्लास is mentioned in मलमासतत्त्व (p. 822) and एकादशीतत्त्व (p. 12) of रघुनन्दन.

(Vide B. O. mss. cat. vol. I. pp. 107-109). About 1300-1370 A. D.

गोविन्द देवज्ञ, son of गदाधर of the माधवनिन्दनाम्ना and गौतमगोत्र ; a. of कण्ठमार्तण्ड (composed at Junnar in 1691-92 A. D.).

गोविन्दप्रणित, son of रामप्रणित ; a. of आश्वपञ्चति.

गोविन्दप्रणित a. of आश्वदीपिका. Earlier than 1560 A. D. ; m. in आश्व-
कल्पलता of नन्दप्रणित.

गोविन्दभट्ट a. of com. on क्रमदीपिका.

गोविन्दभट्ट, m. in आश्वसाधर of कल्लुकभट्ट (on आश्व). Earlier than 1250.

गोविन्दभट्ट m. in मलमासतत्त्व (p. 787) by रघुनन्दन as भाष्यकार of पराशर. Earlier than 1500 A. D.

गोविन्दभट्ट a. of दर्शनाश्वपयोग.

गोविन्दभट्ट वृद्धि a. of तिथिनिर्णय.

गोविन्दराज, son of माधव ; a. of com. on मनुस्मृति and of स्मृतिमञ्जरी. Sec. 76. सहस्रमन्त्रविधि is ascribed to him.

गोविन्दराय a. of परमपुरुष (composed between 1740-49 A. D.).

गोविन्द गुरुदेवभट्ट a. of वृत्तपञ्चाविचार.

गोविन्दस्वामिभट्ट a. of com. on बौधायनधर्मसूत्र.

गोविन्दानन्द कविरङ्गनाचार्य, son of गणपतिभट्ट. Sec. 101. Flourished between 1500-1540 A. D. ; a. of दानकौमुदी, वरुणिकाकौमुदी, शुद्धिकौमुदी, आश्वकौमुदी and of अर्थ-

- कौमुदी com. on छुद्दिदीपिका of श्रीनिवास and तन्त्रार्थकौमुदी (com. on छुद्दिपाणि's प्रायश्चित्तविशेषः).
- मोर्विन्दोपाध्याय a. of महामासे निषेध-विचार (B. O. mss. cat. No. 292 p. 332).
- मोर्वस्वामिन् a. of निर्णयसागर.
- मौतम a. of धर्मसूत्र (sec. 5) and quoted as a writer on politics in the com. to नीतिवाक्यावली.
- मौतम a. of आद्विकसूत्र, पितृमेघसूत्र.
- मौतम a. of दानचन्द्रिका.
- मौरीहान्त (and others) a. of विषा-दाणवभञ्जन.
- मौरीदत्त son of रामभट्ट ; a. of रामयती-तीर्थयात्राप्रकाश.
- मौरीनाथचक्रवर्तिन a. of कालभाष्यनिर्णय, नवार्णभाष्यनिर्णय.
- मौरीपति son of दामोदर ; a. of com. on आचारदर्श of श्रीदत्त. Composed at Benares in 1640 A. D.
- मौरीशब्दु son of दामोदर, son of नाथकपण्डित. दामोदर was born in महाराष्ट्र on the banks of a holy river in Yajñabhūmi, but studied at Benares and was honoured at the court of Akbar. मौरीशब्दु wrote अनुमरणप्रदीप. He composed it after 67 years of Akbar's era (अकबरमहान्द्वयस्य मते-मुन्धतुंघन्तरेः । पुरतः कर्तित्वेष्टभ्यां काश्यां मौरीशशर्मणा), i. e. 1609 A. D. He mentions शालोक (शालक ?), मित्रक, छलपाणि, मदन-परिजात, अनुमरणविशेष and several other works. He mentions also विट्ठलविलास of his father. Vide D. C. Ms. 76 of 1892-95.
- मौरीशङ्कर a. of विवाहपद्धति.
- मोक्षेश्वरमित्र m. as a jurist in विवाह-रत्नाकर of यण्डेश्वर (pp. 46, 483) and in वर्धमान's दण्डविशेष where his work seems to be called व्यवहारतरङ्ग. Earlier than 1300 A. D.
- यदकर्षर (reputed) a. of नीतिसार.
- यक्रपथ a. of पितृकतिथिनिर्णय.
- यक्रपाणिपाठक a. of com. on सिध्दि-प्रकाश of महादास. Ms. (in B. O. mss. cat. vol. I. No. 163 p. 178) is dated शके 1700.
- यक्रपाणिमिश्र a. of व्यवहारादर्श.
- यण्डमाकतस्वामिन् a. of हरिदिनतिलक.
- यण्डीशस son of दुर्गादत्त ; a. of संक्षि-प्ताल्लिकपद्धति (composed at the desire of रणवीरसिंह of काश्मीर).
- यण्डवृक a. of स्मार्तकर्मद्विगतावधिपरण or यण्डवृत्तिचन्द्र (vide Baroda O. I. mss. No. 296 dated संवत् 1593, ज्येष्ठ शु. 93 शुक्ले). He is styled महामात्य and सद्वाद.
- यण्डेश्वर उदुकर son of वीरेश्वर. Sec. 90; a. of स्मृतिरत्नाकर (divided in- to seven parts on कृत्य, गृहस्थ, श्रम, पूजा, विवाह, व्यवहार and छादि) and of कृत्यचिन्तामणि, रात्रनीति-रत्नाकर, दानवाक्यावली and शिव-वाक्यावली, अथमानसोद्भास.
- यत्तुभुज a. of रामनित्यार्चनपद्धति.
- यत्तुभुज a. of विवाहपद्धति.
- यत्तुभुज a. of अद्भुतसागरसार and of अष्टादशसंस्काराः.

चतुर्भुज a. of लक्षणवृद्धि.

चतुर्भुज भट्टाचार्य m. in शुद्धितन्त्र (p. 243) by रघुनन्दन.

चतुर्भुज भट्टाचार्य a. of आशौचप्रकाश and आशौचसंग्रह (both works are probably identical). He is probably the same as the चतुर्भुज m. by रघुनन्दन.

चतुर्भुजाचार्य a. of सङ्गामित्तरङ्गिणी.

चन्द्र a. of स्मृति, m. in निर्णयदीपक.

चन्द्रचूडभट्ट or चन्द्रशेखरशर्मन, son of उमापति (alias वृमणभट्ट), son of धर्मेश्वर or धर्मभट्ट पौराणिक. Between 1575-1650 A. D.; a. of कालदिवाकर, कालसिद्धान्तनिर्णय, ग्रह-वास्तुनिर्णय, वाक्यज्ञनिर्णय पिण्डपितृ-यज्ञप्रयोग, शास्त्रनिर्णय, संवत्सरनिर्णय alias चन्द्रचूडीय.

चन्द्रमौलि a. of आचारसार or आचार-रत्न.

चन्द्रशेखर a. of धर्मविवेक.

चन्द्रशेखर a. of पुराणरत्नदीपिका.

चन्द्रशेखर महाप्रहोकाध्याय a. of स्मृति-प्रदीप.

चन्द्रशेखर वाचस्पति, son of विद्याभूषण; a. of ज्ञेयनिर्णय or -निर्णयसंग्रह, धर्म-दीपिका or स्मृतिप्रदीपिका, स्मृतिसार-संग्रह.

चन्द्रशेखरशर्मन a. of दुर्गभजन or स्मृतिदुर्गभजन or सङ्कल्पस्मृतिदुर्गभजन.

चन्द्रशिरिष्मयणवध, son of लक्ष्मणभट्ट; a. of षट्कर्मचन्द्रिका.

चाणक्य m. as a writer on राजनीति by माहिनाथ on पृष्ठ V. 50.

B. D. 88,

चाणक्य a. of राजनीतिशास्त्र in verse (various recensions) pr. in Dr. N. Law's Calcutta Oriental Series; and of the कौटिलीय. Hultzsch's R. II. No. 993 (and p. 85 extract) is a चाणक्यसप्तति the last verse of which is 'श्लोका-नामिति सप्तत्या नीतिसारसमुच्चयम् ! चन्द्रमुद्राय चाणक्यः संक्षेपेणोपादिष्ट-वान्'. Vide under चाणक्यनीति and similar works.

चारायण m. in the com. on the नीतिवाक्यामृत.

चारायण a. of एकाग्रवृत्त.

चित्रवति, son of नन्दीवति, son of मधुसूदन, a Pandit of Colebrooke; a. of स्वयंभारसिद्धान्तपरिपूर (composed in 1803 A. D.; vide B. O. mss. cat. vol. I No. 356).

चिदम्बेश्वर a. of स्मृतिमुक्ताफलसंग्रह.

चिदानन्दनाथ, pupil of स्वयंप्रकाश-नन्दनाथ; a. of ललितार्चनवृद्धि.

चिन्नानन्दनाथ a. of कर्मवृद्धि.

चिन्तामणि न्यायवागीशभट्टाचार्य, a गौड; a. of स्मृतिव्यवस्था (divided into parts on उद्वाह, तिथि, वाय, प्राय-श्चित्त, शुद्धि and आशु). Earlier than 1680 A. D.

चूडामणि, son of राघवेन्द्रभट्ट; a. of जानाङ्गुर.

चूडभट्ट (sometimes said to be) a. of कीर्तिचन्द्रोरुष composed by दामोदरपण्डित in the 2nd half of 16th century in Akbar's reign.

चेतनमिश्र a. of महाविष्णुपूजावृद्धि and द्वाधशेषवृद्धि, द्वैधीपूजनवृद्धि.

नौवहवार्य, son of विज्ञवार्य and कामाख्या and pupil of भारतीतीर्थ ; a. of सम्प्रदायाध्य (आम्बलापन), composed at request of चासुषिड, son of भानु. Bows to भारतीतीर्थ and विद्यातीर्थ as भाष्यकार and describes them as ज्ञपीसपमहार्णवी. Probably flourished about 1350-1375 A.D. Vide Tri. cat. Madras Govt. mss. for 1919-22 p. 4214.

च्यवन Sec. 21; a. of a धर्मसूत्र.

छलारिनारायण a. of स्मृतिसंग्रह.

छलारि or छलारि सुमिह (or नरमिह) son of नारायण ; a. of स्मृत्यर्थसार (of which कालतरङ्ग is first part) and आह्निक for साधवः. Later than 1675 A.D.

छान वाशिकचक्रचूडाचिन्तामणि a. of com. on स्नानसूत्र.

छामल or छामलेय a. of स्मृति m. in मिताक्षरा (on वाङ्. III. 290, 326). कल्पतरु, स्मृतिच०, अपराक pp. 442, 533, 932.

जगदानन्द a. of कल्पकौमुदी.

जगदीश a. of भाष्यार्थदीप com. on शृङ्गपाणि's आनन्दिवेक.

जगन्नाथ a. of अनुबोधकल्पतरु.

जगन्नाथ a. of विवाहपद्धति.

जगन्नाथ तर्कप्रज्ञान. Sec. 113; a. of विवादभङ्गार्णव.

जगन्नाथ वाशिक, son of शङ्कराचार्य ; a. of संस्कारकल्पद्रुम.

जगन्नाथधरि a. of समुदायप्रकाश.

जगन्नेजय (reputed) a. of नीतिप्रकाशिका (which is said to have

been imparted to him by वैशम्पायन).

जगद्विनि a. of a स्मृति m. by मिताक्षरा (on वाङ्. I. 256 in prose), by हरदत्त, कल्पतरु, अपराक (pp. 267, 468, 501, 880, 1064) and स्मृतिचन्द्रिका.

जगन्नाथ सभाषीश, son of हेमाद्रि ; a. of धाव्यश्रवणपद्धति.

जयकृष्ण a. of गङ्गास्नानसङ्कल्पवाक्यदीप (B. O. mss. cat. vol. No. 90 p. 91).

जयकृष्ण or श्रीकृष्ण तर्कालङ्कार a. of दीप com. on शायभाग and of दायार्थिकारक्रमसंग्रह.

जयकृष्ण तर्कवागीश a. of आनन्ददर्पण alias आनन्ददीप.

जयतीर्थ pupil of आनन्दतीर्थ ; a. of com. on कर्मनिर्णय of आनन्दतीर्थ, of पूजापद्धति. For latter vide ms. No. 8685 of Baroda O. I.

जयतुङ्ग (Is he an author?) m. in दोहरानन्द and निर्घण्टुसिन्धु.

जयनारायण तर्कप्रज्ञान a. of नीराजनप्रकाश (composed for शिवनारायण प्रोप.), सुरसंक्रान्तिदीपिका.

जयन्त or जयन्तस्वामिन्, son of काम्य, son of कल्याणस्वामिन्. He was father of अभिनव. End of eighth century ; a. of आम्बलापनीय पञ्चाकारिका and विमलोदयमाला com. on आम्बलापनपद्धतयः. हेमाद्रि (III. 1. 1339) says that हरिहर refuted the view of जयन्तस्वामिन् on the verse अन्वभावे तु विप्रस्य. He is m. by महाधर in his भाष्य on पारस्कारपञ्चा, in आनन्दवाक्यिका

of रघुनाथ and प्रयोगरत्न of नारायणमठ. For विमलोदय (com. on आश्वलायनश्रुति vide D. C. ms. No. 45 of 1899-1915).

जयराम a. of शतचण्डीविद्यानपद्धति.

जयराम a. of com. on कामन्दकीय-नीतिसार.

जयराम a. of दानचन्द्रिका (abstract of हेमाद्रि's work).

जयराम a. of मृदुताङ्कुर.

जयराम, son of बलभद्र, son of दामोदर of मारवाजगोत्र. Between 1200-1400 A. D.; a. of सज्जनचतुष्टय (a com. on वात्सल्यचरितम्). In Ulwar cat. extract No. 39 the date (of composition probably?) is संवत् 1611 (1554-5 A. D.).

जयशर्मन् m. in तीर्थचिन्तामणि of वाचस्पति.

जयसिंहदेव, king of मौर्यपुर. Earlier than 1750 A. D.; (reputed) a. of जयमाधवमानसोद्भास.

जयस्वामिन् m. in मलमासतन्त्र (p. 782) of रघुनन्दन.

जयानन्द a. of मृदुतवीथ.

जातुकर्ण- vide sec. 22.

जानकीरामसार्वभौम a. of मरुस्थितिमार.

जाबाल or -लि a. of a स्मृति m. in मिताक्षरा (on याज्ञ. III. 24, 260, 263-64, 315, 322, 326), अपराक p. 736.

जिकन Earlier than 1250 A. D.; m. in आश्वलायन of कुतुकमठ, in शूलपाणि's द्रुमोत्पत्तिविवेक and प्रायश्चित्तविवेक, by रघुनन्दन in छान्दोग्य

(p. 237 vol. II. refers to his जन्मवेष्टिर्विधि and अनुमरणविवेक) and in मलमासतन्त्र (vol. I. p. 774).

जितामित्र Earlier than 1250 A. D.; m. in एकादशीतन्त्र (vol. II. p. 46) of रघुनन्दन as referred to by श्रीवल.

जितेश्वर Sec. 66; flourished about 1000-1050 A. D.

जीवतवाहन Sec. 78; a. of कालविवेक, व्यवहारमातुका, दायभाग.

जीव a. of दुर्गासङ्गमनी a com. of मक्ति-रसासुतसिन्धु.

जीवदेव, son of आपदेव and younger brother of अतन्त्रदेव; latter half of 17th century; he names निर्णयसिन्धु and मण्डल; a. of आशौचनिर्णय and मोक्षप्रवरनिर्णय (extracted in संस्कारकौस्तुभ).

जीवनाथ दैवज्ञ a. of वास्तुरत्नावली.

जीवराम a. of स्वस्तिवाचनपद्धति.

जैचमित्र a. of भेरवाचापारिजात.

जैमिनि a. of स्मृति m. in मिताक्षरा (on याज्ञ. III. 20), कालमाधव (p. 259), एकादशीतन्त्र, वि. सि.

जैमिनि a. of स्मृतिमीमांसा (m. by अपराक).

जैमिनि a. of दृष्टव्युज (pr. in Punjab Oriental series).

जोश्वर महामठोपाध्याय a. of द्वैतनिर्णय (B. O. mss. cat. vol. I. No. 225 p. 237.)

जोगलोक- vide योगलोक.

जानमास्कर a. of आश्विकसंक्षेप and आश्विक.

ज्ञानस्वरूप a. of com. on प्रवक्ष्यमात्र.
 ज्योतिर्गर्भ m. in निर्णयसिन्धु.
 ज्योतिर्गाण m. in स्मृतिचन्द्रिका.
 ज्योतिर्नारद m. in निर्णयसिन्धु.
 ज्योतिर्नाथ a. of शैवरत्नाकर.
 ज्योतिर्वसिष्ठ m. by भट्टोजि in चतुर्वि-
 शतिमतव्याख्यान.
 ज्योतिर्ब्रह्मवति m. by हेमाद्रि (III, 2,
 472), in निर्णयदीपक.
 ज्योतिर्वसिष्ठ m. in संस्कारकीमुक्त.
 ज्योतिष्यराशर m. in कालविवेक of
 जीमूतबाहुन, कालमाधव (p. 91),
 in एकावलीतत्त्व of रघुनन्दन.
 ज्योतिषितामह m. in कालमाधव (p.
 91).
 ज्वालानाथमिश्र a. of सुकृत्यप्रकाश and
 उदक्याष्टादिप्रकाश.
 शिङ्गस्य शोषिव् (or शिङ्गरव), son of
 पेञ्जु माधवाचार्य ; a. of प्रयोगपद्धति
 (for आपस्तम्बीय, also called शिङ्ग-
 भट्टीय).
 टीकाराम a. of दापमुक्तावली.
 टीकाकारभर्मन् a. of विष्टपशुखण्डन (ms.
 No. 2436 of Baroda O. I.). He
 was of शार्वंगोत्र and followed
 पारानन्दद्वैतवेदान्त.
 टोडरमल Sec. 104 ; (reputed) a.
 of टोडरानन्द (several parts of
 which are separately noted, as
 कालनिर्णयसौख्य &c.).
 टाण्डु (or मिश्रभीटोडु) ; a. of आद्य-
 विधि for माध्यान्दिनीय. Mentions
 कर्क, कल्पतरु, श्रीकण्ठ, डलायुध
 (BBRAS. cat. p. 236 No. 736).
 टाण्डि a. of मोक्षनिर्णय and मायाविनिर्णय.

टुण्डिरान son of पुरुषोत्तम and pupil
 of रामपण्डित father of नन्दराण्डित.
 About 1600 A. D. ; a. of कुण्ड-
 कल्पलता.
 टुण्ड (or टुण्डु) Earlier than 1555
 A. D. ; a. of पद्धति m. in अन्त्येष्टि-
 पद्धति of नारायणभट्ट and in आद्यतत्त्व.
 टोण्डु a. of आद्यविधि (माध्यान्दिनीय)
 Same as टाण्डु above. Between
 1200-1500 A. D.
 ठोकासिंह son of प्रणालुङ्ग ; a. of आद्य-
 विवेक.
 ठाकुरलाल Later than 1686 A. D. ; a.
 of com. on अविस्मृति, of com.
 on आचारार्क, of com. on दशस्मृति,
 com. on वृत्तचन्द्रिका, com. on
 हारीतस्मृति.
 तर्कतिलक vide under मोहनमिश्र.
 तातयार्थ a. of स्मृतिरत्नाकर.
 तातादास a. of प्रवक्ष्यमात्रदीपिका.
 तान्याशास्त्रिण a. of दत्तकानिर्णय.
 तानपाठक a. of संस्कारमुक्तावली.
 ताम्रपर्णाचार्य a. of स्मृतिरत्नाकर.
 तालवृन्तनिवासिन a. of आपस्तम्बश्रुत-
 प्रयोगपद्धति ; follows देवस्वामिन,
 कपर्दिन, कुमारसिद्धान्तिन.
 तिमलाभट्ट a. of श्रीरघुलप्रकाश.
 तिप्पाभट्ट, son of रामभट्ट, son of बाल-
 भट्ट surnamed बहुर ; a. of स्मार्तपाय-
 श्रित्त, संस्कारनिर्णय ; wrote संग्रह-
 दीपिका in 1776 A. D.
 तिममणभट्ट a. of स्मृतिकोशदीपिका.
 तिममणजन चक्रुरि a. of पदकर्मचन्द्रिका.
 तिममलकवि of पराशरगोत्र a. of
 आद्यनिर्णयदीपिका.

तिरुमलपञ्चन a. of संध्यावन्दनभाष्य.

तिरुमलसोमयाजेन्, son of तिरुमल-
पञ्चन; a. of आश्वलायनप्रयोगदीपिका.

तिरिपिलियोरि a. of प्रयोगमुक्तावली.

तिर्मय of वराहमिहिर a. of धर्ममेतु.

नृसिंहवदनपण्डित a. of शालग्रामलक्षण.

मूलनाराम a. of उन्नाचनिर्णय.

मुलानिराज Tanjore king (1765-
1788 A. D.); (reputed) a. of
आदिधर्मसारसंग्रह. राजधर्मसारसंग्रह.
He is said to have com-
posed सङ्घितसारसूत्र also.

मोटकाचार्य a. of कान्दनिर्णय.

मोटप्पर, son of श्रीनिवासचार्य; a. of
इतकचन्द्रिका.

मिकाण्डमण्डन (मास्कर). Between 1100
and 1250 A.D.; a. of आपस्तम्बसूत्र-
धनितार्थकारिका (pr. in B. L.
series) m. by हेमाद्रि. मदन-
पारिजात and he wrote प्रवरनिर्णय.
Mentions कर्क, केशवसिद्धान्त, दामो-
दर, भवभाष्य, रुद्रदत्त, वामन.

मिलोचनमिश्र earlier than 1450
A. D.; a. of धर्मकोश.

त्रिलोचनशिव a. of प्रायश्चित्तसमुच्चय.

त्रिविक्रम. Earlier than 1550 A. D.;
a. of त्रिविक्रमपद्धति or त्रैविक्रमी or
प्रतिष्ठापद्धति (on the consecra-
tion of idols &c.) m. in टीकरा-
नन्द and निर्णयसिन्धु.

त्रिविक्रम a. of न्यासपद्धति.

त्रिविक्रमज, pupil of श्रीरामभारती; a.
of मृहार्थदीपिका (or मृह^०) com.
on शास्त्रातिलक.

त्रिविक्रमसुरि, son of रघुसुरि; a. of
आचारचन्द्रिका; m. in टीकरानन्द.
Probably the same as above.

त्रैवचन्द्र a. of आश्वलायनसूत्रप्रयोग.

ब्रह्मक, pupil of पद्मेश a. of मार्कण्डेय-
दीपिका.

ब्रह्मक a. of तत्त्वदीप.

ब्रह्मक a. of श्रीधर्मपद्धति.

ब्रह्मक, son of नारायण, surnamed
माटे; a. of आचारेन्दु. (composed
in 1838 A. D.), प्रतिष्ठेन्दु.

ब्रह्मक, son of राम, surnamed ओक;
a. of आचारसूत्र (composed in
1819 A. D.).

ब्रह्मक पण्डित, son of नारायण of the
आङ्गिरससङ्कलनोक्त; about 1760 A.D.;
a. of लाशीचनिर्णय.

ब्रह्मकमट्ट मोल्ह, son of कृष्णमट्ट; a. of
जातिविवेक, प्रायश्चित्तसार, प्रायश्चित्त-
प्रयोग.

दस sec. 43; a. of स्मृति.

दत्त vide गौरीदत्त.

दत्तपण्डित a. of चुडाकर्म.

दत्तात्रेय m. in. मृत्तिचन्द्रिका, अपराध
(p. 971), मदनपारिजात, निर्णयसिन्धु.

द्वाराम a. of दानप्रदीप, पदचन्द्रिका,
स्मृतिमंगल.

द्वयाशङ्कर, son of परमेश्वर; a. of द्वाकर्म-
विधि, और्ध्वदेहिकपद्धति, तिथिनिर्णय,
द्वौर्ध्वदेहिकपयोग, दानप्रदीप, नीतिविवेक,
प्रयोगदीप (or नृत्ताकर), शास्त्रायनसंग्रह,
शुद्धिल, आश्वपद्धति, आश्वप्रयोग.

द्वयपतिराज, son of बल्लभ; sec. 99; a.
of सुसिद्धप्रसाद (several parts of
which are separately noted in

the catalogues, such as *आह्निकसार*, *कालनिर्णयसार*).

दशपुत्र (probably this is only the surname) a. of *मलमासतिर्णय*.

दादा, son of *माधव* son of *सुमित्र*, surnamed *Karajgi*. He was a *माधव* and of *वसिष्ठगोत्र* and resided at *Nasik*; mentions *मयूर* and *कौस्तुभ*; a. of *दत्तात्रेय* (composed in *शके* 1691 *शशिहर-समुद्रवाक्ये*). Aufrecht is wrong in giving the date as 1661.

दामोदर a. of *इष्टिका*.

दामोदर a. of *लघुकालनिर्णय*.

दामोदर a. of *जातकर्मपद्धति*.

दामोदर a. of *भाष्यपद्धति*.

दामोदर a. of *मांसविषेक*.

दामोदर, son of *शङ्करभट्ट* and eldest brother of *नीलकण्ठ*. About 1610 A.D.; a. of *कलिवन्दनिर्णय*, *वैतनिर्णय*, *परिशिष्ट*.

दामोदर भार्गव a. of *प्रयोगपद्धति* (alias *संस्कारपद्धति*) following *पारस्करपञ्चा*. Names *कृक*, *गङ्गाधर* and *हरिहर*.

दामोदर ठाकुर Earlier than 1575 A.D.; a. of *दिव्यनिर्णय* (compiled under *संघामसिंह*) and *विषेकदीपक*; N. vol. V. p. 282 speaks of *दिव्यदीपिका* (compiled under *सोमप्रसादसूत*), while N. vol. VI p. 40 says that *दिव्यनिर्णय* was compiled under *संघामसाह*; but the works appear to be the same.

दामोदरठकुर a. of *प्रायश्चित्तनिर्णय* (B. O. mss. cat. Vol. I No. 276 p. 313).

दामोदरपाण्डित. Latter half of 16th century; a. of *कीर्तिचन्द्रोदय* (under the patronage of *चूड-मङ्ग*).

दामोदरीय m. in *शुद्धिमयूख* and *निर्णय-दीपक*.

दारिल a. of com. on *कौशिकसूत्रम्*.

दात्म्य a. of *धर्मशास्त्र* (D. C. ms. No. 257 of 1887-91) in verse (with a few prose passages about *प्रयोग*) on *प्रेतक्रिया*, *एकादशाह्न्यास*, *नवकथास*, *सपिण्डीकरण*, *वृषोत्थम* (*मेत्रेय* asks *दात्म्य*) and of a *पद्धति*.

दान्ध्य a. of *नारायणचलिपद्धति*.

दिनकर son of *सुमित्र* from the *वशाण* country. Earlier than 1600 A.D.; a. of *गोपालपद्धति*.

दिनकर a. of *प्रायश्चित्तसहस्र*.

दिनकर alias *दिवाकर*, son of *गामरुणाभट्ट*; a. of *कर्मविवाकसार*, *प्रायश्चित्तसार*, *शान्तिसार*, *दिनकरोद्घोत* (completed by his son *विश्वेश्वर* alias *गामाभट्ट*). Between 1575-1640 A.D.

दिवाकर son of *महादेव*, son of *बाळकृष्ण*, of the *भारद्वाजगोत्र*. His maternal grand-father was *नीलकण्ठ* author of the twelve *मयूख*s; a. of *धर्मशास्त्रसुधानिधि* of which *अन्येष्टिप्रकाश*, *आचारार्क* (composed in 1686 A.D.), *दानदीपावलिप्रकाश*, *आश्चर्यचन्द्रिका*, *तिथ्यर्क*, *प्रायश्चित्तसूक्त-पत्नी*, *शुद्धादिपञ्चायतनप्रतिष्ठापद्धति* and others were parts. Aufrecht (part I. p. 253) confounded

this with the next, but corrected himself (part II. p. 54).

दिवाकर, son of महादेव, son of रामेश्वर, surnamed काल (काळे in Marathi). He was daughter's son of रामरुणासुत, father of कमलाकर. About 1620-1670 A.D.; a. of दानचरित्रका (or दानसंक्षेपचन्द्रिका), आह्निकचन्द्रिका or संक्षेपाह्निकचन्द्रिका, कालनिर्णयचन्द्रिका, स्मार्त-प्रायश्चित्तोद्धार, पतितव्याकविधि, पुनरुप-नयनप्रयोग.

दिवाकर, son of दिनकर; a. of दानदिनकर.

दिवाकरभट्ट a. of त्रिवेणीपद्मति.

विद्योदास Earlier than 1550 A.D.; a. of विद्योदासप्रकाश; m. by कालनिर्णयचन्द्रिका of दिवाकर and seems to be the same as विद्योदासीय m. by निर्णयमिन्द्र, विधानपारिजात, श्राद्धमयूख.

दिनसिंह महापात्र a. of कालदीप (or प्रदीप), ब्राह्मदीप and of दिनसिंहकारिका (which summarises the two preceding).

दीक्षित About 1050-1100 A.D.; m. by दाघभास (on daughter's succession) and कालविवेक (pp. 92, 102, 237, 264, 541). Earlier than 1100 A.D.

दीनदयालु पाठक a. of मुहूर्तभैरव.

दीपंतमय m. in मिताक्षरा (on वाज-III. 260) and by मरुकरिण (on गौतमपर्मयूख).

दुःखमखन a. of मुहूर्तकल्पाकर, युखलय-प्रकाश.

दुर्गन्ध a. of श्राद्धदीपिका.

दुर्गय, son of चामुदेव; a. of com. on दाघदशभुक्ती or दाघसंग्रहश्लोकदशक-दुर्गोपहाय a. of मुहूर्तचक्रमा.

दुलाल a. of कृतालीप.

देवकीनन्दन a. of एकादशीव्रतनिर्णय.

देवजालि (?) a. of देवजानीपभाष्य on निर्णयदीपक.

देवणभट्ट, son of केशवभट्ट. Sec. 85; a. of स्मृतिचन्द्रिका.

देवदासमिश्र, son of नामदेव, son of अर्हन् of the गौतमगोत्र and honoured by मालव king; between 1250-1500 A.D.; mentions कल्पतरु, कर्क, गर्ग्य (महाण्य), मिताक्षरा, स्मृतिभार, विश्वादर्श; a. of देवदासप्रकाश or सद्यन्वयचूडामणि, तिथि-निर्णय. निर्णयपद्म and विधानपारिजात mention a देवदासीय which is probably the देवदासप्रकाश.

देवनाथ ठाकुर. Earlier than 1620 A.D.; a. of स्मृतिकौमुदी, दिन्यतन्त्र or तन्त्रकौमुदी. B. O. mss. cat. vol. I No. 60 p. 54 is a काल-कौमुदी of देवनाथ, which is probably a part of the स्मृतिकौमुदी.

देवपाल, son of हरिपाल; a. of भाष्य on काठकण्डमुख.

देवरोध a. of com. on वाजबन्धनस्मृति, m. by रघुनन्दन in सुखितल्ल (p. 236).

देवभट्ट a. of पार्वणआयुप्रयोग (for वाजसनेयः).

देवभट्ट पाठक a. of दशमुखकौर्तव्योप-प्रयोग.

देवभद्र पाठक, son of बलभद्र ; a. of प्रयोगसार (कान्यापनीय).

देवपात्रिक vide पात्रिकदेव.

देवपात्रिक a. of सुतकमिदान्त.

देवपात्रिक a. of अ पद्धति (पञ्चवेदीय) ; pr. in Kashi S. series.

देवराज a. of com. on नीतिमञ्जरी of चाद्विषेदिन.

देवराज a. of प्रायश्चित्तसंग्रह (compiled under orders of prince जेतसिंह of Benares, 1770-1781 A. D.).

देवराज a. of सुहृत्तपरीक्षा.

देवराज a. of आश्वलायीयदर्पण.

देवराज a. of a work on धर्मशास्त्र (probably a निबन्ध) m. in रघुति-
शान्तिका for the view that दुहितर-
in राजवल्क्य's verses on inher-
itance means पुत्रिका. The
सरस्वतीविलास (p. 414, Mysore
ed.) attributes the same view
to him along with धर्मेश्वर, देव-
स्वामिन and श्रीकर.

देवराज a. of आश्वलायिका.

देवराज a. of सुहृत्तुकाचली.

देवल vide sec. 23.

देवस्वामिन. Vide sec. 65. About
1000-1050 A. D. ; a. of भाष्य on
आश्वलायनगृह्य and of a निबन्ध on
धर्मशास्त्र.

देवीदास a. of राजनीति.

देवीदासपण्डित a. of कर्मविपाकचिकि-
त्सासुतसागर.

देवेन्द्राश्रम, pupil of विष्णुदेन्द्राश्रम.
Earlier than 1696 A. D. ; a. of

पुष्करणाचन्द्रिका (D. C. ms. No.
33 of 1898-99 is dated संवत्
1753).

दादुमित्र a. of प्रेतमञ्जरी.

चाद्विषेदिन, son of लक्ष्मीधर, son of
अचि, son of मुकुन्द of आनन्दपुर ;
a. of नीतिमञ्जरी and com. there-
on (composed in 1494 A. D.).
Aufrecht (I. p. 263) said that
चाद्विषेदिन composed in 1054 but
corrected himself later (II.
p. 56).

इकिह m. as an author in the
सुतदर्पणसार of श्रीधर.

ब्राह्मण a. of ब्राह्मणसूत्राक्षर
(attributed to स्वामिन).

द्रोण Earlier than 1100 A. D. ; a. of
रत्नकरणिका.

द्वारकानाथयज्वल, son of टीकाभट्ट ; a. of
उपाकर्मप्रयोग.

द्वेषांपत (reputed) a. of वनकदर्पण.

द्वेषांपताचार्य a. of स्मार्तपदार्थानुक्रमणिका.

धनञ्जय Earlier than 1500 A. D. ; a. of
धर्मप्रदीप and सम्बन्धविशेषपरिशिष्ट ;
m. in संस्कारतत्त्व (vol. I p. 891) of
रघुनन्दन). In उदाहरतत्त्व (vol. II,
p. 145) we have only सम्बन्ध-
विशेष of धनञ्जय.

धनपति, son of कृषिपति, son of विश्व-
नाथ, son of रतिधर of खोजालवेश ;
a. of आश्वदर्पण. The author re-
sided at बेजोलि and is later than
1500 A. D.

धनराम son of गोवर्धन ; a. of आश्व-
प्रदीप. Earlier than 1750 A. D.

धनिराम a. of सिद्धान्तशेखरा.

धरणीधर Earlier than 1250 A. D.; a. of com. on *मनुस्मृति* m. by कुल्लुक-

धरणीधर son of देवाधर; a. of *सापिण्ड्य-तत्त्वप्रकाश* (probably same as next).

धरणीधर, son of सुगति, a. of *एकादशी-निर्णयसार* composed in शके 1408 (1492 A. D.); ms. No. 12052 (Baroda O. L.) was copied in संवत् 1620 मार्गशीर्ष (Dec. 1553 A. D.). It recites that the work was composed during the reign of king वीरलदेव and mentions विज्ञानेश्वर, अमरभट्ट, विश्वरूप and योगदेवपण्डित.

धरणीधर पन्थ a. of com. on *काल-निर्णय* (of माधव), of *चातुर्वर्ण्यविवेचन*, of *चातुर्वर्ण्यव्यवस्था*.

धर्म a. of भाष्य m. in *स्थितिविद्रिका* and *हेमादि* (III. 2. 747).

धर्मकोषाध्याय a. of *तद्वादादिप्रतिष्ठापद्वय*, *पुष्करिणीपत्रलक्ष* (B. O. ms. cat. vol. I. No. 263 p. 286). Both works are probably the same.

धर्मराजाध्वरीन्द्र, son of माधवाध्वरीन्द्र; a. of *दशरत्नाकर*. Later than 1650 A. D.

धर्मेश्वर, son of रामचन्द्र; a. of *सुहृत्सिरोमणि*.

धर्मेश्वर a. of com. on *वाजवल्क्यस्मृति*; m. in *शुद्धाग्नि*'s *प्रायश्चित्तविवेक*. (p. 529).

धर्मेश्वर a. of com. on *चमत्कारचिन्ता-मणि* of नारायणभट्ट.
A. D. 89.

धवल Earlier than 1650 A. D.; m. in *कालविवेक* of जीमूतवाहन (pp. 134, 264, 313).

धवल a. of a *निबन्ध*; धवलनिबन्ध is m. in the *अन्योदयवृत्ति* of नारायणभट्ट, in *निर्णयावृत्ति*. Probably the same as the preceding.

धर्मेश्वर. Vide sec. 64.

धीरमति (queen of नरसिंहदेव of मिथिला) reputed author of *दानचक्रव्यावृत्ति* (real author being विद्यापति) and *दानार्थप*. About first half of 15th century.

धीरेन्द्रप्रभूपाद, son of धर्मेश्वर; a. of *निबन्धमेलता*.

धीरेन्द्र a. of *स्थिति*; m. in *मिताक्षरा* (on वाङ्. III. 290).

धन, son of देवशर्मान; a. of *ज्योतिःसारसमुच्चय*, *स्मार्तसमुच्चय*.

नन्दन a. of *आश्वचन्द्रिका*.

नन्दन, younger brother of लक्ष्मण; a. of *नन्दिनी*, com. on the *मानवधर्मशास्त्र*.

नन्दनमिश्र a. of *रत्नविलासनिबन्ध*.

नन्दनपण्डित alias विनायकपण्डित, son of रामपण्डित धर्मधिकारिन्. Sec. 105; a. of *काशीप्रकाश*, *तत्त्वसुकावली*, *तीर्थकल्पलता*, *दशकमीमांसा*, *नवरात्रप्रदीप*, *प्रमिताक्षरा* (com. on *मिताक्षरा*), *विद्वन्मोहरा* (com. on *पराशरस्मृति*), *वैजयन्ती* alias *केशव-वैजयन्ती* (com. on *विष्णुधर्मसूत्र*), *शुद्धिचन्द्रिका* (com. on *बह्वीति* of कौशिकदिन्य), *आश्वकल्पलता*, *स्थिति-सिन्धु* (of which *संस्कारनिर्णय* is a part), *हरिवंशविलास* (of which

कालनिर्णयकौतुक is a part). He probably composed अयोतिःसार-समुच्चय and स्मार्तसमुच्चय.

मन्मथ a. of विद्याहरिरूपण.

मन्वरासमिध, son of श्रीपञ्चमिध ; a. of निर्णयसार (composed in 1780 A. D.).

मरराज vide under मरराज.

मरसिंह a. of ब्रह्मयज्ञशिरोरत्न.

मरसिंह a. of आपस्तम्बब्रह्मयज्ञकारिका-शुक्ति ; composed in 1614 A. D.

मरसिंह vide छलारि सुसिंह.

मरसिंह a. of तुलसीकाहमालाधारणनिषेध.

मरसिंह or सुसिंह ठाकुर About 1300-1325 A. D. ; a. of वसन्तपद्म (vide B. O. mss. cat. vol. I. No. 270 p. 209).

मरसिंहदेव (reputed) a. of दुर्गाभक्ति-तरङ्गिणी or दुर्गापद्धति. About 1425-50 A. D.

मरसिंहभट्ट a. of पदवेदचिन्तामणि.

मरसिंह राजपेयि, son of मुरारि of कौस्तुभ. Later than 1400 A. D. ; a. of दिव्याचारप्रदीप. Pr. in B. I. series.

मरसिंह सोमपाणि, son of माधवाचार्य ; a. of विष्णुप्रतिष्ठाविधिवर्णन.

मरहरि a. of विद्याहरपद्धति.

मरहरि a. of संस्कारसुसिंह.

मरहरि उपाध्याय a. of शैतनिर्णय (B. O. mss. cat. vol. I No. 223 p. 236).

मरहरिभट्ट सत्तर्पि a. of मण्डपकुण्डमण्डन and com. प्रकाशिका thereon and of a work on सारिपद्धति ; m in com. on सा विष्णुकाव्यललितका.

मरोत्तम a. of रघुतिसंक्षेप.

मरोत्तमदास a. of प्रातःपूजाविधि (for followers of चैतन्य).

मरोत्तमदेव a. of आर्यप्रकरण.

मरुतौन्वर्षभट्ट a. of छद्माचारसंग्रह or सम्प्रदायाचार.

मरराज, son of देवसिंह of the द्योत family ; a. of दानपञ्जी and जल-पञ्जी and दानवाक्यावलि. The real author was सुर्यकर. Often read as मरराज in the catalogues ; vide Peterson's 5th Report p. 177 extract and B. O. mss. cat. vol. I No. 195 p. 210 where we have both मरराज and सुर्यकर.

नागदेव flourished before 1435 A.D. ; a. of आचारदीप or प्रदीप (ms. No. 3858 Baroda O. I. copied in 1491 शके माघे) and निर्णय-तत्त्व ; m. in आचारमण्डल and छद्मकमलाकर.

नागदेव a. of सुहर्तसिद्धि and सुहर्तदीपक. नागदेव, son of शिव. Later than 1612 A. D. ; a. of तिथिनिर्णय based on निर्णयसिन्धु.

नागदेवज्ञ, son of शिव ; a. of निर्णय-तत्त्व (which is an abstract of निर्णयसिन्धु), आचारमण्डल, प्रथित-तिथिनिर्णय. Most probably the same as the preceding.

नागेश, son of वेङ्कटेश of Haldipur in North Canara ; about 1741-1782 A. D. ; a. of आगमग्रन्थ, तान्त्रिकमुक्तावलि, रघुवर्यमुक्तावलि.

नागेशभट्ट or नागोजिभट्ट, son of शिव-भट्ट and सती. Sec. 110 ; a. आचा-

- रेन्दुशेखर, आशौचनिर्णय, आशौचन्दु-
शेखर, कुण्डपद्धति, तिथीन्दुशेखर,
तिथिनिर्णय, त्रिस्थलीसितु or- सारसंग्रह,
मोक्षप्रवरनिर्णय, चण्डीप्रयोग, तीर्थेन्दु-
शेखर, प्रायश्चित्त-दुशेखर, प्रायश्चित्त-
सारसंग्रह, आयेन्दुशेखर, संस्काररत्न-
माला, सापिण्डीमलरी or सापिण्ड-
दीपिका, सापिण्डवर्णनिकय (probably
same as preceding).
- माहीनन्द m. as a स्मृतिकार in निन्द-
चारप्रदीप (p. 20).
- नारद Sec. 361.
- नारद (reputed) a. of मयूरचिन्मक
or मेघमाला.
- नारायण a. of a. स्मृति m. in अपराक्ष
pp. 135, 146, 500, 508. In the
Mad. Govt. Oriental Library
there is a नारायणस्मृति in 9
chapters, where नारायण asks
दुर्वासस about sins.
- नारायण m. in भास्वसागर of कुलुकभट्ट.
- नारायण, son of अनन्त, son of हरि ;
a. of कुण्डमण्डपदर्पण (composed
in 1578 A. D.) and of सुहृत्-
मार्तण्ड and its com. मार्तण्डचन्द्रमा
(composed in 1572 A. D.).
- नारायण a. of a पद्धति ; m. in ज्योति-
सत्त्व (p. 616) and मलमासतत्त्व (p.
746) of रघुनन्द.
- नारायण, son of कृष्णनीतिवेदिन, son
of श्रीपति. Probably earlier
than 1570 A. D. He was from
श्रीपाटलपुरी in छत्तर्देश ; a. of com.
सुहृत्प्रदीपक on शाङ्खायनसुहृत्सूत्र and
of a सुहृत्पद्धति also.
- नारायण a. of प्रदीपभाष्य on पार्ष्णभाष्य.
- नारायण Earlier than 1600 A. D. ; a.
of चमत्कारचिन्तामणि.
- नारायण Earlier than 1450 A. D. ; a.
of com. अपेक्षितार्थचोदिनी ; m.
in मदनरत्नप्रदीप (शान्ति portion).
- नारायण, son of महाबल. Earlier than
1500 A. D. ; a. of भाष्य on गोविन्द-
सूत्र ; m. in भास्वतत्त्व and छन्दोग-
ब्रह्मसंमर्तत्त्व of रघुनन्द.
- नारायण, son of लक्ष्मीधरभट्ट, sū-
named भारद्वाज ; a. of सुहृत्प्रदीप
or प्रयोगसार and भास्वसागर, भास्व-
पद्धति. Later than 1650 A. D.
- नारायण, son of विशाकर of the नैष्ठिक-
शौच ; a. of com. on आम्बलायन-
सूत्र. It is probably this नारायण
that is m. in पराशरमाधवीय.
- नारायण a. of आम्बलायनसूत्रपद्धति.
- नारायण a. of चलाचार्यपद्धति. Later
than 1450 A. D.
- नारायण a. of दिनत्रयमीमांसा (for
भाष्य followers).
- नारायण a. of सुबोधिनी.
- नारायण a. of स्मृतिसंग्रह. Before
1675 A. D.
- नारायण a. of मातृगोत्रनिर्णय.
- नारायण a. of दक्षिणद्वारनिर्णय.
- नारायण a. of com. on शारदातिलक.
- नारायण, pupil of विज्ञानेश्वर ; a. of
व्यवहारशिरोमणि. About 1100 A. D.
- नारायण a. of नीतिमाला.
- नारायण (छलारि) a. of स्मृतिसंग्रह and
स्मृतिसार.

नारायण उपाध्याय; m. in एकादशीतत्त्व (p. 30), ज्योतिस्तत्त्व (p. 708 where his explanation of the last सूत्र of आपस्तम्बधर्मसूत्र is given), in आश्वलायन of कल्लुक, in आश्वक्रियाकोमुदी of गोविन्दानन्द.

नारायण उपाध्याय son of गौण; a. of पतिशुष्टप्रकाश com. on कर्मपदीय. नारायणचक्रवर्तिन a. of शमितकतत्त्वामृत. नारायणठकुर a. of ब्रह्मसंस्कारमञ्जरी or संस्कारमञ्जरी.

नारायणतर्काचार्य a. of दोषोपात्रामृत.

नारायणदीक्षित, son of चापम्भट्ट. Later than 1400 A. D.; a. of प्रयोगदर्पण.

नारायणदीक्षित a. of स्मार्तकूटपद्धति.

नारायणदेव, son of रामकृष्ण, son of महाशिवदेव. He was pupil of नगेश. About 1750-80 A. D.; a. of com. on सावित्र्यचक्रपद्धतिका of his grandfather.

नारायणपण्डित, son of विश्वनाथपण्डित, pupil of भट्टनीलकण्ठ. Earlier than 1720 A. D.; a. of पिष्टपशुसंहनमीमांसा (ms. No. 8831 of Baroda O. L. is पिष्टपशुमीमांसा of नारायण, son of विश्वनाथ), पिष्टपशुमीमांसाकारिका.

नारायणपण्डित, son of विश्वनाथद्विज (acc. to Stein's cat p. 107) and son of हितार्थसूत्रि (acc. to Bik. cat. p. 449); a. of सद्वाचारसूतिटीका.

नारायणपण्डित a. of संध्याबन्दनभाष्य.

नारायणभट्ट, son of रामेश्वरभट्ट. Sec. 103; a. of अल्पेष्टिपद्धति, अयननिर्णय, आरामोत्तमपद्धति, जातुरसंन्यास-

विधि, जीवच्छास्त्रप्रयोग, त्रिष्वलीसेतु, प्रयोगरत्न, आदिताश्चिन्मरणदाहादिपद्धति, महाकूटपद्धति or कूटपद्धति, काशीमरण-सूक्तिविवेक, गोत्रप्रवरनिर्णय, तिथिनिर्णय, तुलापुरुषदानप्रयोग, दिव्यानुष्ठानपद्धति, मांसमीमांसा, कालनिर्णय-कारिकाव्याख्या, वृषोत्तमपद्धति, लक्ष-होमपद्धति, विष्णुआद्यपद्धति. Portions of his प्रयोगरत्न and other works are separately entered in the catalogues as distinct works.

नारायणभट्ट a. of दशकर्मपद्धति.

नारायणभट्ट between 1400-1600 A. D.; a. of धर्मप्रवृत्ति.

नारायणभट्ट a. of जातिविवेक (ms. No. 11147 of Baroda O. L.).

नारायणभट्ट a. of पायश्चित्तसंग्रह.

नारायणभट्ट a. of विधानरत्न.

नारायणभट्ट, son of राम, son of नारायण; a. of काशीरहस्यप्रकाश (composed by order of कामदेव).

नारायणपण्डित a. of आपस्तम्बप्रयोगरत्न.

नारायणवन्दोपाध्याय a. of शुद्धिकारिका.

नारायणशर्मा a. of धर्मसंग्रह.

नारायणशर्मा a. of व्यवस्थासार (a different work from व्यवस्थामासंग्रह).

नारायणशर्मामिद्वान्तवागीशमहोपाध्याय a. of व्यवस्थासारसंग्रह.

नारायणमहर्षि a. of मन्त्रार्थविवृति com. on मनुस्मृति, of कामधेनुदीपिका, of शुद्धिदीपिका. As रायमुकुट (1431 A. D.) mentions him, he is earlier than 1400 A. D. Vide Bhandarkar's Report for 1883-84 p. 62.

माराण्णानन्दनाथ a. of शिवार्चनशिरो-
मणि.

माराण्णार्थ a. of com. on गोत्रप्रवर-
निर्णय of अभिनवभाष्यचार्य.

भारीतिपण्डित, son of विश्वनाथ ; a. of
लक्षणशतक and com. लक्षणरत्नमा-
लिका thereon.

निजानन्द a. of प्रयोगसार.

नित्यानन्द a. of क्रमदीपिका.

नित्यानन्द a. of षट्कर्मन्यायानचिन्ता-
मणि.

निधिगम a. of आचारमाला.

निबन्धनकार m. in सरस्वतीविलास
(pp. 31, 349).

निम्बार्कशिष्य a. of संन्यासपद्धति.

निरवयवियोद्धेत m. in the दायभाग-
of श्रीकृतवाहन.

निर्गुणसत्त्वोपाध्याय a. of व्याख्यानदी-
पिका com. on मिताकरा of विज्ञा-
नेश्वर.

निर्मगामभट्ट a. of व्रतोपवाससंग्रह and
संन्यासरोन्मसकालनिर्णय.

नीलकण्ठ or श्रीपति ; a. of वैयज्ञवल्क्य.

नीलकण्ठ a. of आशौचशतक.

नीलकण्ठ a. of कुण्डमण्डपमिश्रि or
विधान.

नीलकण्ठ, son of शङ्करभट्ट ; a. of
कुण्डमण्डपनिर्णय.

नीलकण्ठ a. of com. on दायभाग.

नीलकण्ठ a. of प्रतिभाप्रतिष्ठा.

नीलकण्ठ a. of com. on आद्यविषेक of
सुखपाणि.

नीलकण्ठ a. of निर्णयभास्कर.

नीलकण्ठ son of अनन्त, son of चिन्ता-
मणि. About 1600 A. D. ; a. of

निधिलमाला and com. on सहर्त-
चिन्तामणि.

नीलकण्ठ, son of शङ्करभट्ट. Sec.
107 ; a. of भगवन्तभास्कर (divided
into 12 मण्डप). अथभारतम्, कुण्डो-
द्धृत.

नीलकण्ठ son of भास्कर ; a. of दान-
दीपति.

नीलकण्ठ a. of आशौचशतक.

नीलकण्ठ a. of दानचन्द्रिका.

नीलकण्ठ a. of दानपरिभाषा.

नीलकण्ठ a. of कुण्डमण्डपविधान and
कुण्डमण्डपमिश्रि.

नीलकण्ठदीक्षित son of अण्णदीक्षित
भट्टाचार्य, of the भाट्ट(जगोत्र) ; a.
of अधविषेक.

नीलकण्ठ पत्नीन्ध a. of पतिधर्मप्रबोधिनी.

नीलकण्ठसुरि a. of परभूषकरण.

नीलकण्ठाचार्य a. of स्तुत्यर्थसार.

नीलकमल (लाहादी) a. of काल्यार्चन-
चन्द्रिका.

नीलाम्बरभट्ट son of गदाधर (author
of कालसार). Before 1500 A. D. ;
a. of कालकौस्तुभ ; m. in शुद्धि-
कौस्तुभ (p. 275) of गोविन्दानन्द.
He is probably the same as
नीलाम्बर m. as भाष्यकार of कान्यायन
in the यदुर्ध्वदिभासित्य of रघुनन्दन
(vol. II p. 496).

नीलासुर (?), son of शङ्करेण ; a. of
com. on आद्यकल्पसूत्र or नवकण्ठ-
काम्य of कान्यायन. It is probable
that नीलासुर is a misreading of
नीलाम्बर meaning हलासुर.

शुसिंह (कम्भासुर). Later than 1400
A. D. ; a. of आशौचदीपिका and
निधिवदीपिका.

हसिह २. of निबन्धशिरोमणि.

हसिह, of the कौण्डिन्यगोत्र, son of रामचन्द्राचार्य. Between 1360-1435 A. D.; a. of प्रयोगपारिजात.

हसिह of अश्विगोत्र, resided on the बहुमती near चन्दनगिरि in वेराटदेश. Earlier than 1565 A. D. and later than 1300 A. D.; a. of विधानमाला. He mentions चतुर्भंगविन्नामणि.

हसिह ३. of श्रौतस्मार्तकर्मप्रयोग.

हसिह, son of माधवाचार्य बाजपेय-बाजिन; a. of com. on वैखानसधर्म-प्रश्न and वैखानससूत्रवर्णन.

हसिह, son of रामचन्द्राचार्य surnamed शेर. 1400-1450 A. D.; a. काठ-निर्णयदीपिकाविवरण, and of com. on तिथिनिर्णयसंग्रह (of रामचन्द्र), तिथिप्रदीपिका, गोविन्दार्णव or धर्म-तत्त्वावलोक; ms. 10410 (Baroda O. L.) gives date of composition (?) as शशाङ्ककालानलविश्व-संमति विरोधिचर्च (i. e. 1330 शके).

हसिहठक्कर २. of प्रमाणपत्र.

हसिहपण्डित २. of गोब्राह्मण.

हसिहभट्ट, son of सिद्धभट्ट of कण्व-शास्त्र; a. of संस्काररत्नावलि.

हसिहभट्ट २. of दत्तकपुत्रविधान.

हसिहभट्ट, son of सोमभट्ट; a. of विष्णुधर्ममीमांसा.

हसिहभट्ट (मीमांसक) २. of स्मृति-निबन्ध.

हसिहभट्ट, son of नारायणभट्ट. Be-
tween 1500-1600 A. D.; a. of
प्रयोगरत्न.

हसिहबाजपेयिन ३. of श्रुतिमीमांसा.

हसिहारण or हसिहाचार्य. Earlier
than 1440 A. D. Vide Bhandar-
kar's Report, 1883-84 p. 76; a.
of विष्णुधर्मकिञ्चनोद्घ.

हसिह ३. of शास्त्रप्रदीप alias निबन्धसार.
Before 1607 A. D.

हसिह, surnamed पण्डितपुर; a. of
प्रासादप्रतिष्ठा.

हसिह, pupil of मध्व; a. of सदाचार-
स्मृतिटीका.

हसिह अग्निहोत्रिण २. of शास्त्रदीप.
न्यायवैश्वानर (probably गोपाल) २.
of दुर्गोत्सवनिर्णय.

पक्षधरमिश्र, son of महामहोपाध्याय बटे-
श्वर. Earlier than 1600 A. D.; a.
of तत्त्वनिर्णय (N. vol. V. p. 155).

पक्षधरमिश्र २. of तिथिनिर्णय. Prob-
ably he is identical with the
preceding.

पक्षधरमिश्र ३. of तिथिचन्द्रिका;
ms. of विष्णुपुराण was copied in
1464 A. D. by him; probably
the same as above (B. O.
mss. cat. vol. I. No. 145
p. 146).

पञ्चाक्षर गुरुनाथ २. of कर्मप्रकाशिका.

पञ्चानन m. in काठसार of मदाधर.

पञ्चाननसिंह m. in जटमहविलास.

पक्षिकाकारमिश्र m. in काठखिख
(p. 63) of जीवतपादन.

पण्डितपरितोषकार m. by हेमाद्रि (III.
2. 481) as refuting गोविन्दराज's
view. Between 1075-1225 A. D.

पद्मनाभ २. of माध्यन्दिनीपाचार्यसंग्रह-
दीपिका.

पद्मनाभ, son of बलमह. Between 1460-1550 A. D. ; a. of दुर्गावती-प्रकाश or समयालोक (under दुर्गावती, queen of बलमह, king on the मर्मदा).

पद्मनाभ a. of मोक्षप्रकरणनिर्णय.

पद्मनाभ Earlier than 1700 A. D. ; a. of तिथ्यादित्तिर्णय.

पद्मनाभ a. of संन्यासस्तोत्रावली (according to मरुतमल).

पद्मनाभदत्त, son of दामोदरदत्त, son of श्रीदत्त. Between 1340-1400 A. D., as he composed his सुपद्यन्याकरण in 1367 A. D. ; a. of अचल-चन्द्रिका.

पद्मनाभदीक्षित, son of गोपाल, son of नारायण, residing on the banks of the प्रवरा at निवासपुर ; a. of प्रतिष्ठादर्पण and प्रयोगदर्पण. (Vide Bhandarkar's Report 1883-84 p. 355 for both).

पद्मनाभमिश्र a. of जयहारप्रदीप.

पद्मोमीभट्ट, son of लक्ष्मणभट्ट ; a. of समप्रकल्पतक.

परमहंस, son of सतिाराम. Later than 1685 A. D. ; a. of com. on सुहृत्-मणपति.

परमाचार्य a. of वास्तुपूजनपद्धति.

परमानन्दशर्मन् a. of दुर्गाचौकौमुदी.

परमानन्द a. of अक्षरनिर्णय (on मत्स्यादिमहाकाव्यमहाकाव्य).

परमानन्दधन, pupil of चिदानन्दब्रह्मेन्द्र-सरस्वती ; a. of स्मृतिमहोदधि and प्रयोगस्तोत्रावली.

परमेश्वरपरिव्राजक a. of अमल a com. on बोधायनधर्मसूत्र.

परशुराम a. of द्विजकल्पलता or संन्या-अपभाष्य.

परशुराम a. of सुपालयसूत्र.

परशुराम, son of कर्मा, an उदीच्यब्राह्मण ; a. of महाकठपद्धति composed in 1458 A. D.

परशुराममिश्र. Later than 1685 A. D. ; a. of com. on सुहृत्मणपति.

पराशर. Sec. 35 ; a. of स्मृति.

पराशर a. of जातिविशेष.

पराशर or पराशर m. as an author on politics in com. on नीति-वाक्यामृत.

परशुराम, minister of जयमणसेन and son of जनराम. About 1160-1200 A. D. ; a. of पञ्चरात्राय, दश-कर्मदीपिका or दशकर्मपद्धति, आन्ध्र-पद्धति and वाक्यपञ्चपद्धति.

पाण्डुरङ्ग, son of चिन्तामणि, sur-named टकले ; a. of प्रतिष्ठासार-दीपिका (composed in 1780 A. D.) at पञ्चवटी near Nasik and पञ्च-शाखाभितृचन्द्रनिर्णय.

पाण्डुरङ्ग मोरेश्वर भट्ट a. of कालचन्द्रिका

परशर a. of पञ्चसूत्र.

पराशर्य m. in the प्रायश्चित्तनयन.

पालकि m. as a writer on politics in com. on नीतिवाक्यामृत.

पितामह. Sec. 44 ; a. of a स्मृति.

पिताम्बर son of काश्यपाचार्य. Between 1500-1675 A. D. ; a. of धर्मार्णव and स्मार्तार्थानुप्रयोग.

पिताम्बर a. of दानवाक्यावली (B. O. mss. cat. vol. I. No. 193 p. 208).

पीताम्बरसिद्धान्तधामीश a. of दाष-
कोमुदी and विषादकोमुदी. About
1604 A. D.

पुरुषोत्तम a. of पुष्पाहुवाचनप्रयोग.

पुरुषोत्तम a. of पुराणसर्वरव.

पुरुषोत्तम a. of व्रतमन्त्रतान, संघसंगनिर्णय-
प्रतान.

पुरुषोत्तम a. of संवत्सरोत्सवकालनिर्णय
(D. C. mss. No. 177 of 1884-
86 is dated संवत् 1816 i. e. 1759
A. D.). It deals with उत्सव-
from भाद्रपद to भावण for the
followers of बह्मभाचार्य. Based
upon जनराज's work.

पुरुषोत्तम son of पीताम्बर. Born
संवत् 1724 (1668 A. D.) and died
संवत् 1781 (1725 A. D.); a. of
शङ्खचक्रधारणनाट्य, द्रव्यज्ञविदीपिका,
संन्यासनिर्णयविचारण. He was
7th from the great Vallabhā-
cārya.

पुरुषोत्तम a. of ऊर्ध्वपुण्ड्रनिर्णय.

पुरुषोत्तम a. of संन्यासनिर्णय.

पुरुषोत्तम a. of कर्मसिद्धान्त or कर्म-
सिद्धिसिद्धान्त (ms. No. 8361
Baroda O. I.).

पुरुषोत्तम son of देवराजार्ज्य; a. of
प्रयोगपरिज्ञात.

पुरुषोत्तम a. of धर्मनार. Earlier than
1675 A. D.

पुरुषोत्तम prince of गजपति dynasty;
(reputed) a. of मुक्तिचिन्तामणि.
About 1500 A. D.

पुरुषोत्तमपण्डित Earlier than
1450 A. D.; a. of मोक्षप्रवर-

मञ्जरी or प्रवरमञ्जरी and महाप्रवर
भाष्य.

पुरुषोत्तम विद्याधामीश a. of प्रयोगरत्न-
माला.

पुरुषोत्तमानन्दसास्वती pupil of पूर्णानन्द;
a. of यतिधर्म, यतिपत्नीधर्मनिरूपण,
स्मृतिसारसंग्रह.

पुलस्त्य Sec. 45; a. of a स्मृति.

पुलह a. of स्मृति; m. in स्मृतिचन्द्रिका.

पुष्कर m. in संस्कारमण्डल.

पुष्करसाहि m. in आप. ध. सू. I. 6. 19.
7. and I. 10. 28. 1.

पुष्पिणीधरमिध्याचार्य m. in छान्दोग्य
(p. 314) by रघुनन्दन.

पृथ्वीचन्द्र, son of नगमह; a. of
आशौचप्रकाश (part of धर्मतर-
ङ्गालिपि).

पृथ्वीधर a. of दशकर्मपद्धति.

पृथ्वीमहाराज a. of महार्णव. Probably
the same as the महार्णव attribut-
ed to मान्धातु who was a brother
of पृथ्वीमह and son of मन्त्रपाल.

पैङ्गव a. of स्मृति; m. in मिताक्षरा
(on पात्र. III. 18, a prose pas-
sage), स्मृतिचन्द्रिका (on आशौच,
Mysore ed. p. 14).

पैङ्गीनसि Sec. 24.

प्रथेतस् Sec. 46.

प्रज्ञापति Sec. 47.

प्रतापराजदेव Sec. 100; (reputed)
a. of प्रतापमार्तण्ड or श्रीप्रताप-
मार्तण्ड, सरस्वतीपिङ्गल and निर्णय-
संग्रह. His कौतुकचिन्तामणि (vide

- D. C. ms. No. 981 of 1887-9: is not a work on धर्मशास्त्र, but on erotics and poetic fantasies like विप्रबन्ध, प्रदेलिका and magician's tricks &c.
- प्रतिहस्त a. of a पद्धति; m. in अन्य निर्णय of वर्धमान.
- प्रवीणकार m. in सरस्वतीविलास p. 361. Vide sec. 80.
- प्रबन्धशर्मन्, son of श्रीधरशर्मन्; a. of आनन्दप्रदीप. Earlier than 1525 A.D.
- प्रद्योतनभट्टाचार्य, son of बलभट्ट. Latter half of 16th century. He wrote शारदागण or चन्द्रालोकप्रकाश by order of वीरभट्टदेव, a Bundella chief; a. of प्रापञ्चितप्रकाश.
- प्रभाकर a. of काशीतत्त्वदीपिका and काशीखण्डकथाकेलि and सदापद्धति-दीपिका.
- प्रभाकर वैद्य a. of वाक्पुष्पमाला a com. on the गोत्रनिर्णय of केशव-वैद्य.
- प्रभाकर Earlier than 1600 A. D.; a. of धर्मसार.
- प्रभाकरभट्ट a. of प्रभाकराह्निक.
- प्रह्लादभट्ट a. of नवरत्नमाला.
- प्रेमनिधि a. of नैमित्तिकप्रयोगरत्नाकर.
- प्रेमनिधि ठाकुर, son of इन्द्रपति, son of रुचिपति. A रुचिपति lived under मेरु's reign in मिथिला; a. of धर्माधर्मप्रबोधिनी (completed in 1410, of what era is rather doubtful; probably संवत्). Vide under धर्माधर्मप्रबोधिनी.
- प्रेमनिधि पन्थ (or पन्त), son of उमा-पति, of the भरद्वाजगोत्र; a. of धृत-दानपद्धति, धृतप्रदानरत्न, प्रयोगरत्न, धायश्चिन्मयी (composed in शके 1675), धन्दार्थचिन्तामणि com. on शारदातिलक, वृषवीधिमोद (D. C. ms. No. 126 of 1884-86 says it was composed in शके 1659).
- प्रेमनिधि a. of प्रयोगरत्नसंस्कार.
- फकीरचन्द्र a. of धर्मशास्त्रनिबन्ध
- वटिय vide under वन्धिय or वटिय.
- वज्र a. of स्मृति.
- वलदेव a. of वलदेवाह्निक.
- वलभट्ट a. of निर्यानुदानपद्धति.
- वलभट्ट m. in शुद्धिकौमुदी (p. 33) of गोविन्दानन्द and in ज्योतिस्तत्त्व pp. 690 and 686 (where we have कृत्याचिन्तामणौ वलभट्ट:). Earlier than 1500 A. D. He is probably the same as the author of आशीचसार.
- वलभट्ट a. of आशीचसार.
- वलभट्ट a. of आह्निक.
- वलभट्ट a. of महावटपद्धति, महावटन्यास-पद्धति.
- वलभट्टकैयसीशभट्टाचार्य a. of दायमान-सिद्धान्त.
- वलभट्टशुक्ल, son of रघावर of the हन्स-गोत्र. He came from लम्भीर्य (modern Camlay); a. of कुण्ड-नखप्रदीप (composed in 1623 A. D.) and com. composed in विक्रम 1699 i.e. 1643 A. D. (vide D. C. mss. No. 204 of 1884-87) and of चातुर्मास्यकौमुदी.

बलभद्रयति a. of कुण्डादंमणिदीपिका.

बलालसेन Sec. 83 ; a. of अद्भुतसागर, आचारसागर, दाससागर and इतिहासागर.

बसन्तनाथक a. of शिवतत्त्वरत्नाकर.

बसरोपाध्याय vide under निर्दुरि.

बाणेश्वर (and others) ; a. of विश्वार्णवसेतु (compiled in 1773 A. D.).

बादरायण a. of स्मृति (m. in प्रायश्चित्त-महा) and as a writer on politics in the com. on the नीतिशास्त्रावृत.

बादरायण a. of सतुर्तदीपिका.

बापुभट्ट a. of सत्पाध्याय or सत्सप्तग्रह (N. vol. X. p. 238). Mentions गोपालभाष्य.

बापुभट्ट alias अनन्तभट्ट ; a. of इतिहासवृत्ति.

बापुभट्ट, son of महादेव, surnamed केलकर (modern Kelakara) ; a. of उत्तरार्जुनोपाकर्मप्रयोग, प्रायश्चित्तमञ्जरी (composed in 1814 A. D.) and ब्राह्ममञ्जरी (composed in 1810 A. D.). Vide N. vol. IX p. 302 for the first.

बापुभट्ट, son of महादेव, surnamed केलकर of the चित्तपावन caste ; a. of कृत्यमञ्जरी (composed in स्वयंवरसंज्ञाके i. e. 1640) at सप्तर्षिस्थान on southern bank of the river कृष्णा. Vide N. vol. X. pp. 217-219. Therefore either this date is wrong or there were two बापुभट्ट केलकर, whose father's name also was the same. कृत्यमञ्जरी further says

that बापुभट्ट was originally an inhabitant of कृष्णशीग्राम (in the Ratnagiri District). Baroda O. I. No. 8442 gives the date as स्वयंवरसंज्ञाके (i. e. 1740) and seems to be the correct date. This would show that he is the same as the above. In the कृत्यमञ्जरी he refers to ब्राह्ममञ्जरी as his work.

बापुभट्ट or बापुभट्ट a. of स्मार्तप्रयोग and of बापुभट्टश्रीय, जातकर्म (आय-स्तम्बीय).

बावदेवभट्ट, surnamed आठले (modern Athlye). About 1740 A. D. ; a. of परशुप्रकरण.

बाबा alias काशीनाथ बापे. Sec. 112. Vide under काशीनाथ बापे above.

बाबूदीक्षित, surnamed जडे ; a. of कृष्णमण्डपविधि or- सिद्धि.

बाबादेव a. of शालग्रामदानपद्धति.

बालक. Sec. 67.

बालकृष्ण a. of होमविधान.

बालकृष्ण, a दाक्षिणात्य residing in गोलुनग्राम ; a. of प्रयोगसार.

बालकृष्ण a. of पुनर्विवाहमीमांसा.

बालकृष्ण a. of बालकृष्ण com. on तत्त्वमुक्तावलि of नन्दपण्डित.

बालकृष्ण, son of देवभट्ट, surnamed फट्टनिकर ; a. of वृत्तचिन्तनमञ्जरी.

बालकृष्ण a. of श्रौतस्मार्तविधि.

बालकृष्ण, son of महादेव ; a. of सप्तसंस्थाप्रयोग.

बालकृष्ण त्रिपाठिन, son of काशीराम, of the महारङ्ग family ; a. of कृत्यमञ्जरी (on प्रायश्चित्त).

बालकृष्णदीक्षित a. of निर्णयार्णव.

बालकृष्णभट्ट, son of रङ्गोत्तिभट्ट ; a. of जीवन्मुक्तकृत्यनिर्णय. Earlier than 1725 A. D.

बालकृष्ण भारद्वाज a. of तिथिनिर्णय.

बालदीक्षित a. of उपाक्रमप्रमाण.

बालम्भट्ट a. of शोचनिर्णय.

बालम्भट्ट, son of विश्वनाथभट्ट, surnamed दातार ; a. of आह्निकसार-मञ्जरी.

बालम्भट्ट or बालकृष्ण, son of वैद्यनाथ, surnamed पायगुण्ड. Sec. 111 ; a. उपाकृतितत्त्व, बालम्भट्टी (com. on मिताक्षरा of विज्ञानेश्वर), धर्मशास्त्र-संग्रह, जीवन्मुक्तकृत्यनिर्णय.

बालकृष्ण. Sec. 68.

बालशास्त्रिण कामलकर, son of शेषभट्ट, son of नारायण ; a. of प्रायश्चित्त-प्रयोग or सर्वपाप.

बालसूरी, son of शेषभट्ट ; a. of कृष्ण-रचनारीति.

बालसूरी a. of हेमाद्रिसर्वप्रायश्चित्त.

बांटागिनडोत्रिण a. of शास्त्राण्यष्टाश्रय-कारिका.

बाष्कल m. by मिताक्षरा (on पाज्ञ. III. 58) and in धर्मप्रदीप of भोज.

ब्रह्मण a. of निर्णयचिन्तु.

बुद्धिकरगुह्य a. of द्विषितलाशयोत्सर्ग-प्रमाणदर्शन (B. O. mss. cat. vol. I. No. 222 p. 235).

बृष. Sec. 25 ; m. by कालविवेक of जीवन्मुक्तवाहन.

बृहच्छठ.

बृहच्छास्त्रातप m. in मिताक्षरा (on पाज्ञ. III. 290).

बृहच्छौनक.

बृहत्काल्याणन m. by व्यसहारभातुका of जीवन्मुक्तवाहन.

बृहत्कौण्डिन्य.

बृहत्पराक्षर. Vide sec. 35, pp. 195-196 above.

बृहत्पञ्चेतन m. in मिताक्षरा, by हरदत्त on मौ. च. सू. 22. 18, अपराक्ष (pp. 910, 1125, 1174), भास्व-मयूख.

बृहत्सर्वत m. in मिता० (on पाज्ञ. III. 256, 265) and in प्रायश्चित्तमयूख.

बृहदक्षिण m. in the मिताक्षरा (on पाज्ञ. III. 272).

बृहदाम्बलायन.

बृहदगर्ग m. in स्मृतिसन्धिक.

बृहदगर्ग.

बृहदम m. in ब्राह्मणसर्वस्व of हलायुध, by हरदत्त on मौ. च. सू. 23. 12, अपराक्ष p. 1074, मिता० (on पाज्ञ. III. 255).

बृहदाज्ञकन्य m. in मिताक्षरा (on पाज्ञ. III. 290), कालमाधव (p. 140).

बृहद्योग्लोक m. by कालविवेक of जीवन्मुक्तवाहन.

बृहद्वारीत m. in मिता. (on पाज्ञ. III. 254, 261).

बृहद्वारद m. by रघुनन्दन, in निर्णयचिन्तु.

बृहन्मह m. by मिताक्षरा (on पाज्ञ. III. 20), कालविवेक of जीवन्मुक्तवाहन, संस्कारमयूख, शांतिमयूख.

बृहस्पति m. in मिताक्षरा, कालचिपेक (p. 386) of मौक्तिकानन्द, आचार-मण्डल, कालमाधव (p. 114).

बृहस्पति m. in मिताक्षरा (on पात्र. II 135 and III. 20), मन्वन्तीविलास, प्रायश्चित्तमण्डल, अण्डक (pp. 909, 1070, 1243).

बृहस्पति m. in मिताक्षरा (on पात्र. III. 290), प्रायश्चित्तमण्डल.

बृहस्पति a. of बृहस्पतिपद्यति composed at the bidding of king हरिसिंह. (B. O. Mss. cat. vol. I, p. 111).

बृहस्पति a. of बृहस्पतिपद्यति.

बृहस्पति Sec. 26, 37.

बृहस्पति son of भवदेव ; a. of मलमास-रहस्य composed in 1681 A. D. and मलमासनिर्णय (probably the same as the preceding).

बैजवाप a. of a सुखसूत्र ; m. in the तन्त्रवार्तिक of कुमारिलभट्ट.

बैजवाप m. in अण्डक pp. 27, 51, 229, 533, हारलता, स्मृतिचन्द्रिका.

बोपदेव vide under बोपदेव ; a. of आचारदर्पण ; m. in पूर्वकमलाकर.

बोपदेवपण्डित a. of भास्कराण्डदीपिका or भास्कराण्डकलिका (com. on वसुधा-मन्त्राय), of मोक्षप्रवर्तिनियं com. on लक्ष्मीसूत्र, ननुविशतिमत. अष्टादश-श्लोकी.

बोपायन a. of सुखसूत्र and of a धर्मसूत्र, sec. 6 ; a. of a स्मृति ; a. of भागवतविद्या ; a. of नक्षत्रज्ञानि.

ब्रह्मचर्य a. of स्मृति ; m. by मिताक्षरा (on पात्र. III. 262, 268), अण्डक (pp. 447, 536, 880), स्मृति-चन्द्रिका.

ब्रह्मचर्य. Earlier than 1100 A. D. ; a. of भाष्य on शाङ्ख्यनिरुद्ध ; m. by रघुनन्दन in सुविज्ञानसूत्र (p. 312) as referred to by चन्द्रक.

ब्रह्मविद्याविधि a. of पुद्गलप्रयोग.

ब्रह्मण्डानन्दनाथ a. of सुविहार्यनपद्यति.

ब्रह्मण्डानन्दनाथ a. of शिवार्चनाशिरोमणि.

ब्रह्मण्डानन्दभास्वती, pupil of रामराजसर-स्वती; between 1420-1554 A. D. ; a. of पुरुषार्थप्रदीप.

ब्रह्मण्डानन्द a. of मन्वातपद्यति.

ब्रह्मार्क, son of मोक्षेश्वर ; a. of प्रश्न-ज्ञानदेवपट्टच्छाप्रकरण.

ब्राह्मणबल, son of माधवाध्वर्यु ; a. of com. on काठकश्रुतसूत्र.

ब्राह्मण m. in मिता^० (on पात्र. III. 257).

भजीभट्ट a. of हेमाद्रिसंक्षेप (कालनिर्णय, Secan's cat. p. 110).

भट्टगुरु a. of मण्डनविजय.

भट्टशक्ति a. of com. प्रतिपदप्रवृत्ति on कौटिलीय.

भट्टाचार्य. Earlier than 1520 A. D. ; ms. No. 388 (Baroda O. I.) is dated संवत् 1579 (1522 A. D.) ; a. of com. on विश्वश्रुती and com. on आशीचसंक्षेप or शीच-संक्षेपहविष्टि (same as the preceding work).

भट्टारिभट्ट a. of com. on कौशिकसूत्र-सूत्र.

भट्टोत्तिदीक्षित, son of लक्ष्मीधर and brother of रत्नोत्तिदीक्षित. About 1575-1650 A. D. ; a. of आचारप्रदीप, of com. on विश्वश्रुती, आशीच-निर्णय, आदिक, कालनिर्णय (संक्षेप),

निधिनिर्णय or निधिनिर्णयसमेद, तिथि-
यदीपक, त्रिशलीभित्तुत्तारसंग्रह, of cont.
on दशलोकी, of धर्मशास्त्रसंग्रह,
प्रायश्चित्तनिर्णय, मासनिर्णय, सर्व-
सारसंग्रह, पर्यायसंग्रह, मापिकद्वयनिर्णय,
सूतकनिर्णय हेमाद्रिकालनिर्णयसंग्रह.

भगत, son of सुपुंदास and brother of
रामचन्द्र; a. of com. on समरसार
by his brother रामचन्द्र.

भगत (reputed) a. of कर्मविषयक.

भगवान्. Sec. 27; a. of गुरुसूत्र and
of a work on politics.

भगवान् a. of विद्वत्संग्रह.

भर्तृयज्ञ. Sec. 59; a. of आशुतथ्य and
of cont. on वारसकण्ठ.

भट्ट m. in निर्णयदीपक.

भवदेव styled बालबलभीभुजङ्ग, which
may (apart from what is said
on p. 305 above) also mean a
young gallant of बालबलभी (pos-
sibly the village where भवदेव
lived). Sec. 73; a. of कर्मा-
नुष्ठानपद्धति or दशकर्मपद्धति, दशक-
तिलक (part of व्यवहारांतिलक),
प्रायश्चित्तनिरूपण, व्यवहारान्तिलक, सम्ब-
न्धविशेषक.

भवदेवभट्ट, son of कृष्णदेवसन्मिश्र
मैथिल. Earlier than 1635 A. D.;
a. of दानधर्मप्रक्रिया or दानप्रक्रिया
(composed at bidding of कृ-
दासभट्ट, son of रामोदर). B. O.
mss. cat. vol. I No. 189 p. 203.

भवदेवशर्मा भ्यापालङ्कार, son of हरिहर;
a. of स्मृतिचन्द्र (composed in
1720-22 A. D.), its parts being
called कला such as आशुकला.

भवसाय a. of com. on आशीच-
त्रिशङ्खोदी. (B. O. mss. cat. vol.
I No. 175 p. 186). This is
probably a misreading for भट्टा-
चार्य. Baroda O. I. ms. No.
765 by भट्टाचार्य has the same
opening verses and opening
words.

भवशर्मा of the खीपालवंश. First half
of 14th century; a. of बौद्ध-
महादानपद्धति (written at the
bidding of रामदेव, minister of
king सुसिंह of मिथिला of the
काशीवंश). I. O. cat. p. 549.
It is probably he who is re-
ferred to in the हयगतिशेषान्न as
गणेश्वर's contemporary.

भवानन्दशर्मा a. of प्रायश्चित्तसारविधि.

भवानीप्रसाद a. of पुननमालिका.

भवानीशङ्कर a. of स्मृतिचरण.

भागुणिमिश्र a. of जलाशयप्रतिष्ठा and
प्रासादप्रतिष्ठा.

भागुरि m. in कालविशेष (p. 14) of
जीवतवाहन and वि. र. (p. 104),
where he appears to be regard-
ed as earlier than कल्पतरु and
even मेधातिथि.

भानुचन्द्रगणि a. of com. on वसन्त-
राजीव or शकुन्तार्जव. Between
1550-1600 A. D.

भानुजिदीक्षित, son of भट्टोजिदीक्षित.
About 1650 A. D.; a. of दान-
विशेषक.

भानुदेव a. of मुहूर्तसार.

भानुदेव a. of वारिजात (B. O. mss.
cat. vol. I No. 257 p. 278).

भातुनाथ देवज्ञ, son of चन्दनानन्द, of the भीमालवंश. He was a मैथिल ; a. of व्यपहाररत्न (astrology in relation to religious rites, foundation of houses &c.). N. vol. V. p. 191.

भातुभट्ट, son of भीलकण्ठभट्ट, son of शङ्करभट्ट. 1620-1680 A. D. ; a. of एकवक्षस्तानविधि, द्वैतनिर्णयसिद्धान्त-संग्रह and होमनिर्णय.

भारतीतीर्थ a. of व्रतकालनिर्णय.

भारद्वाज. Sec. 27 ; a. of पृथग्वच, of a work on अर्थशास्त्र and of a स्मृति (in verse on व्यवहार). Possibly these are the compositions of three different authors.

भास्वि. Sec. 61.

भास्व m. in स्मृतिचन्द्रिका and भास्व-मयूख and in the com. of नीति-वाक्यामृत. In some cases भास्व probably stands for शुक्ल's work on politics.

भास्वराम a. of वर्णसङ्ख्यजातिमाला or पराशरपञ्चति.

भास्वक (?) भट्ट m. in शुद्धिचन्द्रिका (p. 31) of नन्दपण्डित.

भाषधन m. in कालविवेक of नील-बाहन.

भास्कर a. of com. on गोवधवर.

भास्कर of the लोमाक्षिगोत्र ; a. of मातृगोत्रनिर्णय, तिथ्यादितत्त्वनिर्णय. Later than 1400 and earlier than 1680 A. D.

भास्कर a. of प्रायश्चित्तदीपिका, प्राय-श्चित्तविधि, प्रायश्चित्तशतहरी or-पदीपिका, प्रायश्चित्तसमुच्चय.

भास्कर a. of संहर्तसुकावली.

भास्कर, son of आपानि or आपाजिभट्ट, son of हरिभट्ट of काश्यपगोत्र ; a. of आचारप्रकाश, मुक्तिशेखरप्रकाश, शुद्धिप्रकाश (composed in 1695-96 A. D.), यशवन्तभास्कर (under the patronage of यशवन्तदेव, king of Bundelkhand), स्मृतिप्रकाश, संवत्सरकल्पप्रकाश (part of यशवन्त-भास्कर).

भास्करदीक्षित a. of तत्तत्सुधाविषरण.

भास्करदीक्षित, pupil of राघवेन्द्रारण्य ; a. of पारस्करपृथग्वृत्ति and com. on पारस्करगृह्य.

भास्करदीक्षित, son of रामकृष्ण ; a. of रुद्रपञ्चति (शाङ्खायनीय).

भास्करभट्ट पण्डित a. of दत्तसिद्धान्त-मञ्जरी.

भास्करसिन्धु धिकाष्टमण्डन, son of कुमार-रत्नामिन. Between 1000-1200 A. D. ; a. of आपस्तम्बगृह्यधनितार्थकारिका and प्रश्ननिर्णय.

भास्करराम son of गम्भीररामदीक्षित ; a. of संहस्रभोजनसूत्रव्याख्या.

भास्वकविरच a. of सरोजकलिका.

भीमनाथ m. by रघुनन्दन in शुद्धितत्त्व.

भीममहामहोपाध्याय of काञ्चिविल्लीयकुल (in राठा) ; a. of शुद्धिसुकावली, भास्वदीपिका.

भीमसेनकवि a. of दत्तसंग्रह.

भीमाशङ्करशर्मा a. of सन्यासग्रहणरत्न-माला.

भुजबलभीम said to be a. of अतीचार-निर्णय.

श्रुतिमित्र a. of तिथिनिर्णय. Mentions हेमाद्रि and भोज. (B. O. mss. cat. vol. I. No 157 p. 171).

शृपाल or राजा refers to भोजदेव. Vide under भोज; m. in समवपदीप of श्रीदत्त, दानरत्नाकर, कृष्णरत्नाकर (as a. of कृत्यसमुच्चय).

सुषनेश्वर son of श्रीमानन्द; a. of हरि-
भाक्तिभास्कर. About 1827 A. D.

सुबह son of विशाखभट्ट; a. of सद्य-
कारिका (सामवेदीय).

सूषण m. in आद्विकृत्य (p. 417).

सूषणभट्ट a. of मायवीपवृत्ति,

सूय sometimes treated as the pro-
mulgator of मनुस्मृति. In many
works verses are quoted as सूय's
which are not found in the
मनुस्मृति; (reputed) a. of कर्म-
विषाक.

सुयदेव a. of प्रवराध्याय.

सुयभट्ट, son of भट्टारकभट्ट; a. of धर्म-
रत्न; mss. No. 12524 (Baroda O.
L.) is आद्विकदीपिति from it.

सैरवभट्ट a. of संहिताहोषपवृत्ति.

सैरेन्द्र (reputed) a. of महादाननिर्णय
or महादानप्रयोगपवृत्ति (the real
author being वाचस्पतिमिश्र) and
of विष्णुपूजाकल्पलता (vide B. O.
mss. cat. vol. I. No. 340 p.
383). About 1440-1460 A. D.

भोज a. of विविधविधायिचारचतुर (mss.
dated 1490 A. D.)

भोजदेव Sec. 64; a. of शृपालपवृत्ति,
शृपालसमुच्चय or शृपालकृत्यसमुच्चय,
भुजबलभीम, चारुचर्चा, युक्तिकल्पतरु,

राजनीति, राजमार्तण्ड, शिवतत्त्व-
प्रकाशिका.

भोजदेव son of भालभट्ट, king of कच्छ.
Between 1400-1600 A. D.; a.
of धर्मप्रदीप. Vide p. 279 above.

भोजनाथ a. of वैष्णववृत्त.

मञ्जनाचार्य a. of आञ्चलायनसूत्रप्रयोग-
दीपिका.

मन्धरदास a. of धर्मपरीक्षा.

मणिराम a. of अल्पक्रियाविधि. Probably
the same as the author of कल्प-
विलास.

मणिराम a. of धर्मसिन्धु or- सिन्धुसार.
Probably same as author of
धर्मोन्मोषि above.

मणिराम दीक्षित, son of महाराम, son
of शिवदत्त. About 1630-1660
A.D.; a. of अनुपविलास or धर्मोन्मोषि,
आञ्चलरत्न (a part of अल्प-
विलास), शुद्धिरत्न, and समवर्तन,
सत्यबोधिनी com. on मानवधर्मशास्त्र
(Stein's cat. pp. 98, 313).

मणिराम दीक्षित a. of कृतिचत्वर.

मणिरामदीक्षित a. of कृष्णनिर्माणश्लोक-
दीपिका. Later than 1640 A. D.

मणिरामदीक्षित a. of गणपात्राप्रयोग.

मणेश्वर a. of com. on वाचमान.

मधुरानाथ चक्रवर्ति a. of शुद्धिरत्नाङ्कुर.

मधुरानाथकृष्णगीशभट्टाचार्य a. of पाणि-
ग्रहणादिकल्पविवेक.

मधुरानाथशुद्ध a. of अपव्यवस्थिवेचन,
अपव्यवस्थि, आचारमञ्जरी, आचारार्क,
आचारोद्गात, आशौचनिर्णयटीका,
कालमाधवचन्द्रिका (com. on काल-
माधव), कृत्यसार, क्रियाकौमुदी, तिथि-

- मिर्षप, विषयतत्त्वप्रदीप, दुर्गाचरित-
सुतरहस्य, मलमानतन्त्रदीक्षा, मिताक्षरा
(com. on पातञ्जल्यष्टाङ्गि), सुव-
ज्योत्स्नवर्द्धिष्मनी, शारदातिलकप्रकाश
(com. on शारदातिलक).
- मधुरानाथशर्मन a. of शुद्धिदीपिकाद्वि-
मधुरानाथशर्मन a. of छन्दोगाह्निक
written to please prince माधव-
सिंह (B. O. ms. cat. vol. I
p. 126).
- मधुरेश a. of ज्योतिःसागरसार.
- मदनबाल Sec. 93 ; (reputed) a.
of मदनपारिजात, स्मृतिचौसवी (or
शुद्धचर्मचौपिनी), महार्णवकर्मविपाक,
तिथिनिर्णयसार.
- मदनमनोहर or प्रदनमोहन, son of
मधुसूदन पण्डितराज, son of
रामचन्द्र. Both names occur
in mss. (vide B. O. mss.
cat. vol. I No. 252 p. 274 and
No. 253 p. 275) ; a. of पलपी-
पलता and आर्यमदीप. One ms.
of पलपीपलता is dated शके 1694
(B. O. mss. cat. No. 253 A
p. 275).
- मदनसिंह, son of शक्तिसिंह : Sec. 94 ;
(reputed) a. of मदनरत्न alias
मदनरत्नमदीप, the several parts
of which such as आचारविवेक
are separately entered in the
catalogues.
- मधुपतिठक्कर a. of आर्यविधि (com-
posed at the bidding of his
mother's sister's son हृदयनाथ
and based on आर्यरत्न and पितृ-
भक्तिगीष्णी). Later than 1600
A. D.
- मधुमिश्र or मधुशर्माश्रम m. in चतुर्वर्ग-
चिन्तामणि (III. r. 1134 and
1135).
- मधुसूदन a. of नीतिसारसंग्रह-
मधुसूदन a. of आर्यदर्पण.
- मधुसूदनगोस्वामी, son of ब्रजराज ; a.
of गौडानविधिसंग्रह, जीवन्मुक्तवि-
भागवदवस्था and व्यवस्थासारसंग्रह
and तद्गमादिप्रतिष्ठाविधि, निर्णय-
संग्रह, मिताक्षरसार (com. on
मिताक्षरा), व्यवहारसामोद्धार or व्य-
वहारार्थसार. Ulwar cat. extract
No. 305 gives for जीवन्मुक्तसंग्रह
the date सेवत 1812.
- मधुसूदन गोस्वामी a. of न्यासपद्धति.
- मधुसूदनगोस्वामी a. of वक्ष्यकशास्त्रविधि,
मूलशास्त्रविधि.
- मधुसूदन दीक्षित, son of महेश्वर ; a. of
स्मृतिरत्नावली.
- मधुसूदनमिश्र a. of सुहृत्सिन्धु.
- मधुसूदनमिश्र ठक्कर. Later than 1500
A. D. and earlier than 1624 A. D.;
a. of द्वैतनिर्णयप्रकाश or द्वैतनिर्णय-
जीर्णोद्धार and जीर्णोद्धार com. on
समयप्रदीप of जीवन्.
- मधुसूदनवाचस्पति भट्टाचार्य a. of अशौच-
संग्रह.
- मधुसूदन वाचस्पति of the चट्ट family ;
a. of आशौचसंग्रह.
- मधुसूदन वाचस्पति a. of दुर्गाचरित-
निरुक्त, आर्यकालनिरूपण, व्रतकाल-
निरुक्त.
- मधुसूदनसरस्वती a. of भगवद्भक्तिसाधन-
मधुसूदनारम्भ a. of पतिश्रीविधि.
- मधुमाहिरम् m. by मिताक्षरा (on पातं.
III, 243, 247, 257, 260).

मध्य vide under आनन्दतीर्थ.

महु Vide sec. 31.

महोदरभट्ट son of महादेव; a. of आल्लिक-
प्रयोग (हिरण्यकेशिप).

मय a. of वास्तुशास्त्र.

मयारामभिश्च मौह. First half of 18th
century; a. of स्वहोमनिर्णय
(under orders of जयसिंह), पञ्च-
हारसार, मिताहारसार, व्यवहाराङ्क-
स्तुतिसर्वस्व.

मरीचि Sec. 48.

महाराष्ट्रीश्रित मौनिन a. of मयंकथाद-
मानोपन्यास.

मत्कारिण a. of माध्य on गौतमधर्मसूत्र.

महादेव a. of सत्तानदीपिका.

महादेव, son of महिनाथ and nephew
and pupil of गोविन्द; a. of पितृ-
भक्तिचर्चा com. on पितृभक्ति of श्री-
वत्.

महादेव a. of तिथिरत्न.

महादेव, son of श्रीपति; a. of तिवन्ध-
सर्वस्व (3rd chap. of which is
on प्रायश्चित्त).

महादेव, son of विन्धनाथ, of the
अगस्त्यगोत्र; a. of आशीषतत्त्व.

महादेव a. of सुबोधिनी.

महादेव a. of धर्मतत्त्वसंग्रह.

महादेव वैद्य a. of गौत्रनिर्णय and तिथि-
निर्णय.

महादेव त्रिवेदिन a. of com. on स्नानसूत्र
or त्रिकण्डिकाश्रय of कान्यायन.

महादेवभट्ट a. of सूर्यार्चनपद्धति.

महादेव राजगुह, son of काळनिहाडय,
who was the guru of हैयतराज
B. D. 91.

(Haibatnagar, some Maratha chief);
a. of कुण्डलदीप and com. thereon,
सुहृत्सर्वस्व (composed in 1661
A. D. and com. thereon, and of
सुहृत्सर्वस्व).

महादेवचन्द, son of कालाजित (which is
probably a misreading for काल-
जित); a. of कालनिर्णयसिद्धान्त
(composed in 1652-53 A. D.)
and com. thereon. He was ho-
noured by the chief of Ginnar
and composed the com. at मुज-
पुर. From these details it appears
that he is the same as the next.

महादेव सोमराजिन Earlier than 1650
A. D.; a. of com. प्रयोगवैजयन्ती
on हिरण्यकेशिपुष्य and of a com.
on हिरण्यकेशिपुष्यसंग्रह. Vide pp. 49-
50 above and BBRAS. cat. vol.
II. p. 189.

महानन्द, son of विन्धनाथ; a. of
वासिष्ठीशान्ति. Bik. cat. p. 490
shows that he only 'revised'
or 'restored' the वासिष्ठीशान्ति
(सर्वेषां दृष्टिता शान्तिर्यसिष्ठी सा
प्रसोचिता).

महापद्म a. of माध्य on गोविन्दोप-
निषद्कथन; m. in आशुतथ (vol.
I. p. 213) by रघुनन्दन.

महार्णवप्रकाशकर m. in आशुतथ of
कुल्लुभट्ट and in हेमाद्रि (B. D. 1.
1440).

महार्णवोपाध्याय m. in आशुतथ of
कुल्लुभट्ट. Probably some of the
preceding.

महाशर्मन् a. of आचार्यधर्मशास्त्र.

महीश्वर a. of अष्टावधिका.

महेश a. of अतीचारनिर्णय.

महेश, son of सारस्वत दुर्ग; a. of आचार-
खण्डोदय or माधवप्रकाश.

महेश a. of व्यवस्थासारसंग्रह or व्यवस्था-
संग्रह and स्मृतिसार.

महेश, son of महादेव, surnamed
वैशम्पायन; a. of प्रयोगरत्न or स्मार्त-
प्रयोगरत्न.

महेशाठकर a. of तिथितत्त्वचिन्तामणि
(B. O. mss. cat. vol. I. No.
149 p. 153).

महेशाठकर महामहोपाध्याय a. of वाय-
सार (B. O. mss. cat. vol. I. No.
206 p. 221) and श्रुतितत्त्व (ibid.
No. 172 p. 423). Later than
1500 A. D.

महेशाठकर महामहोपाध्याय a. of हरिमाणि-
रूपिका (ms. in B. O. mss. cat.
vol. I. p. 532 No. 431) is dated
ल. सं. 516 i. e. 1665-1666 A. D.
Probably the same as above.

महेशव्यास a. of स्मृतिमंगलसार.

महेशभट्ट, surnamed हर्ष, a. of अम्ये-
ष्टिव्यक्ति and प्रतिष्ठाप्यक्ति.

महेश्वर, son of मनोरथ or of वृत्तशतक.
About 1100-1150 A. D.

महेश्वर Later than 1550 A. D.; a.
of com. on वाचभाष.

महेश्वर a. of com. on चतुर्दशश्लोकी
(of बहोनि?). Baroda O. I. ms.
No. 1488. He mentions आचार-
रत्न. So later than 1650 A. D.
महेश्वर simply says that some
noble soul composed these 14
verses.

महेश्वर a. of श्रुतिकौमुदी.

महेश्वरमिश्र a. of आचारार्थ.

माशिवंश a. of महोत्सव.

माणिक्यदेव a. of श्रुतिचोदकाखण्डक.

मावहय m. in कालविशेष of जीवत-
वाहन. Probably an astronomer.

मावहय a. of work in 12 अध्याय on
the Ganges (vide Tri. cat.
Madras Govt. mss. 1919-22
p. 5161).

मानुदत्त a. of com. on हिरण्यकेशिपुस्त-
नृप.

माधव, son of सातर and pupil of
नोपाल; a. of दिव्यदीपिका (B. O.
mss. cat. vol. I p. 225 No. 208
and No. 209 p. 226, which is
dated लक्ष्मणसंवत् 508). Men-
tions मिताक्षरा and रत्नाकर. Be-
tween 1350-1600 A. D.

माधव a. of दुर्गाभक्तिकारङ्गिणी.

माधव. Later than 1500 A. D.;
a. of धर्मप्रकाश.

माधव a. of होमव्यक्ति. Later than
1500 A. D.

माधव, son of कृष्णाचार्य of भारद्वाज-
शौच; a. of ब्रह्मसूत्रतिलक of which
होमव्यक्ति is a part.

माधव a. of com. on शास्त्रातिलक.

माधव a. of माधवीशानि.

माधवपरिहित a. of वत्सावली.

माधवपाठक a. of पुराश्चरणचन्द्रिका.

माधवभट्ट, son of रामेश्वर. About
1520-1570 A. D.; a. of आक्षौच-
निर्णय, सूर्यार्णवशान्तिव्यक्ति.

माधवभट्ट a. of com. on सुहृत्दर्पण.

माधव महामहोपाध्याय, son of विष्णु-
धर्मन् ; a. of दानप्रदीप.

माधवमुनि a. of com. शेषणभट्टीय.

माधववज्र a. of com. तत्त्वचन्द्रिका
on अर्थशास्त्र.

माधवधर्मन्, son of रघुनाथ, of the
बुधबाण family ; a. of अज्ञानदर्पण.
Later than 1200 A. D.

माधवशुक्ल, son of कृष्ण, son of जयम-
नारायण, an औदीच्य बाटण of
काश्यपगोत्र ; a. of कुण्डकल्पद्रुम
(composed in 1656 A. D.)
and com. thereon.

माधवस्वामिन् m. in the सुहृत्स्थगनाकर
of चाण्डेश्वर as explaining a सूत्र
of शाङ्गलिखित.

माधवाचार्य a. of कुल्लोचनप्रदीप on
-साहाय्य.

माधवाचार्य, son of मायण and हुकीर्ति.
Sec. 92 ; several works are
attributed to him, but their
authenticity is doubtful ; a. of
पराशरमाधवीय and कालनिर्णय, दत्त-
कमीर्मासा, गोत्रप्रवरनिर्णय, पुरुषार्थ-
सुधानिधि, सुहृत्माधवीय, स्मृतिमंजुषा,
वाक्यस्तोमपद्धति.

माधवाचार्य (अभिनव) ; a. of गोत्रप्रवर-
निर्णय, अभिनवमाधवीय.

माधवाचार्य a. of सर्वदेवप्रतिष्ठाप्रयोग.

माधवाचार्य a. of कर्मविपाक.

मानसिंह a. of आचारविधेय and मान-
सागरीपद्धति.

मानेश्वरधर्मन् a. of वर्षहस्तप्रयोगमतमाला
or प्रयोगमाला ; ms. dated 1477
A. D. (ल. नं. 358).

मान्यास, son of मदनपाल ; (reputed
in some mss. as) a. of महामह-
कर्मविपाक.

मार्कण्डेय m. in मितक्षरा (on बाह्य
III, 19).

मार्तण्डमिश्र a. of प्रायश्चित्तमार्तण्ड.
Earlier than 1620 A. D.

मार्तण्डबोमराजिन a. of संस्कारमार्तण्ड.

मालती alias वेदाङ्गनाथ ; a. of महा-
रुद्रपद्धति. About 1627-1655 A. D.

मिश्रमिश्र, son of वसुधामिश्र, son of
हंसचण्डिका. Sec. 108 ; a. of बीर-
मिश्रोदय (com. on राजवचनम्)
and बीरमिश्रोदय (a digest).

मिश्रसूरी ? मिर्च लि a. of प्रयोगसुका-
वलि. Later than 1650 A. D.

मिसरमिश्र a. of विद्याचन्द्र (compos-
ed by order of लक्ष्मिदेवी, wife
of prince चन्द्रमिह of मिथिला).
Sec. 97.

मुकुन्द, son of माधवाचार्य बड्ड ; a. of
पुरश्चरणशौमुदी.

मुकुन्दलाल a. of तीर्थमञ्जरी, प्रणवार्चन-
चन्द्रिका, प्रायश्चित्तमुकुन्दल, प्रायश्चित्तच-
न्द्रिका, मार्तण्डार्चनचन्द्रिका, of com.
on मितक्षरा, मनपपकाश, आङ्ग-
मञ्जरी, स्मृतिमार्ग, स्मृत्यर्थसार.

मुकुन्दलाल a. of पदार्थमदीपिका.

मुदाकरशूरि a. of कुन्वरलाकर. Earlier
than 1700 A. D. ; as it is men-
tioned in रामनिबन्ध of हेमराम.

का. Baroda O. 1. ms. No. 1850 (in Telugu characters).

हरप्र २. of पर्यनिर्णय.

हरप्रि, son of हरप्रमन, son of हरि-
हर who was chief judge of देव-
मिह, eldest son of मवेश. So
about 1425-1450 A. D.; a. of
हृदिनिर्णय.

हरप्रमिभ, son of वेदामभ, son of
विश्वरूपदीक्षित; a. of भाष्य on पार-
स्करसूत्रम्. Earlier than 1370
A. D.

हरप्रमिभ, son of कृष्णमिभ and
pupil of रामभ and विष्णुमिभ.
About end of 15th century; a.
of प्रायश्चित्तमोहन, हृदयमोहन,
of com. on विदुषिक or श्रीवृत्त
(vide B. O. mss. cat. vol. 1.
No. 262 pp. 285-286).

हरभट्ट २. of हरभट्टपरम्परा.

हरभट्टय कोटिल ३. of महादेव and
com. प्रकाश thereon.

हरनाथ, of the family of नरेश; a.
of महानुवापसूति.

हरप्रमिभ, son of श्रीश्वामिभ. Sec. 63;
a. of भाष्य on मनुस्मृति and of
रुद्रिपिप्रेर.

हरप्र ३. of ३ सूत्र; m. by निर्णयमिभ.

हरप्रि or हरिप्रि, king; earlier than
1380 A. D.; a. of तर्कविपाक;
m. in हरिप्रमद and m. सारग्रह-
कर्मविपाक by the son of कादम्बरदेव.

मोहनचन्द्रविद्यावाचस्पति ३. of दायमान-
काविका, प्रायश्चित्तपरम्परासंग्रह, हृदि-
कारिकादी.

मोहनमिभ ३. of सिद्धान्तशिरोमणि.

मोहनमिभ लक्ष्मिलक, son of हरकादास;
a. of com. on कादम्बरिणी of भाष्य
(composed in 1614 A. D.).

मोहन्य m. in बी. व. सू. II. 2. 67.

पञ्चपति m. in लक्ष्मणीपिलास (p. 362).

पञ्चपार्थ्वी a. of संग्रहकारिका; m. in
महाभारत भाष्य on पारस्करसूत्रम्, in
मदनपाणिनात. (pp. 543, 576).

पञ्चपुरि, son of विश्वनाथ; a. of
कण्डमण्डपचन्द्रिका.

पञ्चस्वामिभ ३. of com. on वसिष्ठधर्म-
सूत्र (according to गोविन्दस्वामिभ
on बी. व. सू. II. 2. 51).

परोक्ष २. of निर्मयोद्यानखण्डन (ms.
No. 5247 Baroda O. 1.). Later
than 1350 A. D.

परीश ३. of कामधेनु and वार्तिकज्ञान
(composed in विष्णुसहस्रनाम-
मिलिते; c. 1840 संवत्; i. e.
1784 A. D.). He was son of
देवचन्द्र and belonged to लवपुर
and was of कन्नडकुल (Stein's cat.
p. 324). Wrote under विजय-
नाथ, son of अशुतपाल.

पदुनन्दनविदित ३. of सुवर्तमञ्जरी (com-
posed in 1670 A. D.).

राम Sec. 19.

राधभट्ट ३. of ज्ञानश्लोका, पञ्चपति.

राधाप्रि, son of राधभट्ट 13. of यत्नातीव,
पेनुमेधिक.

रघुपन्तभट्ट ३. of प्रयोगरत्नाकर.

रघुपन्तभट्ट ३. of प्रायश्चित्तपरिनिर्णय.

- यशोधर a. of तिथ्यन्वयब्रह्मसंहिता Earlier than 1500 A. D.
- यशोधर a. of com. on गोभिलहृदय ; m. in दानवाक्यसमुच्चय (p. 77) and by रघुनन्दन.
- यज्ञवल्क्य Sec. 34 ; a. of स्मृति. Also reputed author of अपमन्वीषिका.
- यज्ञिकदेव or देवयज्ञिक son of महदेव alias यज्ञाश्रित, son of यज्ञाश्रय. Earlier than 1595 A. D. ; a. of स्नानविधिपञ्चति, com. on the स्नानविधिपञ्च of कान्वायन, of स्मृतिसार, वास्तुपुत्रपञ्चति. उत्तराक्रियापञ्चति, दादादिकर्तृपञ्चति आशुक्रम, स्मृति-साम्प्रदाय (probably same as स्मृति-सार).
- यदुवपकाश said to have been a disciple of रामानुज ; a. of यतिधर्मसमुच्चय.
- यद्वेन्द्रशर्मन a. of छत्राद्विद्याचार्यसंग्रह (under orders of रघुदेव passed in बीड :-).
- यद्वेन्द्रभट्ट or यद्वेन्द्रविद्याभट्ट Earlier than 1600 A. D. ; a. of स्मृतिसार, पेरुभट्ट (कथं) a. of स्मृतिकल्प.
- योगीन्द्र a. of मुहूर्तमुक्तावली.
- योगीश्वर Earlier than 1537 A. D. ; a. of दानवाक्यसमुच्चय. D. C. ms. No. 332 of 1880-81 is dated मंगल 1594 चैत्र प. 12 Sunday (1537 A. D.).
- योगेश्वर (different from यज्ञवल्क्य) ; m. in कालविजय of जीमूतवाहन (p. 217), दानसनाह्न of चण्डेश्वर, कथयन्तभट्ट (pp. 81 and 113) as explaining a passage of the मन्व-पुराण), मन्वसामतथ्य (vol. I. p. 820).
- योगीश्वर a. of दानवाक्यसमुच्चय. Earlier than 1530 A. D. Probably same as above.
- योगलोक Sec. 69.
- योगराज a. of ग्रहशान्तिपञ्चति.
- योगनन्द (?) a. of आपस्तम्बग्रन्थसार.
- यक्षपाल a. of पिष्टपुत्रमण्डनऽपारुषार्थ-दीपिका.
- रघु देवज a. of com. on पीरुषपारा which is a com. on मुहूर्त-विज्ञानसंहिता).
- रघुनन्दन a. of आशौचनिर्णय.
- रघुनन्दन a. of विशुद्धिदर्पण, व्यवस्थाप्य (on preemption), मङ्गल्य-चन्द्रिका.
- रघुनन्दनभट्टाचार्य a. of धर्मसाधन.
- रघुनन्दनभट्टाचार्य, son of हरिहरभट्टा-चार्य and pupil of श्रीनाथआचार्य-ब्रह्मसंहिता. Sec. 102 ; a. of स्मृति-तत्त्व (divided into 28 तत्त्व, for which see p. 416 n. above), com. on दायभाग, तीर्थतत्त्व or तीर्थपञ्चाविमिश्रण, द्वादशयात्रातत्त्व, विष्णुस्मृत्यन्तितत्त्व, मयाआद्यपञ्चति and रामयात्रापञ्चति.
- रघुनन्दनमिश्र. Latter half of 16th century ; a. of दौहप्रकाश.
- रघुनन्दन मेष a. of भक्तिप्रकाश.
- रघुनाथ a. of त्रयाम्बिकप्रणालि.
- रघुनाथ. Later than 1600 A. D. ; a. of त्रिविनिर्णय.
- रघुनाथ a. of com. on अनुष्ठानपञ्चति.

रघुनाथ ३. of जातिविषेक.

रघुनाथ, surnamed नवहस्त modern Navathe 1; ३. of प्रयोगरत्नसूत्र.

रघुनाथ १. of ब्रह्मसूत्रि.

रघुनाथ १. of धर्मसेतु.

रघुनाथ २. of पूर्वमाला.

रघुनाथ, son of गणेशभट्ट and pupil of अनन्तदेव; ३. of प्रापञ्चितकृद्बहल.

रघुनाथ ३. of सुदुर्लभ.

रघुनाथ, pupil of विद्वलेश; ३. of com. on मेम्ब्यासनिर्णय of पद्मनाभचार्प.

रघुनाथ ३. of परमन्तकर्मपद्धति.

रघुनाथ, son of रुद्रभट्ट surnamed अपाचित; ३. of प्रयोगपद्धति, माणिक-
श्यान्वप्रयोग, राज्याभिषेकप्रयोग.

रघुनाथ ३. of सुहृददर्पण com. on शास्त्रपत्रपुस्तक.

रघुनाथ, son of अनन्तदेव ३ ३. of धर्म-
सूत्रमहोदधि.

रघुनाथ, son of भावुजि, of शाण्डिल्य-
मोक्ष; ३. of प्रयोगतत्त्व (composed at Benares in 1656 A. D.).

रघुनाथ, son of विश्वामित्र; ३. of कर्त-
वीर्यार्द्धनवीपदानपद्धति.

रघुनाथ, son of सरस्व, of the चितपावन
subcaste and शाण्डिल्यमोक्ष; ३. of
सुहृत्तमाला.

रघुनाथ, pupil of रामदशानु: ३. of
काशीतत्त्वक्रीडदी (B. O. mss. cat.
vol. I. No. 63 p. 57).

रघुनाथदास ३. of काशीमाहात्म्यक्रीडदी.

रघुनाथ दीक्षित ३. of आश्वलायनपुस्त-
कारिका.

रघुनाथभट्ट, styled महादण्डपति, son of
माधव, son of रामेश्वरभट्ट, Flourish-
ed between 1545-1625 A. D.;
३. of आदिकपद्धति, अष्टमहाहारी-
निर्णय, आदिकप्रयोग, कालतत्त्वविषे-
चन (composed in 1620 A. D.),
गणपपद्धति, मोक्षप्रवर्णनिर्णय, विंश-
च्छ्लोकीविषय or आशीर्चननिर्णय, दश-
श्लोकीटीका (composed in 1578
A. D. 1), ब्रह्मवर्तिश्यान्वपद्धति, श्यान्व-
पद्धति or दर्शश्यान्वपद्धति, पर्यनिर्णय,
राधिमंज्जानिर्णय.

रघुनाथभट्ट ३. of न्यतिपञ्चनिर्णय.

रघुनाथभट्ट ३. of com. on राजवल्गव-
सूक्ति.

रघुनाथभट्ट ३. of स्वतिसल.

रघुनाथभट्टाचार्य ३. of शतिधर्मसमुच्चय.

रघुनाथवाजपेयिन् ३. of प्रयोगपारिजात
and com. on मिताक्षरा of विजले-
श्वर (vide Peterson's 6th Re-
port p. 10 for एववहा portion)

रघुनाथनार्वभौम ३. of स्वयत्तवस्थार्णव-
सेतुचन्द्र.

रघुनाथनार्वभौम, son of मधुरेश; ३. of
स्मार्तचरित्रार्णव (composed in
1661-62 A. D. at the order of
king रत्नेश्वरराम).

रघुनाथसूत्रि ३. of प्रयोगदर्पण.

रघुनाथेन्द्रशिष्ययोगिन ३. of काशीतत्त्व-
प्रकाशिका or काशीकाशेन्द्र.

रघुनाथेन्द्रसरस्वती ३. of काशीतत्त्व.

रघुपति ३. of तद्व्यापविधि.

रघुपति ३. of सुविचिन्तिका (composed
at the bidding of king कप-
र्दिन of पंगदेश). Vide B. O.
mss. cat. vol. I. No. 369
p. 419.

- रघुमणि, said to be the real name of author of इतकचन्द्रिका. About 1800 A. D.
- रघुराम a. of सिद्धान्तनिर्णय (probably same as above).
- रघुराम, pupil of रघुमणि; a. of दाय-भागाथदीपिका.
- रघुरामतीर्थ a. of कर्मदीपिका.
- रघुरामभट्ट, son of जयराम, son of वैकुण्ठ; (collected materials of कालनिर्णयसिद्धान्त).
- रघुवर a. of सविण्डीश्रान्त.
- रघुवीरदीक्षित, son of विहङ्ग, son of ब्रह्म; a. of मरीचिमाला com. on the कुण्डाह of शङ्कर and of सुहृत्सर्वस्व (composed in 1635-36 A. D.).
- रघुनन्दकेशिरोमणि a. of तिथ्यादिविधि-संग्रह.
- रघुनन्दतीर्थ a. of दुर्गामौकलहरी.
- रत्नाथ a. of पितृमेधाविषय.
- रत्नाथदेशिक a. of रत्नाथदेशिकात्रिक.
- रत्नाथशरि, pupil of कृष्णानन्दसर-स्वती; a. of पुरुषार्थरत्नाकर.
- रत्नभट्ट a. of सुहाययोगवृत्ति on भारद्वाज-सूत्रसूत्र.
- रत्नोमिह a. of तीर्थसामान्यपद्धति or rather तीर्थलक्ष्मीवती; Vide B. O. mss. cat. vol. I. No. 170 p. 186.
- रत्नधरमिश्र a. of स्मृतिमञ्जरी.
- रत्नाथचन्द्राचार्य a. of चन्दनधेनु-नर्ग-पद्धति.
- रत्नपाणि a. of स्मृतिकाशौचनिर्णय (B. O. mss. cat. vol. I. No. 428 p. 305). He mentions हरीश्वर. He was a मैथिल.
- रत्नपाणशर्मन्, son of गङ्गोली लक्ष्मीवे-श्वरशर्मन्, patronised by छत्रसिंह of मिथिला. Later than 1550 A. D.; a. of आचारसंग्रह, एकोहिट-सार्गिणी, कृष्णाचनचन्द्रिका, सयमा-सादिविवेक, पार्वणचन्द्रिका, प्राय-श्चित्तपरिणाम, महादानवाक्यावली, मि-थिलशास्त्रिक, रामचन्द्रप्रतिभाप्रतिष्ठा, लक्ष्मीप्रतिष्ठा, व्रताचार (probably his last work as it was written for महेश्वरसिंह grandson of छत्र-सिंह), सुबोधिनी (composed for रुद्रसिंह son of छत्रसिंह). In his रामचन्द्रप्रतिभाप्रतिष्ठा (composed at the bidding of रुद्रसिंह of मिथिला) he says that he follows the पतिष्ठातस्व of रघुनन्दन. (Vide B. O. mss. cat. vol. I. No. 300 p. 341).
- रत्नाकर a. of दानवाक्यावली (based on दानसागर). Vide B. O. mss. cat. vol. I No. 196 p. 111. Pro- bably same as above.
- रत्नाकर a. of प्रायश्चित्तसारसंग्रह, प्राय-श्चित्तरत्नाकर.
- रत्नाकर, son of देवभट्ट; a. of जय-सिंहकल्पद्रुम (composed in 1713 A. D.). The work is also called द्रुमोदयोत.
- रत्नाकरठक्कर a. of दानपत्नी.
- रत्नाकरभट्ट m. in श्राद्धसागर of कुल्लुक.
- रत्नेश्वरमिश्र महामहोपाध्याय N. vol. VII p. 79; a. of आचारचन्द्रिका.
- रमाकान्तचक्रवर्तिन, son of मधुसूदन; a. of स्मृतिसंक्षेपसार.

- रमानाथ a. of com. on नागद्वयसूत्रि
रमानाथविद्यावाचस्पति a. of प्रयोगदर्पण.
रमापति of the भैरववश ; a. of प्राय-
श्चित्तचन्द्रिका.
रमापति a. of वैशाल्यपात्रविधि.
रमापति उपाध्यायमहोदय ; a. of आचार-
सूत्रिका, आचारशास्त्र and विवाद-
शास्त्र.
रमापति (महान्त) a. of तिथिनिर्णय.
रविनाथमिश्र a. of आचारतरोत्तरी.
राघवभट्ट a. of निर्णयसार. Mentions
रामकौतुक, माधव, निर्णयसिन्धु and
हेमाद्रि. Later than 1612 and
earlier than 1700 A. D.
राघवभट्ट, son of पृथ्वीधर. About
1493-4 A. D. ; a. of युगान्त
and com. पदार्थावली on शास्त्र-
तिलक in by सुतन्त्र (in ज्योतिस्तत्त्व
p. 580).
राघवभट्ट. Later than 1640 A. D. ;
a. of तिथिनिर्णय and तिथिनिर्णयसार
or लघुतिथिनिर्णय, स्मृतिदर्पण.
राघवभट्ट, pupil of सुतन्त्र ; a. of
com. called दीप on असौख्य-
शङ्खोकी.
राघवाचार्य a. of com. प्रकाश on
छद्दिदीपिका of श्रीनिवास.
राघवानन्दतीर्थिन. Earlier than 1600
A. D. ; in आचारसूत्र of लक्ष्मण.
राघवानन्दाथ a. of शिवपूजापद्धति.
राघवानन्दसरस्वती, pupil of अङ्गवानन्.
Later than 1350 A. D. ; a. of
प्रसवचन्द्रिका com. on मनुस्मृति.
राघवेन्द्र, son of काशीनाथ ; a. of
रामप्रकाश and of a com. on काश-

- निर्णयदीपिका also called रामप्रकाश.
Flourished in latter half of 17th
century.
राघवेन्द्र a. of com. on अष्टाध्यायी
com. on कर्मनिर्णय and सदाचार-
सूत्रि of आचारदीप्ये.
राघवेन्द्र a. of श्रीपुनरुद्वाहमण्डनकारिका-
रत्नकण्ठतर्कचामोदमहाचार्य a. of आ-
शीषचन्द्रिका.
राजचूडामणि, son of राजसिंह श्रीनिवास
राहित ; a. of प्रायश्चित्तप्रदीपिका.
राजनारायण मुखोपाध्याय a. of तुलसा-
चन्द्रिका.
राजपुत्र a writer on politics ; in in
अद्भुतसागर and in com. on नीति-
वाक्यामृत.
राजपिम्पु. Earlier than 1550 A. D. ;
a. of चमत्कारचिन्तामणि.
राजाराय, son of सोमेश्वर. Earlier
than 1725 A. D. ; a. of आचार-
दीप्ये.
राधाकान्तदेव a. of प्रायश्चित्तचन्द्रिका.
राधाकृष्ण a. of प्रतिष्ठापद्धति, शिवाल-
प्रतिष्ठा.
राधानाथशर्मन् a. of भाषीचन्द्रिका
(part of व्यवस्थादीपिका).
राधामोहन मोसामिभट्टाचार्य. About
1800 A. D. ; a. of commentaries
on एकादशीतत्त्व, दायतत्त्व, प्रायश्चित्त-
तत्त्व, मलमागतत्त्व, छद्दिशिव, and
of कृष्णराज, of सिद्धान्तसंग्रह a
com. on the मितालस्य of विशाने-
श्वर.
राम a. of प्रपुनरोद्वाहमण्डनकारिका.
About 1660 A. D.
राम a. of com. on कृष्णमण्डपसिद्धि
of चिदम्ब.

राम a. of कृष्णसिद्धि.

राम a. of प्रावर्धितदीपिका or चरदीपिका.

राम, son of चोण्ड or चारण्ड; a. of श्रीशयनसुखप्रयोगमाहा.

राम Later than 1550 A. D.; a. of com. on गोवर्धनसूत्रम् of केदार.

राम a. of com. on प्रवरतिथेय of भास्करमिश्रविराजमानसूत्र.

राम आचार्य a. of अल्लोष्टपद्धति.

रामकिशोर a. of दीक्षातत्त्वप्रकाशिका.

रामकृष्ण a. of कृष्णमण्डपसंग्रह.

रामकृष्ण, son of रामयशभट्ट. Between 1540-1590 A. D.; a. of अनन्तव्रतोपासनप्रयोग, उन्मत्तवेश दर्शनप्रयोग, कीर्तिहोमप्रयोग, श्रीशिवस्तोत्रसंनिर्णय or कर्तृप्रशस्तुषय, विभागतत्त्व or तत्त्वविचार, माणिकआहुतिर्णय, वास्तुशान्तिप्रयोग, कठस्तोत्रपद्धति, शिवलिङ्गप्रतिष्ठाविधि.

रामकृष्ण a. of आश्वलायनसूत्रोक्तवास्तुशान्ति.

रामकृष्ण a. of आदिकवर्ण.

रामकृष्ण a. of विनयविलास.

रामकृष्ण a. of पापशूलप्रकरण and आश्वप्रभा.

रामकृष्ण a. of आश्वाङ्गनर्पणनिर्णय.

रामकृष्ण a. of com. कौमुदी on छलपाणि's प्रागञ्चितविषेक.

रामकृष्ण a. of विवेककौमुदी. उल्लेखमें कौमुदी, व्रतोपासनकौमुदी. Relies on हेमाद्रि.

रामकृष्ण a. of सापिण्डवर्णनबंध.

रामकृष्ण a. of तद्वृत्तकौमुदी.

रामकृष्ण, son of कीन, son of प्रयागभट्ट of भारद्वाजगोत्र. He was patronised by विनयमिश्र. Vide I. O. cat. p. 360 footnote; a. of com. called भेरिकारमणपति on वास्तुकर्मसूत्र. About 1750 A. D.

रामकृष्ण, son of कोण्डभट्ट, son of प्रयागभट्ट of the भारद्वाजगोत्र (residing in विश्वनाथदलपन on the यमिन्द्रा river. He was a student of काण्वशास्त्रा; a. of आश्वगणपति or आश्वसंग्रह (composed at Benares in 1751 A. D.). Aufrecht treats the two रामकृष्ण as different, but this seems to be incorrect, as the grandfather of both is given as प्रयागभट्ट and कोण्डभट्ट is another form of कीन.

रामकृष्ण, son of श्रीगीश्वर, composed शांष (modern शंषि); a. of विनायकपुत्रा (composed in 1702 A. D.).

रामकृष्ण, son of माधव, son of नारायण of the पराशरगोत्र. Between 1500-1545 A. D.; a. of तीर्थरत्नाकर or रामप्रसाद and प्रतापमातंग.

रामकृष्ण, son of माधव, son of नारायण of the पराशरगोत्र. Between 1500-1545 A. D.; a. of तीर्थरत्नाकर or रामप्रसाद and प्रतापमातंग.

रामकृष्ण विपाटिव, son of दामोदर. About 1616 A. D.; a. of com. on स्यातासंग्रह, of उन्मत्तगोत्रिकप्रवृत्ति.

रामकृष्णदीक्षित, son of नारायण; a. of माधवीनारायण com. on पराशरसूत्र (comp. and under उन्मत्तगोत्रिकप्रवृत्ति). About 1577-1600 A. D.

रामकृष्ण न्यायालङ्कारभट्टाचार्य; a. of आश्वादिर्विवेककौमुदी (com. on आश्वविषेक and other works of छलपाणि. N. vol. X. pp. 119-

- 120). Probably same as the preceding.
- रामकृष्णपरिहृत a. of धर्मनिबन्ध.
- रामकृष्णभट्ट a. of प्रयोगदीपिका.
- रामकृष्णभट्ट a. of व्यवहारदर्पण.
- रामकृष्णभट्टाचार्य a. of रसुतिकौमुदी, ब्रह्म-
यागकौमुदी.
- रामकृष्णाचार्य a. of कर्मविपाक.
- रामगोविन्दचक्रवर्तिन, son of रामगो-
पालचक्रवर्तिन of the शतुर्दश and
resident of बालिचामटग्राम ; a. of
व्यवस्थासारसंग्रह (N. new series
I. No. 345).
- रामचन्द्र, son of अनन्त of भारद्वाजशोध ;
a. of अपविषेचन.
- रामचन्द्र a. of पुरश्चरणदीपिका.
- रामचन्द्र a. of कुण्डभ्लोकदीपिका.
- रामचन्द्र a. of कुण्डोदधि.
- रामचन्द्र a. of कुरुक्षेत्रतीर्थनिर्णय of
तीर्थनिर्णय.
- रामचन्द्र a. of धर्माष्टशोध.
- रामचन्द्र Earlier than 1600 A. D. ;
a. of प्रतिष्ठासार.
- रामचन्द्र, son of कृष्ण, son of लहरि,
son of अनन्ताचार्य of the देश
family. About 1400 A. D. Wrote according to his son
लुसिह three works on कालनिर्णय.
रामचन्द्र's work was गोपाल परमहंस ;
a. of कालनिर्णयदीपिका (cont. on
कालनिर्णय of माधव), तिथिनिर्णय-
संग्रह (a summary of the तिथि-
निर्णय of अनन्तभट्ट), वैष्णवसिद्धान्त-
दीपिका.
- रामचन्द्र a. of कालनिर्णय (vide Ba-
roda O. I. ms. No. 3871).

- रामचन्द्र a. of आन्ध्रपद्धति. B. O.
ms. cat. 399 p. 468.
- रामचन्द्र a. of आशौचनिर्णय.
- रामचन्द्र a. of तिर्णवासुत.
- रामचन्द्र a. of शारदाचार्यप्रवेश.
- रामचन्द्र a. of अर्जुनाचार्यपारिजात, अर्जु-
नाचरनकल्पलता.
- रामचन्द्र, son of पूर्वदास ; a. of प्राय-
श्चित्तपद्धति, समरसार, कुण्डाकृति of
कुण्डलक्षण and com.
- रामचन्द्र a. of कृत्यपूर्तिमञ्जरी.
- रामचन्द्र, son of नारायण ; a. of com.
on चतुर्विंशतिमतस्मृति.
- रामचन्द्र, surnamed जडे ; a. of कुण्ड-
रत्नावलि, composed in śake
1790.
- रामचन्द्र, son of पाण्डुरङ्ग of the
अत्रिगोत्र ; a. of com. on शिवपूजा-
स्तव.
- रामचन्द्र, son of विठ्ठल, son of बाल-
कृष्ण, surnamed तन्तु. He was
daughter's son of रघुनाथ, author
of कालतत्त्वविषेचन. Between 1610-
1690 A. D. ; a. of कुण्डभ्लोक-
दीपिका, कालनिर्णयप्रकाश, कृत्वरत्ना-
वली (composed in 1648-49
A. D.), शाङ्खायनपञ्चम्यपद्धति or
आधानपद्धति. Ms. of कालनिर्णय-
प्रकाश (Baroda O. I. No. 8455)
is dated śake 1603 Māgha
(1682 A. D.).
- रामचन्द्र, son of विष्णु ; a. of कृष्ण-
विष्णुप्रचोपिनीपद्धति.
- रामचन्द्र, son of विष्णुभट्ट राजवल्लभ ;
a. of पूजापद्धति. Earlier than
1810 A. D.

- रामचन्द्र a. of विवाहपद्धति.
- रामचन्द्र अलुहीवार a. of राजनीतिप्रकाश.
- रामचन्द्रचक्रवर्तिन a. of कुल्यचन्द्रिका.
- रामचन्द्रदीक्षित a. of प्रायश्चित्तनलमाला.
- रामचन्द्रदेशगजपति (reputed) a. of दुर्गोत्सवचन्द्रिका (really composed by भारतीशुचण वर्धमानमहापात्र).
- रामचन्द्रपाठक a. of सत्रजयसिद्धान्त-शिरोमणि.
- रामचन्द्रबुध a. of स्मृतिसिद्धान्तसुधा com. on अपपञ्चपदि.
- रामचन्द्रभट्ट a. of आचारार्क, प्रायश्चित्त-हंतावली, आश्वचन्द्रिका.
- रामचन्द्रपञ्चन a. of समप्रकाश.
- रामचन्द्रशेखर, son of वेङ्कटनायक ; a. of आशौचसंग्रह.
- रामचरण a. of कुण्डश्लोकप्रकाशिका, तर्पणचन्द्रिका.
- रामचरण विद्यावाचस्पति a. of com. on तिथितत्त्व of रघुनन्दन.
- रामजय तर्कालङ्कार a. of दत्तककौस्तुभ, दानकौस्तुभ.
- रामजित् a. of निबन्धनवनीत or नवनीतनिबन्ध and of भगविवेक and com. मितवादिनी. He was son of श्रीनाथ, son of हरिनाथ, son of वेङ्क, son of यज्ञेश्वर. Later than 1400 and earlier than 1600 A.D. For विबन्धनवनीत vide D. C. ms. No. 102 of 1882-83 (dated संवत् 1673).
- राम ज्योतिर्विद् a. of वीरसिंहमिश्रोदय.
- रामदत्त a. of मुहूर्तशुचणटीका, शुचनचो-त्सवटीका.
- रामदत्त m. in यज्ञोपविष्टोत्सर्गतत्त्व (p. 640) of रघुनन्दन.
- रामदत्तटङ्कर a. of श्रद्धावाचस्पति.
- रामदत्तटङ्कर a. of श्रद्धावाचस्पति.
- रामदत्त मन्त्रिक, son of योगेश्वरटङ्कर and nephew of श्रीश्वर. First half of 14th century ; a. of उपनयनपद्धति or व्रतचरणपद्धति, दान-पद्धति or वेदशामहादानपद्धति, नान्दी-आश्वपद्धति, विवाहपद्धति or विवाहा-दिपद्धति, गर्भधानादिदशसंस्कारपद्धति, यज्ञोपवीतपद्धति, मूत्रआश्वपद्धति. He seems to have written a com- prehensive पद्धति for Vājasaney- yins, parts of which on उपनयन, विवाह and other संस्कारs are separately noticed in the cat- alogues. Vide B. O. mss. cat. vol. I. Nos. 315A, 316, 317 and pp. 353-355.
- रामदीक्षित a. of com. on शारदा- तिलक.
- रामदेव, son of शम्भु ; a. of तिथिनि- र्णयदीपिका.
- रामदेव a. of समप्रकाश a com. on कालतत्त्वार्णव.
- रामदेवज्ञ a. of आशौचादिनिर्णय, आ- शौचेन्दुशेखर.
- राम देवज्ञ, son of अनन्त, son of चिन्तामणि ; a. of मुहूर्तचिन्तामणि (composed at Benares in 1600-1601) with com. प्रमिता- क्षरा.

रामनन्दिन a. of com. on प्रवर्तनिर्णय of भारकर.

रामनवरत्न a. of एकादशीहोमनिर्णय.

रामनाथ a. of संस्कारपद्धतिरहस्य (2 com. on संस्कारपद्धति or कर्मा-
नुष्ठानपद्धति of भवदेव composed
in 1622-23 A. D.) and रामनाथ-
पद्धति.

रामनाथ a. of प्रयोगसंग्रह.

रामनाथ a. of व्यवहारसारसंग्रह.

रामनाथविद्यावाचस्पति a. of दायभाग-
विवेक or दायरहस्य (com. on दाय-
भाग) which is part of स्मृतिरत्नावलि
(composed in 1657 A. D.). He
quotes अच्युत, चूडामणि, हरिनाथ.

रामपण्डित, son of विश्वेश्वर of the बन्स-
गोत्र. Later than 1400 A. D. ;
a. of पुत्रस्त्रीकाशनिर्णय.

रामपण्डित शेष a. of com. on धर्मा-
गमाजुबान्धुश्लोक or श्लोकचतुर्दशी of
कुण्डशेष.

रामपति a. of सदाचारक्रम.

रामप्रसाद a. of तिथिनिर्णय, यज्ञसिद्धान्त-
संग्रह and रत्नाकर.

रामप्रसाद देवशर्मा a. of सारसंग्रहदीपिका.

रामभट्ट a. of com. on विश्वचूकी.

रामभट्ट a. of संक्षिप्तहोमप्रकार.

रामभट्ट, surnamed सिंह ; a. of सा-
विण्डयनिर्णय (called अनुकल्पसाध).
Discusses the views of श्रीधर in
his साविण्डयदीपिका. (D. C. ms.
No. 208 of A 1882-83).

रामभट्ट, son of विश्वनाथ, son of हनुल,
surnamed होसिङ्ग. About 1675
A. D. ; a. of अनुपविषेक, दानरत्ना-

कर, आदिताम्रेर्वादिनिर्णय, कल-
प्रयोग following तीर्थदर्पण, दर्शनाब्द.

रामभट्टाचार्य a. of निर्णयसार.

रामभट्ट a. of प्रवक्रमदीपिका.

रामभट्टन्यायालङ्कार a. of शुद्धिकारिका or
शुद्धितत्त्वकारिका (on रघुनन्दन's
शुद्धितत्त्व).

रामभट्टन्यायालङ्कार, son of रघुनाथ ; a.
of उद्वाहव्यवस्था, स्मृतिसंग्रह (of
which the first is a part).

रामभट्ट न्यायालङ्कारभट्टाचार्य, son of
श्रीनाथ आचार्यचूडामणि. About
1525 A. D. ; a. of com. on the
दायभाग and of स्मृतिरत्ननिर्णय or
व्यवस्थापण.

रामभट्टशिष्य a. of मांसपीयूषलता.

रामबाजपेयिन् नैमिषरथ, son of सूर्य-
दास, son of शिवदास, son of श्री-
धर मालव, of the मातङ्गजगोष ;
a. of कुण्डमण्डपलक्षण or कुण्ड-
निर्माणश्लोक with com. (कुण्डा-
हिति composed in 1449-50
A. D.), of समरसार and of com.
on शारदातिलक at the bidding
of king रामचन्द्र of रत्नपुर.

रामविद्यावाचस्पति a. of com. on तिथि-
तत्त्व.

रामशङ्कर a. of शुद्धिविवेक.

रामशर्मा a. of प्रायश्चित्तप्रदीप.

रामसुब्रह्मण्यशास्त्रिन्, son of रामशङ्कर ;
a. of दत्तात्रेयव्यवस्थापनवाद, धर्म-
विवेचन. About end of 18th
century.

रामसेवक a. of यज्ञसिद्धान्तविग्रह.

रामसेवक, son of होकमणि or डेलराज ;
a. of तिथिप्रदीपिका or- प्रदीप

रामसेवक, son of देवीदत्त ; a. of
सुहृत्तर्षीपक.

रामसेवक विपाठिव a. of युद्धचिन्तामणि.

रामसेवक शिवेदिन ; a. of सुहृत्तर्षीपक or
मञ्जरि.

रामाचार्य a. of अन्वयेष्टिवदति.

रामाचार्य a. of com. on सदाचार-
रहति of श्रीमध्वाचार्य.

रामानन्द a. of रामार्चनपद्धति.

रामानन्दतीर्थ or रामानन्दपति ; a. of
कुण्डतत्त्वप्रकाशिका, राजभूषणी or
भूषणशी, संध्याविधिमन्त्रसमुद्गीका.

रामानन्द न्यायशास्त्री a. of वैजय-
चन्द्रिका.

रामानन्दपति a. of इत्तार्चनविधिचन्द्रिका.

रामानन्द वाचस्पति. About 1750 A.D. ;
a. of आश्रिकाचाररान.

रामानन्दशर्मन् a. of शूद्रकुलदीपिका.

रामानुज a. of रामार्चनपद्धति.

रामानुजदीक्षित a. of 'आशौचनिर्णय'
com. on आशौचशतक of वेङ्कट
of the द्वारीतमोच.

रामानुजपञ्चम a. of दीपिका on अश-
निर्णय or आशौचशतक of वेङ्कटेश.

रामानुजाचार्य a. of सत्चरितारक्ष and
com.

रामाश्रम. pupil of महादेव ; a. of
संख्यामण्य (composed in 1653
A. D.).

रामेश्वर a. of आशौचशतक.

रामेश्वर a. of सुहृत्तर्षीपक and शोडश-
संस्कारसूत्र.

रामेश्वर, pupil of सदाशिवेन्द्रसरस्वती ;
a. of शिवाष्टवर्तिप्रकाश.

रामेश्वरभट्ट a. of धर्मरत्नाकर.

रामेश्वरभट्ट. Earlier than 1600 A. D. ;
a. of पदार्थदर्श.

रामेश्वर भारती a. of com. on विश-
सङ्कोची.

रामेश्वरशास्त्रि a. of सुदर्शनकालप्रभा.

रामेश्वरशुक्ल a. of com. on वृत्तक-
चन्द्रिका of कुबेरपण्डित.

रायसङ्कट. His com. on the अमरकोश
was composed in 1431 A. D. ;
a. of a पद्धति m. in आश्रितम्
(p. 213) and श्रुतितम् (pp.
281, 283) of रघुनन्दन.

रायम्भट्ट a. of वृत्तिसंस्कारप्रयोग.

रायसेवेङ्कटादि vide under वेङ्कटादि ;
a. of आशौचनिर्णय.

रायशर्मन् of चम्पद्वि family ; a. of
वर्षकल्प.

रिपुञ्जय a. of पूर्णचन्द्र (on प्रायश्चित्त),
प्रायश्चित्तभिरूपण.

रुचि m. by सरस्वतीविलास p. 307.

रुचिदत्त a. of com. on अश्विवेचन.

रुचिदत्त a. of com. on मनुस्मृति.

रुद्र a. of युद्धकोश.

रुद्रकवीन्द a. of मातृगोत्रनिर्णय.

रुद्रदेव a. of फौतुकचिन्तामणि.

रुद्रदेव, son of नारायण, surnamed
तेरो, and pupil of अमन्त ; a. of
प्रतापवारसिंह (composed in 1710-
11 A. D.). Several parts of it
such as आपस्तम्बादिक, कुण्डप्रकाश,
पाकयज्ञप्रकाश, पूर्तप्रकाश, संस्कार-
प्रकाश are separately entered in
the reports.

हृदयधर, pupil of चण्डेश्वर. 1360-1400 A. D.; a. of कृष्णचन्द्रिका, विद्याचन्द्रिका and आद्यचन्द्रिका.

हृदयधर a. of पुष्पमाला.

हृदयधर महामहोपाध्याय, son of महामहोपाध्यायलक्ष्मीधर and younger brother of हृदयधर. Sec. 96; a. of सर्वकृत्य, व्रतपद्धति, शुद्धिविवेक, आद्यविवेक.

हृदयधर्मन, son of राघवराय; a. of पुराणसार.

हृदयकन्द, son of नारायण, residing at मसबाद; a. of com. on द्वादाशयन्त्रय and स्वादिरयन्त्र (called नामयन्त्रवृत्ति).

रूपगोस्वामिन a. of हरिभक्तिविलस.

रूपनारायण. Between 1420 and 1500 A. D.; a. of महादानपद्धति (ms. copied in 1530 A. D.).

रूपनारायण, son of मयानीदास, son of नाथभट्ट; a. of लघुहारचमकार (composed in 1580 A. D.).

रूपनारायण (उद्योगिह), son of शक्ति-सिंह; a. of रूपनारायणीयपद्धति (of which महादानपद्धति seems to be a part); ms. No. 2393 (Baroda O. L.) is रूपनारायणीयपद्धतिरत्न, wherein लक्ष्मीधर, भोजराज, हेमाचि, and चण्डेश्वर are relied upon. So it is later than 1350 A. D.

रेवकचार्वा, son of मोहनभरि, son of मोतेश्वर of the शाण्डिल्यशोध; a. of कारिकास on पारस्करयज्ञ (composed in 1266 A. D.).

रेव्य m. in the com. on the नीति-वाक्यावृत as a writer on politics.

लक्ष्मणदेशिकेन्द्र a. of कृष्णहमण्डपविधि.

लक्ष्मणदेशिकेन्द्र, son of श्रीकृष्ण. Probably 12th century A. D.; a. of कार्तवीर्यार्जुनदीपदानपद्धति, शारदा-तिलक.

लक्ष्मण श्रीकैलवेङ्कोटीर a. of यतिस्वनादिप्रयोग.

लक्ष्मणभट्ट, son of रामकृष्णभट्ट, son of नारायणभट्ट. Between 1585-1630 A. D.; a. of आचाररत्न or आचारसार, गोचप्रवरत्न.

लक्ष्मणसेन, son of ब्रह्मलसेन. Sec. 83; (reputed) a. of दानसार (which was begun by his father).

लक्ष्मणोपाध्याय m. in the प्रकाश of हलायुध on the आद्यकृत्य of कृत्यापन.

लक्ष्मीचन्द्रमिश्र a. of शेषकल्पद्रुम.

लक्ष्मीदास, son of गोपाल; a. of सुहर्तसंकाशकी (composed in 1618 A. D.).

लक्ष्मीदेवी, wife of वैद्यनाथ पापमुण्ड. Sec. 111; (reputed) a. of बाल-मधुरी (com. on the मितालक्षरा) and of लक्ष्मी com. on कालनिर्णय of माधव.

लक्ष्मीधर, son of भट्टहृदयधर; a. of कल्पतरु. Sec. 77.

लक्ष्मीधर, son of मल्लदेव and श्रीदेवी; a. of विरुद्धविधिविधंस. Earlier than 1525 A. D.

लक्ष्मीधर a. of दैवज्ञमनोहर. Earlier than 1500 A. D.

लक्ष्मीधर a. of कृत्यरत्नाकर.

लक्ष्मीधरभट्ट a. of कुण्डकारिका.

लक्ष्मीनाथ a. of गोपालार्चनचन्द्रिका.

लक्ष्मीनारायण a. of द्वायाधिकारिक्रम.

लक्ष्मीनारायण न्यायालङ्कार, 500 Qf-
महाधर ; a. of व्यवस्थारत्नमाला.

लक्ष्मीनारायणपरिष्ठित a. of कापरवक्षत्रि-
यत्नब्रह्मवल्लभकुठार.

लक्ष्मीवृत्ति a. of अपशोचिनी com. on
पदशीति.

लक्ष्मीपति a. of com. on सुहृत्संग्रह.

लक्ष्मीपति a. of नीतिगर्भितशास्त्र.

लक्ष्मीपति ठाकुर, pupil of इन्द्रपति or
महीन्द्रपति ; a. of आश्वरत्न. Relies
on श्रीदत्त and वाचस्पति ; ms. No.
401 F (B. O. mss. cat. vol. 1,
p. 472) is dated ल. सं. 525
(1644 A. D.). So he flourished
between 1500 and 1640 A. D.

लघुचाणक्य.

लघुनारद m. by निर्णयसिन्धु, संस्कार-
कौस्तुभ.

लघुपराशर m. in प्रायश्चित्तमण्डल.

लघुपदहस्तपति.

लघुपद्म m. by अपराई on याज्ञवल्क्य
I. 238, by इलायुध in ब्राह्मणसर्वस्व.

लघुविष्णु m. by अपराई (pp. 1031,
1080), by इलायुध in ब्राह्मणसर्वस्व.

लघुज्वाल (vide Jivananda Sm. part
II. pp. 310-320).

लघुसाङ्ग.

लघुशाततप (Anan. Sm. pp. 128-135).

लघुशौनक.

लघुहारीत m. by कालमाधव (p. 88),
अपराई (pp. 145, 539, 543,
547).

लघुवृत्तिरस.

लघुवृत्ति.

लघुवाञ्छलायन.

लम्बोदर a. of होमपद्धति.

ललित m. by नन्दपण्डित in शुद्धि-
चन्द्रिका.

ललु a. of विधानमाला.

लालबहादुर a. of इष्टकृत्य.

लालमणि, son of जगन्नाथ, son of
मङ्गाराम of अलकपुर ; a. of सुहृत्-
संग्रह.

लालमणि भट्टाचार्य a. of निर्णयसार.

लिखित m. by मिता^० (on याज्ञ. III.
290), by अपराई pp. 1183, 38,
138.

लोकनाथ a. of कृत्यरत्नाकर.

लोकनाथ, son of विद्यानाथ ; a. of प्राय-
श्चित्तरीषिका (part of सकलात्म-
संग्रह).

लोहट a. of आश्वमेधकरण. Between
900-1100 A. D. ; m. in स्मृत्यर्थ-
सार, आश्वकलिका of नारायण, in
पदशीति of नन्दपण्डित, in आश्व-
मेधार of कुल्लूक.

लोहित a. of स्मृति.

लौगाक्षि Sec. 50 ; a. of काठकृत्यसूत्र
and प्रवर्णधाय ; m. by मिताक्षरा
(on याज्ञ. II. 119 and III. 1-2,
260, 289), अपराई (pp. 28, 30,
33, 259, 269, 418, 460, 542,
870, 942 &c.).

लौगाक्षि a. of उपनयनतन्त्र.

लौगाक्षि a. of श्लोक्तर्पण.

लौगाक्षि भास्कर, son of सुहृत्, son of
रुद्रकवीन्द्र of लौगाक्षिकुल. Later

- than 1400 A. D. ; a. of मल्लगोत्र-
निर्णय. तिथ्यादितत्त्वनिर्णय.
- वंशीधर a. of कुशकाण्डिका
- वक्त्रिपुरेश्वर a. of वक्त्रिपुरेश्वरकारिका.
- वचिप Or वक्षिप a. of निवन्धसार (D. C. ms. No. 123 of 1884-86 was copied in संवत् 1632 i. e. 1575 A. D.).
- वज्रेश्वर, son of नरसिंह ; a. of दत्त-
चिन्तामणि and सलमासनिर्णय.
- वसु a. of स्मृति, m. in. कालमापत्र
(p. 134), by मस्करिन्द.
- वत्सराज (It is his son अञ्जल who
composed निर्णयदीपक); a. of
निर्णयदीपिका.
- वनमालिदास a. of वनमाला.
- वनमालिन a. of विष्णुतन्त्रप्रकाश.
- वनमालिन a. of प्रायश्चित्तसारकौमुदी.
- वनमालिमिश्र alias कृष्णदत्तमिश्र son of
महेशमिश्र and pupil of भट्टोजि.
About 1650 A. D. ; a. of कुरु-
क्षेत्रप्रदीप, महप्रकाशिका (सन्ध्या-
सन्ध्याव्याख्या).
- वरद, son of श्रीनिवास ; a. of आशीच-
निर्णय.
- वरदराज About 1450-1500 A. D. ;
a. of व्यवहारनिर्णय (of which a
portion is called द्वायमाण). It is
probably this author that is
mentioned in सरस्वतीविलास.
- वरदराज 18th century ; a. of व्यव-
हारमाला.
- वरदराज a. of नवविधेकदीपिका.
- वरदराजशुद्ध a. of सन्यासपद्मजरी.
- वरदराजमहाराज a. of com. on कामन्द-
कीयनीतिसार.
- वरदाचार्य a. of सारार्थचतुष्टय.
- वरदाचार्य of शक्यगोत्र ; a. of स्मृति-
चूडामणि or -मणिसंग्रह.
- वरदाशीषपञ्चन, pupil of वेङ्कटाशीष ;
a. of पावश्रित्तप्रदीपिका or -प्रदीप.
- वरकचि a. of आशीचाष्टक, of नीति-
रत्न, of राजनीति.
- वर्म m. as a writer on politics in
com. on नीतिराज्याभ्युत्थ.
- वर्णिजुविरानन्द a. of दानभागवत during
the reign of संग्रामसिंह. Later
than 1300 A. D.
- वर्ममान a. of आनन्दप्रदीप, धर्मप्रदीप.
- वर्ममान a. of दत्तकोशज्वल.
- वर्ममान a. of कुर्वनिर्णय (B. O. mss.
cat. vol. I. No. 74 p. 66).
Mentions लक्ष्मीधर and प्रतिहस्त-
पद्धति.
- वर्ममान भारतीयशृङ्गणमहापात्र a. of दुर्गो-
त्तमचन्द्रिका.
- वर्ममान महामहोपाध्याय, son of भवेश,
of the विल्ववञ्चक family. He was
judge under भवेश and his son
रामभट्ट, king of मिथिला. 1450-
1500 A. D. His elder brother
was गण्डकमिश्र, and शङ्करमिश्र
and वाचस्पति were his *gurus*;
a. of सङ्ग्रहण्यविधेक, दण्डविधेक, धर्म-
प्रदीप, द्वैतविषयविधेक, नानाशास्त्रार्थ-
निर्णय, परिभाषाविधेक. आनन्दप्रदीप,
स्मृतितत्त्वविधेक or स्मृतितत्त्वाभ्युत्थ
and its सारोद्धार, स्मृतिपरिभाषा.
गयापद्धति, गयाविधिविधेक, द्वैतविधेक.

He is m. by वाचस्पति in विवृभाकि and by खुनन्द in his व्यवहार-तत्त्व, आहृतत्त्व, एकादशीतत्त्व (generally as तत्त्ववर्धमान). Parts of स्मृतितत्त्वामृत and स्मृत-सामेष्टार are separately labelled in the catalogues, such as व्यवहारकोश and शान्तिप्रीतिह.

वल्लभ a. of सर्वधर्मप्रकाशिका.

वल्लभाचार्य, son of लक्ष्मणभट्ट of भार-ह्मजगोत्र and तैत्तिरीयशाखा. 1478-1550 A. D. His pedigree is पञ्च-भारावण-गंगाधर-वर्णपतिभट्ट-वल्लभभट्ट-लक्ष्मणभट्ट (wife इल्लमा) वल्लभाचार्य ; a. of संन्यासनिर्णय and com. संन्यासविवरण.

वल्लभाचार्य of the भारह्मजगोत्र ; a. of जगद्गुह्य.

वल्लभाचार्य a. of भक्तिवर्धनी.

वल्लभेन्द्र, pupil of वाङ्मदेवेश्वर ; a. of प्रदीपपूजापद्धति, शिवपूजासंग्रह.

वसन्तराज, son of शिवराज and younger brother of विजयरज. Before 1150 A. D. ; a. of अकु-नार्णय (composed at request of चन्द्रदेव of मिथिला).

वसिष्ठ a. of धनुर्वेदसंहिता.

वसिष्ठ reputed a. of तवग्रहमन्त्र.

वसिष्ठ a. of धर्मसूत्र. Sec. 9.

वागीश्वरीवृत्त a. of com. on पारस्कर-धर्म.

वाचस्पति a. of तीर्थकल्पलता (B. O. mss. cat. vol. I, No. 166 p. 181), of कृत्यकल्पलता.

B. D. 93.

वाचस्पति a. of जन्ममरणविवेक or जन्तुमरणविवेक (vide ms. No. 12774 of Baroda O. L.).

वाचस्पति a. of सुद्धिप्रभा.

वाचस्पति a. of स्मृतिवार्धसंग्रह.

वाचस्पति a. of कृष्णमण्डप.

वाचस्पति (गौड) m. in आहृतसार by कुल्लुक.

वाचस्पतिनिब. Sec. 98 ; a. of आचार-चिन्तामणि, शालिहचिन्तामणि, कृत्य-चिन्तामणि, तीर्थचि०, द्वैतचि०, मीति-चि०, विवादचि०, व्यवहारचि०, सुद्धिचि०, द्वायाचारचि०, आहृतचि० ; a. of निधिनिरूप, द्वैतनिरूप, महा-दाननिरूप, विवादनिर्णय, सुद्धिनिरूप ; a. of कृत्यमहार्णव गङ्गाभक्तिस-ङ्घर्षि (extracted from तीर्थचि०), गयाआहृतपद्धति, चन्दनपेक्षप्रमाण, दत्त-कविवि, धिनुभक्तिसङ्घर्षि ; a. of कृत्यप्रदीप (B. O. mss. cat. vol. I p. 67 No. 75).

वाङ्मदेवेश्वर son of नरसिंह, son of माधव ; a. of दत्तचिन्तामणि, मलमासनिर्णय.

वाङ्मदिभयवृत्त, a follower of विज्ञानेश्वर ; 1080-1130 A. D. ; m. in कल्पतरु, श्रीरामचोदय (p. 350).

वापुल a. of सृष्ट्युप and of 1 स्मृति.

वामदेव m. by हेमाद्रि as a निबन्धकार in न्युत्तरा० III. I. 159.

वामदेव a. of आहृतिकसंग्रह (composed for लालादत्त).

वामदेव a. of सुनिमतमणिमाला.

वामदेव उपाध्याय a. of गृहार्थदीपिका or स्मृतिदीपिका. (B. O. mss. cat. Vol. I No. 111 p. 104).

- वासुदेवभट्टाचार्य a. of स्मृतिचन्द्रिका.
- वासुदेव महामहोपाध्याय a. of भावदीपिका (com. on आनुशङ्गिभक्तिसिद्धि) of वाचस्पति.
- वासुदेव a. of स्वादिरस्यकारिका.
- वासुदेव a. of 3 पद्धति m. in आनुशङ्गिभक्तिसिद्धि (टोडरानन्द).
- वासुदेवभट्ट a. of इन्द्रप्रकाश.
- वासुदेव, भाष्य of, m. in कर्मतरङ्गप्रदीपिका of कुण्ड.
- वासुदेवपति m. in आप. व. सू. I. 10-28. 2.
- वासुदेव a writer on politics; m. in com. on नीतिव्याख्यासूत्र.
- वासुदेव a. of मल्लभासनिर्णयवृत्तव्याख्यान.
- वासुदेव a. of com. on कीशिकशृङ्गसूत्र m. in टोडरानन्द.
- वासुदेव a. of दत्तपुत्रसम्बन्धिका.
- वासुदेव a. of परीक्षापद्धति.
- वासुदेव, son of ईशजित; a. of शाङ्खराय-शङ्खरानन्द. As ms. is dated 1428 (1371-2 A. D.), he is probably identical with the commentator of the पारस्करयज्ञसूत्र.
- वासुदेव a. of वास्तुप्रदीप.
- वासुदेव, son of शिवसूरि, son of व्यम्बक surnamed महाजन; a. of com. on कुण्डचक्रमहति. Between 1680-1760 A. D.
- वासुदेव, son of आचदेव, of the त्रिवन्-पावन caste; a. of प्रयोगलक्षणमाला or वासुदेवी.
- वासुदेव, son of श्रीपति; a. of आधर्मे-कप्रवृत्तिप्रकाश. Vide ms. No. 7603 (Baroda O. I.); mentions हेमाद्रि, वैशिकमीपद्धति.

- वासुदेवदीक्षित Earlier than 1250 A. D.; a. of com. on पारस्करयज्ञसूत्र and of 3 पद्धति thereon. He is m. by हरिहर and गृह्यनन्द.
- वासुदेवदीक्षित a. of शृङ्गपद्धति.
- वासुदेवभट्टाचार्य, son of रत्ननाथ; a. of आनुशङ्गिभक्तिसिद्धि (for वैश्वानस school of वैष्णव).
- वासुदेव रथ a. of स्मृतिप्रकाश.
- वासुदेवाचार्य a. of और्ववेदिकनिर्णय, पतिधर्मप्रकाश.
- वासुदेवेन्द्र a. of आचारपद्धति.
- वाहिनीपति a. of प्रायश्चित्तदीपिका or-प्रदीपिका.
- विक्रमभट्ट a. of सुदार्थसार com. on शारदातिलक.
- विश्वनाथ (supposed to be) a. of वैश्वानसकल्प (including सृष्टि and धर्म प्रश्न).
- विजयीन्द्रभिड्ड, pupil of सुरेन्द्र; a. of पञ्चसंस्कारदीपिका.
- विज्ञानेश्वर. See 70; a. of मिताक्षरा (com. on याज्ञ.), आशीच-दशक or दशभुक्ती.
- विठ्ठल, son of नृसिंह, son of रामचन्द्र; a. of com. on वैष्णवसि-द्धान्तदीपिका of रामचन्द्र.
- विठ्ठल, son of केशव; a. of स्मृति-रत्नाकर.
- विठ्ठल, son of बालकृष्ण, surnamed वैष्णव and resident of बीपुर; a. of com. on श्रुत्याध्याय.
- विठ्ठल, son of बृहदशर्म, of the कृष्ण-त्रिगोत्र; a. of कुण्डमण्डपसिद्धि or कुण्डसिद्धि (composed in 1619-20 A. D.) and com. there-

- on and of *सहस्रतन्त्रप्रबन्ध* (composed in 1628 A. D.) and com. मञ्जरी thereon.
- विह्वल a. of *तुलापुरुषदानप्रयोग*. Probably the same as above.
- विह्वल, son of महादेव ; a. of *प्रयोग-लाघव*.
- विह्वलदीक्षित a. of *पदपदी*.
- विह्वलदीक्षित a. of *समयप्रदीप*.
- विह्वलचार्य a. of *आह्निक*.
- विह्वलेश्वर or विह्वलदीक्षित, son of बलुभाचार्य ; born in 1515 A. D. Said to have been a. of *आह्निकपद्धति*, *आश्रयणपद्धति*, *अन्नमाष्टमीनिर्णय*, *रामनवमीनिर्णय*, com. on the *संन्यासनिर्णय* of बलुभाचार्य, *समयप्रदीप*, *यजुर्वेदतुला* (of which *आह्निकपद्धति* seems to be a part) or *कर्मसरणि*, *भक्तिमार्गमयोंदा*, *भक्तिहंस*, *भक्तिहेतुनिर्णय*.
- विह्वर a. of *नीति* (which is taken from the *उद्योगपर्व* of the *महा-भारत* chap. 33-40 of the Bombay edition).
- विद्याकर राजपेविन्द, son of शम्भुकर. Earlier than 1500 A. D. ; a. of *आचारपद्धति*, *नित्यआचारपद्धति*, *आह्निककृत्य* ; m. in *एकादशीतत्त्व* (vol. II. pp. 68, 75), *देवप्रतिष्ठातत्त्व* (vol. II. p. 503), *आह्निकतत्त्व* (vol. I. p. 355), *महामासतत्त्व* (vol. I. p. 74) speaks of विद्याकराह्निकतत्त्व), *सुद्धितत्त्व* (vol. II. p. 312).
- विद्याधर a. of *दावनिर्णय* and *हेमाद्रि-प्रयोग*.
- विद्याधर m. in. *सत्कारावलीपनिबन्ध*.
- विद्याधीशसुनि a. of *दिनचरनिर्णय*.
- विद्याधीशस्वामिन्द m. in. *स्मृत्यर्थसार*.
- विद्यानन्दनाथ a. of *स्मृतिसारसंग्रह*.
- विद्यानिर्णय a. of *उपेतिःसगरमार*.
- विद्यानिधि a. of *सम्बन्धदीपिका*.
- विद्यानिवास a. of *बोलाशेहणपद्धति*, *दादशवाचाप्रयोग*.
- विद्यापति, son of मणपति, son of जय-द्वज. Between 1375-1450 A. D. A voluminous and versatile writer ; wrote in Maithili also and on moral tales (as in *सुहृत्परीक्षा*, *भूपरिक्रमण*) ; a. of *गङ्गा वाक्यावली* (under the patronage of महादेवी विश्वासदेवी queen of पद्मसिंह, son of शिवसिंह), *मयापमलक*, *दानवास्यावली* (under patronage of महादेवी श्रीमती, queen of नरसिंहदेव दर्पनारायण), *दुर्गाभक्तिरत्नविणी* (probably his last work), *वर्ष-कृत्य*, *विभागसार* (under orders of दर्पनारायण, son of हरिसिंह son of भविस), *शैवसर्वस्वसार* (composed at the bidding of queen विश्वासदेवी). Vide Ind. Ant. vol. XIV p. 182 and vol. XXVIII. p. 37. His वर्षकृत्य is m. in *महामासतत्त्व* (vol. I. p. 823). He is m. in. श्री-नाथ's *कृत्यतत्त्वार्थ* and by गोविन्दानन्द. His *पुरुषपरीक्षा* (N. vol. V. 245) distinctly says that पद्मसिंह was the son of शिवसिंह (and not brother as some suppose on account of the words in the *शैवसर्वस्वसार*, N. vol. V. p. 1). Vide Journal of

the Department of Letters, Calcutta University, for 1927 vol. XVI, where there is an informing paper on विद्यापति-

विद्यापतिभट्ट a. of बांधावनीन्द्रिक.

विद्यापतिशार्मिन् m. in स्मृत्यर्थसंग्रह.

विद्यामाधव a. of सुहृत्तर्पण.

विद्यारन्न स्मार्तभट्टचार्य a. of श्रुतिमान्-
स्ववरत्ना.

विद्यार्जव a. of जातारिष्टवादिनिर्णय (which seems to be purely astrological); vide N. (new series) vol. II No. 69.

विनतानन्दन a. of द्वाद्यायसष्टशतव-
प्रयोग.

विनायकपण्डित vide under मन्त्रपण्डित.

विश्वेन्द्राधम a. of पुरुषरत्नचन्द्रिका.

विभाकर a. of आचार्यैकनिर्णय or-विवेक composed by order of king रामभद्रदेव भवनामयण son of श्रेय (vide B. O. ms. cat. vol. I. No. 24, p. 21). About 1500 A. D.

विराज m. in अथर्वक (p. 112).

विर्धिटीक m. as a. writer on politics in com. on नीतिवाक्यामृत.

विजय m. in. दुस्मिन्धः स्मृतिमगर.

विजयन्त a. of स्मृति; m. in स्मृति-
चन्द्रिका and in आचारमयस.

विज्ञानरु earlier than 1500 A. D.; m. in छान्दोग्यसूत्री of गोविन्दानन्द and by श्रुतनन्द in छन्दोगसूत्रात्मक (vol. II p. 275) and छान्दोग्य.

विज्ञानराज a writer on politics; m. in the कौटिलीय, महाभारत, by विश्वरूप on राज. I. p. 190 (Tri. S. series).

विश्वकर्मन्, son of दामोदर and हीन and grandson of भीम; a. of धर्म-
विवेक. Between 1450-1525 A. D.

विश्वकर्मन् a. of यतिवह्मन् on संन्यास-
पद्धति.

विश्वकर्मन् m. in com. on नीतिवाक्या-
मृत as propounder of वास्तुशास्त्र; m. by हेमाद्रि (III. 2. 825).

विश्वकर्मन् a. of विद्यामाला.

विश्ववास a. of सुहृत्तराज.

विश्वनाथ, son of गोबाल; a. of अन्वेषि-
पद्धति. अन्वेषिप्रयोग, com. on वि-
श्वसूची, और्ध्वदेहिककल्पवृद्धी and
और्ध्वदेहिकक्रियापद्धति.

विश्वनाथ a. of क्रियापद्धति (probably the same as विश्वनाथ, son of गोबाल). It deals with the rites from death to सपिण्डीकरण in the case of the माधवन्दिनशाखा.

विश्वनाथ earlier than 1660 A. D.; a. of दुष्टिप्रस्ताव.

विश्वनाथ son of श्रीपति, surnamed
द्विषेदिन. Between 1450-1613 A. D.; a. of कुण्डरलाकर.

विश्वनाथ a. of अशौचनिर्णय.

विश्वनाथ, son of भार्गव; a. of सिद्धा-
न्तशेखर.

विश्वनाथ, son of शम्भुदेव; a. of रुद्र-
पद्धति; probably the same as विश्व-
नाथ, son of शम्भुदेव below.

- विश्वनाथ, son of कृष्ण a Gujarati Brahmin of त्रिपुरासोत्र; a. of इष्टासूत्राध्यायनिर्णय (ms. No. 12508 of Baroda O. I.); mentions मामाभट्ट, दिनकी-इक्षान, and फास्तुम, as later than 1680 A. D.
- विश्वनाथ, son of गोपाल; a. of व्रतमात्र or व्रतप्रकाश (compiled at Benares in 1736 A. D.).
- विश्वनाथ a. of आक्षुप्तकृतसूत्रसंस्कार-पद्धति.
- विश्वनाथ a. of स्मृतिभारतसंग्रह.
- विश्वनाथ, son of रुमिह, son of आशाधर; a. of वृत्तसूत्रप्रकाशिका on पारस्करसूत्र. About 1350 A. D.
- विश्वनाथ, son of पुष्पोज्जम, son of त्रिविक्रम; a. of विश्वप्रकाशपद्धति (आवर्तश्रीय) composed in 1541 A. D.
- विश्वनाथ a. of तिथिशुद्ध or तिथिनिर्णय-शुद्ध.
- विश्वनाथ a. of तिथिनिर्णयसार (probably the same as विश्वेश्वर.)
- विश्वनाथ, son of हारि; a. of com. on विधानमाला.
- विश्वनाथ, son of शम्भुनाथ, son of मुकुन्द, son of पुरुषोत्तम. He was the younger brother of रामदेव; a. of कृष्णदीपदी or कृष्णमण्डप-श्रीसूदी, कृष्णप्रधान, गोत्रप्रथमनिर्णय (composed in 1584 A. D.) or रामदेवप्रसाद.
- विश्वनाथ a. of गोत्रप्रथमनिर्णयवाक्यशुद्ध-र्णव or वाक्यशुद्धार्णव. Same as above; ms. No. 9375 (Baroda O. I.).
- विश्वनाथ a. of ज्ञानिविवेकसंग्रह.
- विश्वनाथ आचार्य a. of काशीमोक्षनिर्णय or काशीसूतिमोक्ष.
- विश्वनाथ उपाध्याय a. of इतकनिर्णय.
- विश्वनाथकवि a. of प्रवर्गध्याय.
- विश्वनाथदीक्षित a. of उपनयनपद्धति.
- विश्वनाथ द्वयज, son of दिवाकर; bet-ween 1612-1632 A. D.; a. of महर्त्तमणि.
- विश्वनाथ स्वायध्यायन. About 1630 A. D.; a. of सप्ततन्त्रविवेक or विशार.
- विश्वनाथभट्ट a. of आक्षुप्तपद्धति.
- विश्वनाथभट्ट a. of आह्निक (जोधाधर्मीय).
- विश्वम्भरचिदेन्द्र a. of चक्रनागपञ्च-निबन्ध or स्मृतिमार्गोद्धार. About 1600-1650 A. D.
- विश्वम्भरदीक्षित, son of मधुेश्वरभट्ट, mentioned श्रीदे, a resident of बराज (modern Wai); a. of आह्निकप्रयोगरत्नमाला. Mentions भट्टातिदीक्षित. Later than 1650 A. D.
- विश्वम्भरशास्त्रिन m. in शूद्रकर्मलाकर.
- विश्वरूप, Sec. 60; a. of बालक्रीडा (com. on याज्ञवल्क्यस्मृति).
- विश्वरूप a. of विश्वतपनिबन्ध and विश्वरूपसमुच्चय.
- विश्वरूपआचार्य a. of आक्षुप्तलिकाविवरण.
- विश्वस्वामिन् m. by पुरुषोत्तम in गोत्रप्रथम-मञ्जरी.
- विश्वामित्र, Sec. 51; a. of स्मृति.
- विश्वामदेयी reputed a. of महा-वाक्यवाक्यी (really composed by विद्यापति).

विश्वेश a. of तिथिनिर्णय.

विश्वेश्वर a. of पद्धति on संन्यास (probably the same as the next).

विश्वेश्वर a. of दृढपतिधर्म.

विश्वेश्वर. Earlier than 1500 A. D. ; a. of निर्णयकौस्तुभ.

विश्वेश्वर a. of स्तुतिसप्तसुचय (B. O. mss. cat. vol. I. No. 445 p. 521).

विश्वेश्वर, son of लक्ष्मीधर. Later than 1650 A. D. ; a. of com. on आशीचीपद्मशास्त्रोक्त.

विश्वेश्वर, son of रामेश्वर, son of गङ्गाराम, of शाण्डिल्यश्रोत्र, sur-named महाशब्द ; a. of प्रतापार्क (by order of king प्रताप, grand-son of जयसिंह). About 1750.

विश्वेश्वरभट्ट a. of अथवाक्य or दानसार.

विश्वेश्वरभट्ट a. of आपस्तम्बपद्धति.

विश्वेश्वरभट्ट a. of कुण्डसिद्धि.

विश्वेश्वरभट्ट, alias सागभट्ट, son of दिनकर, son of रामकृष्ण. About 1620-1685 A. D. ; a. of आपस्तम्ब-पद्धति, आशीचदीपिका, कापरथधर्म-दीप or- प्रकाश or कापरथपद्धति, सुलक्षानप्रयोग, दिनकरोद्घोत (on आचार, आशीच, काल, दान, पूर्ण, प्रतिष्ठा, धारयश्चिन्त, व्यवहार, वर्षकृत्य, व्रत, छद्म, आश्रम and संस्कार), पिण्ड-पितृपूजाप्रयोग, प्रयोगसार, सुलक्षानमुद्घो-दय, समवयव, सारिण्यविचार. Be- sides he composed on पुत्रेमीमांसा the मीमांसाकुटुमाश्रुति, शिष्याकुदय and आश्रुचिन्तामणि and (on अल-क्षरसाहस) राकायम (a com. on

the चन्द्रालोक). He officiated at the coronation of the great Shivaji in 1674 A. D. Ms. No. 9670 (Baroda O. I.) shows that the कापरथधर्मदीप was com- piled in शके 1599 (1677 A. D.).

विश्वेश्वरभट्ट, son of वेदिभट्ट, patroni- sed by भवनपाल. Sec. 93 ; a. of सुबोधिनी (com. on the मितालस्य of विज्ञानेश्वर), भवनपारिजात, महा- र्णवकर्मविपाक, स्तुतिकौस्तुभ, महादान-पद्धति and (probably) तिथिनिर्णय-सार.

विश्वेश्वर सरस्वती, pupil of सर्वज्ञ-विश्वेश ; a. of कलिपुत्रधर्मसार or कलिधर्मसारसंग्रह, परमार्थसपरिवाजक-धर्मसंग्रह or यतिधर्मसंग्रह or यति-धर्मप्रकाश or यतिधर्मसप्तसुचय, यति-संस्कारप्रयोग (from दाय्याचारसंग्रह) ; earlier than 1600 A. D.

विष्णु a. of आश्वलायनप्रयोगवृत्ति.

विष्णु a. of कुण्डमरीचिमाहा.

विष्णु a. of आश्रिकपद्धति, composed in 1559 (शके ?) मार्गशीर्षसित ११ हरी (B. O. mss. cat. vol. I. No. 35 p. 34).

विष्णु (दृढस्वामिन्) ; a. of com. on आश्वलायनशुद्ध.

विष्णुतीर्थ a. of संन्यासविधि.

विष्णुदत्त a. of आश्रयपिका.

विष्णुदत्त a. of श्रद्धादीपिकाप्रकाश.

विष्णुपण्डित a. of गोत्रप्रवरदीप.

विष्णुपुरी a. of भगवद्भक्तिरत्नावली and com. कश्मिमाहा (composed in 1634 A. D.), हरिभक्तिकल्पलता.

विष्णुभट्ट (जग्निहोषिन्) ; a. of मोहित-
यज्ञपद्धति and विवाहकर्मणः.

विष्णुभट्ट, son of रामकृष्ण, sur-
named आठबले. Earlier than
1780 A. D. ; a. of पुरुषार्थचिन्ता-
मणि.

विष्णुभट्ट. Same as above ; a. of
प्रयोगनिर्णय (from पुरुषार्थचिन्ता-
मणि).

विष्णुभट्ट, son of केशवभट्ट, of विदुर-
नगर ; a. of स्मृतिरत्नाकर.

विष्णुराम सिद्धान्तवागीश, son of जयदेव
विद्यावागीश ; a. of प्रायश्चित्ततत्त्वादर्श
(com. on प्रायश्चित्ततत्त्व of रघु^०
and आश्रिततत्त्वादर्श (com. on
आश्रिततत्त्व of रघु^०).

विष्णुशर्मदीक्षित a. of संस्कारप्रदीपिका.

विष्णुशर्मन् m. as a writer on
politics in the com. on नीति-
वाक्यावृत.

विष्णुशर्मन्, a. of कीर्तिप्रकाश (for
king कीर्तिसिंह, son of कमलसिंह)
parts of which are सनपप्रकाश
etc.

विष्णुशर्मन् a. of निर्णयचिन्तामणि
(composed at the instance of
वीराजनालमदास, son of विदुर, a
देव).

विष्णुशर्मन्, son of यज्ञदत्त ; a. of
आश्वलायनहोषि, आश्वलायनास्कर.

विष्णुशर्मन्, son of देवदत्त ; a. of लघु-
कारिका (for माध्यमिद्वयशास्त्र).
Earlier than 1450 A. D. He was
शास्त्रनिबन्धीय and yet dwelt in

Gauḍa. He bows to श्रीपराचार्य
and वसिष्ठ and relies on पारस्कर
and याज्ञवल्क्यस्मृति. Later than
1200 A. D.

विष्णुशर्मन् a. of स्मृतिसरोजकलिका.

विष्णुशर्मन्मिश्र a. of कर्मकौमुदी and
महाराष्ट्रपद्धति.

वीधि (वि) नाथ of the कौशिकगोत्र ; a.
of अष्टपञ्चसृष्टि.

वीरराघव of वसिष्ठगोत्र ; a. of अष्टनिर्णय.

वीरराघव a. of प्रयोगचन्द्रिका, प्रयोग-
दर्पण, प्रयोगतिलक, प्रयोगसूक्तवलि.

वीरराघव of नैधुवगोत्र ; a. of सत्यचरित्र-
सुधानिधि.

वीरराघव of बापूलगोत्र ; a. of सत्यचरित्र-
परिग्राम.

वीरसिंह, son of देवशर्मन्, son of
कमलसिंह of the तोमर race ; (re-
puted) a. of वीरसिंहाचलकोश
(composed in 1383 A. D.).
Aufrecht (I. p. 595) is wrong
in ascribing दुर्गाभक्तिरत्निणी to
this वीरसिंह. That वीरसिंह was
नरसिंहदेव of मिथिला of the कामे-
श्वर dynasty. D. C. ms. 85 of
1869-70 is dated संवत् 1572
(1515 A. D.).

वीरेश्वर m. in ब्रह्मोद्बोधोत्सर्गतत्त्व (vol.
II, p. 542), संस्कारतत्त्व (vol.
I, pp. 867, 900) of रघुनन्दन.

वीरेश्वर, son of देवादिन्य ; a. of साम-
देहीवृक्षकर्मवृद्धि. About 1300
A. D.

वीरेश्वर, son of हरिचण्डित at पुणवतम्भ (modern Puntambe) on the गोदावरी; a. of आश्विनशतिका (composed in 1598 A. D.).

वीरेश्वर a. of आशीचर्निर्णय.

वीरेश्वरभट्ट गोडबोले; a. of लघुचिन्तामणि.

वृद्धकात्यायन m. in दाघभाग, सरस्वती-विलास (p. 320).

वृद्धगर्ग m. in अत्रुतसागर, हेमाद्रि (वत सण्ड), आश्विनशतिका.

वृद्धगर्ग (reputed) a. of उन्वातशतिका.

वृद्धगर्ग m. by विश्वरूप on याज्ञ. I. 195, in अपराक (p. 880), काल-माधव (p. 326), संस्कारमण्डल, आश्विनशतिका.

वृद्धगौतम m. by अपराक (p. 550) हेमाद्रि (दानसण्ड), समयमण्डल.

वृद्धाणवय.

वृद्धनारदीय m. in प्रतापनारसिंह.

वृद्धपातशर m. by अपराक (p. 1235), पराशरमाधवीय (vol. I. part I, pp. 230), आचारमण्डल.

वृद्धप्रचेतम m. in मिताक्षरा (on याज्ञ. III. 265), अपराक (pp. 888, 897, 1090).

वृद्धवृद्धसति m. in मिताक्षरा (on याज्ञ. III. 261), अपराक (pp. 602-603).

वृद्धवैधावन m. in हेमाद्रि (III. 2. 110).

वृद्धभट्ट m. in मिताक्षरा and विश्वरूप (on याज्ञ. I. 60).

वृद्धयम.

वृद्धपातशर m. by विश्वरूप (on याज्ञ. I. 115), मिताक्षरा, अपराक (p. 33).

वृद्धचरित m. in विश्वरूप (on याज्ञ. I. 19), हरदत्त on गो. ध. सू. (23. 20), हेमाद्रि, सरस्वतीविलास (p. 467), अपराक (pp. 198, 120, 416).

वृद्धविष्णु m. in मिताक्षरा (on याज्ञ. III. 267).

वृद्धधाम m. by रघुनन्दन, अपराक p. 751.

वृद्धशङ्ख m. in रघुनिन्दिका, हेमाद्रि.

वृद्धशातातप m. in मिताक्षरा (on याज्ञ. I. 221), दाघभाग, व्यवहारमानुका of श्रीमत्पावन, रघुनिन्दिका, हेमाद्रि (दानसण्ड); m. in Anan. San. pp. 232-233.

वृद्धशौनक.

वृद्धहारीत m. in मिताक्षरा (on याज्ञ. III. 254), अपराक (pp. 1072, 1107).

वृद्धशिरम.

वृद्धादि m. by हरदत्त.

वृद्धापस्तम्ब m. in the ब्राह्मणतर्कश of इलायुध.

वृद्धावन a. of वृद्धावनपद्धति.

वृद्धावन a. of वृद्धावनपद्धति.

वृद्धावनशुक्र a. of तीर्थसेतु, of com. on दशकर्मोमांसा, of com. on दाघ-तत्त्व, पतिहाकल्पलता, of com. on मन्वसासतरव.

वेमराज a. of वेमराजसंहिता (composed in 1503 A. D.).

वेङ्कटनाथ a. of सत्यचरितरत्ना.

वेङ्कटनाथ a. of वज्रपादारविशेक.

वेङ्कटनाथ a. of सच्यवितरक्षा.

वेङ्कटपञ्चव a. of सदाचारसंग्रह.

वेङ्कटयजन a. of काळाक्षत and com.
उज्ज्वला.

वेङ्कटपेरियन्, son of कोण्डपाचार्य ; a.
of वैखानससुब्राह्मणमदीपिका.

वेङ्कटराय a. of सर्वपुराणार्थसंग्रह.

वेङ्कटविजयिन् a. of कर्मप्रायश्चित्त.

वेङ्कटाचार्य, son of शतकलुताताचार्य ;
a. of आचार्यशुणवर्धन.

वेङ्कटाचार्य a. of प्रणवदर्पण.

वेङ्कटाचार्य a. of संख्यामाध्य.

वेङ्कटाचार्य or वेङ्कटेश, son of रत्ननाथ
of the हारीतयोत्र. Later than
1200 A. D. ; a. of com. on
आशौचदशक, of आशौचशतक or
अपनिर्णय and com. thereon,
of स्मृतिरत्नाकर, दशनिर्णय, दर्श-
निर्णय and दृष्टरत्न and its com.
विश्वप्रकाशध्वज, of पितृमेपसार and
its com.

वेङ्कटाचार्य a. of स्मार्तप्रायश्चित्त-
विनिर्णय.

वेङ्कटाग्रि a. of स्मृतिकौस्तुभ.

वेङ्कटाग्रि रायस a. of आशौचनिर्णय or
स्मृतिकौस्तुभ or स्मृतिसारसर्वस्व.

वेङ्कटेश a. of आशौचसंग्रह.

वेङ्कटेश a. of स्मृतिसारसंग्रह.

वेङ्कटेश a. of स्मृतिसारनर्वस्व or
आशौचनिर्णय.

वेङ्कटेश a. of स्मृतिसंग्रह.

वेङ्कटेश a. of स्मृतिसारसंग्रह ; possibly
the same as above.

H. D. 94.

वेङ्कटेशमदु a. of सुहृत्चिन्तामणि.

वेङ्कटेश वाजपेयिन् of वनसोत्र. Earlier
than 1580 A. D. ; a. of com.
on प्रायश्चित्तशतद्वयी.

वेङ्कटराम a. of स्मृतिरत्नाकर.

वेङ्कटेश a. of औदीक्यप्रकाश.

वेङ्कटेश a. of com. on तत्त्वसुकावली
of नन्दपरिद्धत.

वेङ्कटराम शाकदीपिन् a. of जातिसाङ्ख्य-
वाद, मांसमन्त्रदीपिका.

वेङ्कटमदु (reputed) a. of नीतिप्रदीप.

वेङ्कटालक्ष्मण a. of वैष्णवप्रक्रिया.

वेङ्कटेश, son of विश्वरूपदीक्षित.
Earlier than 1500 A. D. ; a. of
com. प्रकाश on पारस्करब्रह्म and of
वासिडी (a. com. on astrological
वासिडस्मृति), which is also
called शान्तिमाध्य.

वेङ्कटराय (formerly called मालाजित)
son of तिल्लामदु or त्यमलामदु, son
of रत्नमदु of बीरपल in Gujerat.
About 1643 A. D. ; a. of आशौच-
चन्द्रिका, महाकठपञ्चति or कठार्चन-
मञ्जरी, आशुदीपिका.

वेङ्कटाग्र्य (between 1250-1500 A.
D.) ; a. of स्मृतिरत्नाकर (written
under the patronage of the king
of कामरूप).

वेङ्कटदास (शान्त) a. of वृत्तरत्न-
दीपिका.

वेङ्कटदेशिक a. of हरिदिवनिलक. Later
than 1400 A. D.

वेङ्कटरामादुज तातदास a. of संप्राप्ति-
सापिण्ड्यविधि and आशौचनिर्णय.

वेङ्कटदासीशभट्टाचार्य a. of हरितोषण.

वेङ्कटनाथचार्य a. of शुद्धपरिशिष्ट-

वेदान्त (reputed) a. of शुद्धसूत्र and धर्मप्रश्न.

वैदिकसार्वभौम the same as वेङ्कटाचार्य or वेङ्कटेश, son of रत्नाय.

वैदिकसार्वभौम an epithet applied to several scholars e. g. हृषीकेशलोचन is ascribed to a वैदिकसार्वभौम, so also प्रयोगदर्पण, स्मृतिचन्द्रिका.

वैद्यनाथ a. of चमत्कारचिन्तामणि (of which तिथिनिर्णय is a part). D. C. ms. No. 112 of 1895-1902 was copied in संवत् 1719 (1662-63 A. D.).

वैद्यनाथ a. of दत्तविधि.

वैद्यनाथ, son of दिवाकर, son of महादेव. About 1675 A. D.; a. of अनुक्रमणी to several works of his father, such as आचारार्क, तिथ्यर्क, दानदीपवलि, पापक्षयसुकावली, आश्वचन्द्रिका (all parts of दिवाकर's धर्मशास्त्रप्रतिपि).

वैद्यनाथ a. of कालनिरूपण, विवाह-निरूपण.

वैद्यनाथ a. of उपाकर्णपद्धति (कान्या-यनीय).

वैद्यनाथ a. of स्मृतिसारसंग्रह.

वैद्यनाथ, son of महादेव पायगुड and वेणी and pupil of नागोजिभट्ट and father of बालभट्ट Sec. 111. Aufrecht (l. p. 612) is wrong in identifying वैद्यनाथ with बालभट्ट (who was really वैद्यनाथ's son); a. of com. on पराक्षरस्मृति.

वैद्यनाथ, son of रामचन्द्र तत्त्वतः, son of विठ्ठल; a. of अग्निहोत्रमन्त्रार्थ-चन्द्रिका and of com. on काल-प्रारम्भहस्तिका. He composed his उदाहरणचन्द्रिका in 1683 A. D.

वैद्यनाथ, son of रत्नेश्वर, son of केशव; a. of संस्थापपद्धति.

वैद्यनाथ a. of आर्षचन्द्रिका.

वैद्यनाथदीक्षित About 1600 A. D.; a. of स्मृतिमुक्ताकल (parts of which are आद्विक, दायभाष, संस्कार etc.), दशाहविवाह.

वैद्यनाथदीक्षित a. of प्रक्रियाजनटीका.

वैद्यनाथदीक्षित a. of वर्णसारमणि, वर्णाश्रमधर्म (both are probably identical).

वैद्याग्रवाद or वैद्याग्रपथ a. of a स्मृति; m. in मिताक्षरा (on याज्ञ. III. 17), अवतारक p. 41.

वैशम्पायन (reputed) a. of नीति-लक्षणाधिका.

वैशम्पायन a. of a स्मृति; m. in मिताक्षरा (on याज्ञ. III. 326).

वायदेव, son of केशव, and pupil of घटेज and protégé of हेमाद्रि; vide under वायदेव.

वायदेव a. of आशीचसंग्रह or विशाखटोकी.

व्यङ्कटेश a. of इतिवृत्तनिर्णय.

व्याघ्र see under वैद्याग्रवाद; m. by मिता^०, अवतारक (pp. 132, 133, 145, 151, 154, 1144, 1202), स्मृतिचन्द्रिका, हरदत्त on मौ. प्र. सू. 123. 11). D. C. mss. No. 163 of 1884-86 contains a व्याघ्र-

स्मृति in 388 verses on daily duties such as स्नान, तिलक, आभूषण, वस्त्रधन, तपण, जतिविधुजा, संध्याचन्दन and आरुह्य &c. A ms. in the Bhadkamkar collection has an incomplete text in 260 verses.

व्याघ्रकण्ठ m. as स्मृतिकार (distinct from व्याघ्रपाद) in त्रिपाद्याप्रदीप (p. 20).

व्याघ्रपाद or -पाद. Probably same as व्याघ्र; m. by मिताक्षरा (on पात्र. III. 30), अपराई (pp. 112, 467, 892).

व्यास a. of स्मृति Sec. 52.

व्यास a. of ऋग्वेदविता.

व्यास a. of तीर्थपरिभाषा.

व्यास, pupil of सतिह; a. of सन्ध्या-भाष्य.

व्यासदेव a. of दापभागनिर्णयप्रियेक or -निर्णय.

वज्रनाथ विद्याल्ल a. of दत्तदापप्रकाश.

वज्रराज a. of ज्ञानिक (प्रतिमार्गीय for followers of बह्मसाचार्य).

वज्रराज a. of संपन्नसौम्यवक्त्रपट्टा, संवत्सरकल्पलता. He was a devotee of विष्णुदेव son of बह्मसाचार्य; probably same as the preceding.

वज्रराजशुक्र a. of दागमन्त्र, नीति-विलास.

शङ्कर, son of बह्मराज, surnamed घोर of the चित्तदायक subcaste; a. of शायत्रीपुरावरण, तीर्थदीपदी, तीर्थदापन-दीपदी and व्रतोदापनदीपदी (com-

posed in 1753 A. D.), देवस्थायन-कौमुदी, कृष्णानुष्ठानपद्धति (referred to in व्रतो).

शङ्कर a. of सदाचारविमर्श.

शङ्कर a. of वास्तुशिरोमणि (at the bidding of स्वामसाह, son of मान-वेन्द्र).

शङ्कर a. of कुरुक्षेत्रसन्नाकर.

शङ्कर, son of रत्नाकर, of the शाण्डिल्ययोग; a. of आरुह्यपद्धति.

शङ्कर a. of प्रतिष्ठाकौमुदी and प्रतिष्ठापद्धति.

शङ्कर तान्त्रिक a. of गोत्रप्रवरमन्त्ररी; probably same as the preceding. Vide ms. No. 7659 (Baroda O. I.). Mentions ज्योतिर्निबन्ध and प्रवरदीपिका.

शङ्कर देवराज, son of शिव; a. of गोत्र-प्रवरमन्त्ररीसारोद्धार.

शङ्कर देवराज a. of शांतश्रामपरीक्षा.

शङ्करपरिहृत a. of मतोद्धार.

शङ्करभट्ट, son of नारायणभट्ट; flourished between 1540-1600 A. D.; a. of ज्ञाननिर्णय or धर्मज्ञाननिर्णय, निर्णयनाम्निका, धर्मप्रकाश or सर्वधर्म-प्रकाश, आरुह्यकल्पसार and its com. (Stein's cat. p. 316).

शङ्करभट्ट, son of नीलकण्ठभट्ट, son of शङ्करभट्ट. Flourished between 1620-1680 A. D.; a. of कर्म-विपाक, कुण्डार्क, कुण्डभाष्य or कुण्डोद्घोषतद्गीत (composed in 1671 A. D.), व्रतार्थ, सरदारमण्डप (of his father was revised by him), सदाचारसंग्रह (of which एकादशीनिर्णय is a part).

शङ्करमिश्र a. of स्मृतिसुपाकर. Vide शङ्करशर्मण or ओझाशङ्कर below.

शङ्करमिश्र, son of भवनाथ. He was probably the शङ्करमिश्र, who was a *guru* of बघमान. If so he flourished about 1450-1475 A. D.; a. of उन्वोगाहिकोद्धार, प्रायश्चित्तप्रदीप, आह्नप्रदीप. Aufrecht (I. 625) assigns आह्नप्रदीप to him, but it is a work of दयाशङ्कर.

शङ्करशर्मण a. of समुद्रसूक्तन्यासविपद्मति.

शङ्करशर्मण or ओझाशङ्कर, son of सुपाकर, son of शुचिपकर; a. of ग्रन्थविधानधर्मकुशल, स्मृतिसुपाकर, of वर्षकृत्यनिघण्टु (composed in गतकलि 4678).

शङ्कराचार्य a. of संन्यासकर्मण, संन्यास-पद्धति and सप्तमहाभ्यासिक, पञ्चमा-भ्यासविधि, परमहंससंन्यासपानन, सदा-चारप्रकरण.

शङ्करानन्द a. of पञ्चमुद्रानपद्धति.

शङ्करानन्द a. of सर्वपुत्रात्मसार.

शङ्करार्य a. of पञ्चिका जयमङ्गला and कामन्दकीयनीतिसार.

शङ्क Vide sec. 12.

शङ्क a. of a स्मृति. Vide N. vol. I. p. 34 for a ms. of शङ्कस्मृति (in 6 अध्याय).

शङ्कधर. Earlier than 1050 A. D.; m. by कालधिवेक of जीमूतवाहन (pp. 139, 306), by हारलता (p. 117), by हेमाद्रि (III. 1 p. 412 and III. 2. 479, 594, 610), by आह्नविषेक of सुलपाणि, in प्रायश्चित्ततत्त्व (p. 498).

शङ्कलिपित Vide sec. 12.

शङ्ककोपदास a. of com. on आशीच-निर्णय of वेदिकमार्गभूमि.

शतकृत a. of स्मृति; m. in मदन-परिजात.

शतानन्द a. of रत्नमाला (m. in ज्योति-स्तत्त्व vol. I. p. 596) and a शतानन्दसंग्रह (m. in the कालसार of गदाधर).

शत्रुघ्न a. of संन्यासधर्म.

शम्भराचार्य m. by निर्णयसिन्धु (on आशीच).

शम्भु Between 900 and 1100 A. D.; m. in the स्मृत्यर्थसार, in स्मृति-चन्द्रिका as a स्मृतिसमुच्चयपकार along with श्रीकर and देवस्वामिन् and by हेमाद्रि as relating मेधा-तिथि (III. 1. p. 1148). Aufrecht ascribes the कामधेनु to him. But this is wrong. Vide p. 295 above.

शम्भुदास a. of सारसंग्रह.

शम्भुनाथमिश्र a. of कालभास्कर.

शम्भुनाथ सिन्धुशान्तधारीश pandit at the court of कामरूप prince; a. of अकालभास्कर (composed in 1715 A. D.), दिनभास्कर, दुर्गोत्सवकृत्य-कौमुदी, देशीपूजनभास्कर, वर्षभास्कर (composed by order of king चर्म-देव), सङ्केतकौमुदी.

शम्भुनाथार्य a. of सङ्केतकौमुदी. Probably the same as the preceding.

शम्भुभट्ट कविमण्डन or सदाशिव, son of बालकृष्ण and pupil of स्वर्णदेव; (he wrote his com. on भाट्ट-दीपिका in 1708 A. D.); a. of

- कालतत्त्वविशेषनसारसंग्रह, त्रिशङ्कोरी-
चित्रावमालाद्वार, वाक्यतत्त्वप्रयोग. In
his com. on त्रिशङ्कोरी he men-
tions निर्णयसिन्धु and स्मृतिकौस्तुभ
(vide No. 12589 of Baroda
O. L.).
- शम्भुराज (He was Sambhaji, son of
Shivaji, the great Maratha king
and ruled from 1680-1689);
(reputed) a. of बृहत्सङ्ग.
- शम्भुराज (a Tanjore prince); a.
of भीतिमञ्जरी (of which दण्ड-
भीतिप्रकरण is a part).
- शरभोजी (king of Tanjore, 1798-
1833 A. D.); a. of व्यवहारप्रकाश,
व्यवहारार्थस्मृतिसारसमुच्चय (prob-
ably same as preceding).
- शाकटायन m. in स्मृतिचन्द्रिका, हेमाद्रि,
निर्णयसिन्धु, आद्यमण्ड.
- शाकल m. in व्यवहारसंस्कृत, दत्तक-
मीमांसा.
- शाकलाचार्य a. of बहुचरित्रकारिका or
बहुचरित्रप्रयोगकारिका.
- शाङ्करायन a. of पञ्चसूत्र.
- शाट्टायन m. in कालविवेक of जीमूत-
वाहन (p. 303), हेमाद्रि, आचार-
मण्ड.
- शाट्टायनि (probably same as above)
m. in अपराध (pp. 423, 424, 462,
540), स्मृतिचन्द्रिका, हेमाद्रि, माधवा-
चार्य, मदनपरिजात.
- शाण्डिल्य a. of एतद् (m. by रुद्रदत्त
on आप. श्रौ. सू. 9. 11. 21) and
of स्मृति m. by हरदत्त on मौ. ध.
- शु. 23. 19, by मिताक्षरा on याज्ञ-
III. 280, by स्मृतिचन्द्रिका (on
आशौच p. 190).
- शाततप Sec. 28.
- शामजित्व विपाठिन a. of नित्यदानाधि-
पद्यति.
- शार्ङ्गधर a. of विद्याहपटल m. in निर्णय-
सिन्धु.
- शार्ङ्गधर a. of धनुर्वेदसंग्रह or वीर-
चिन्तामणि.
- शालकृष्णन m. in स्मृतिचन्द्रिका (on
आशौच p. 190), m. in आद्यमण्ड.
- शाश्वतेन्द्रसरस्वती a. of परमहंसधर्म-
निरूपण.
- शिक्षण, son of मध्वनाचार्य a. of संस्कार-
पद्यति.
- शिक्षाभट्ट a. of आपस्तम्बपूर्वप्रयोगपद्यति.
- शिरोमणिभट्ट (a दाक्षिणात्य); a. of
आह्निककरण, कर्त्तव्याह्निक and गृह्यत-
रत्न.
- शिव, son of विश्वकर्म्मन ; a. of राज्या-
भिवेकपद्यति.
- शिव, son of मोघिन्द, of the चतुर्धर
family, originally from कर्पूरग्राम
(modern Kopergaon) on the
Godavari ; a. of धर्मतत्त्वप्रकाश
(composed at Benares in 1776
A. D.).
- शिव a. of मङ्गलकौमुदी.
- शिवदत्त, son of सूर्यदाम ; a. of com.
on समस्तसार.
- शिवदत्त m. by हेमाद्रि (III. 2. p.
194) and by रघुनन्दन.

शिवदत्त, son of उमादत्त of the लो-
आलवंश ; a. of स्मृतितत्त्वसार.

शिवदत्तशर्मन a. of वज्रमहिरमोदय.

शिवदाम a. of com. on आशीचतस्र of
महादेव.

शिवदास, son of सूर्यदाम ; a. of com.
on समरसार.

शिव देवत, son of श्रीकृष्ण देवत of the
महाजागोश ; a. of सुहृत्चन्द्रामणि.

शिवनन्दन a. of सिद्धान्ततिथिनिर्णय or
तिथिनिर्णयतन्त्र.

शिवनन्दननाथ a. of तिथिनिर्णयतन्त्र
(probably same as the preced-
ing).

शिवनारायणलक्ष्मीशर्मा a. of वसुकोश-
पात्रा.

शिवधराशर्मा a. of प्रयोगवर्दीप or प्रयोग-
सार.

शिवप्रसाद, son of श्रीनिवास of पुष्कपुर ;
a. of ममतालोकम्. Ms. No. 11958
(Baroda O. I.) was copied in
1610 (खगोलपत्रिते शके) and the
work mentions मदनमन and देव-
रामन्द and so was composed
between 1585-1685 A. D.

शिवभट्ट a. of आर्यनिर्णय.

शिवभट्ट, son of गोविन्दपुरि (pos-
sibly same as above). Later
than 1650 A. D. ; a. of वृष्णति-
थ्यानुनिर्णय.

शिवनाम, son of विश्वनाम of the Modha
caste ; a. of सुयोगिनीपद्धति and
कारिकार्थबोधिनी com. on the
गोमिदयगसुत्र, नवग्रहसांग्रहपद्धति, of
com. on कर्मवर्दीप, छन्दोभाष्यशङ्कर,
शान्तिचिन्तामणि, आर्यचिन्तामणि,
रुद्रचिन्तामणि, of मण्डपकुण्डमण्डन
and com. प्रकाशिका.

शिवराम a. of मायवीथ्याखण्ड.

शिवराम a. of दर्शनानुसंग.

शिवराम a. of मन्त्रसारसंग्रह.

शिवराम a. of आरामोत्तरपद्धति, आह्निक-
पद्धति and आह्निकसंग्रह, कदाचन
चम्पिका.

शिवरामशुक्ल, son of विश्वनाम a. of कृष्ण-
चिन्तामणि composed in 1578
A. D. He is probably the
same as above. B. O. mss.
cat. vol. I. No. 72 pp. 64-65
gives 1562 शके (कृतशतचतुष्टय-
मते शके तु पत्रे मृष्यकृतमिति etc.)
as date of copying.

शिवदास सुकुल (शुक्ल ?) ; a. of जाति-
मातृव.

शिवशङ्कर a. of विष्णुवृत्ताक्रमदीपिका.

शिवस्वामीन Earlier than 1150 A. D.
m. in मद्र. वा. (p. 619), in
कालदर्श, स्वतिस्र (on आशीच p.
175), पत्र. मा. (I, part 2 p.
148).

शिवशुक्ति महाजन, son of उपमह्व ; a. of
कुण्डमण्डपहोमदी and com. कुण्डा-
लोक. Later than 1680 A. D.

शिवानन्द a. of उपपत्त्यनचिन्तामणि.

शिवानन्द, son of तारापति ठाकुर ; a.
of निर्णयदर्पण.

शिवानन्दगोस्वामि a. of लक्ष्मीनारा-
यणार्चहोमदी

शिवानन्दमहोपाध्यायिन a. of तिथिनिर्णय.

शिवोपाध्याय a. of शिवशक्तिनिर्णय.

श्रीनन्ददीपिन a. of सुहृत्चन्द्रामणि.

शुक्लदेव a. of विष्णुवृत्ताध्यायि. About
1615 A. D.

कवेयमिश्र, son of विदुलमिश्र ; a. of
स्थितिचन्द्रिका.

शुक्राचार्य a. of नीतिसार.

शुद्धेश्वरनाथ (probably ईश्वरनाथशुद्ध);
a. of स्थितिकल्पद्रुम and com.

शुनःपुण्ड a. of स्थिति ; m. in मिताक्षरा
(on राज. III. 16), अपराक pp.
887, 902.

शुनःशेष m. in हेमाद्रि and प्रायश्चित्त-
मयस.

शुभङ्कर a. of तिथिनिर्णय (one ms.
in B. O. mss. cat. vol. I. No.
1530 p. 163 is dated शके 1679).

शुभाकर m. in विदुषिक of श्रीदत्त.

शुलपाणि Sec. 95 ; a. of दीपकलिका
(com. on राजबन्धस्थिति), of परि-
शिष्टदीपकलिका, स्थितिविवेक (a dig-
est of which at least 14 parts
are known, vide p. 394). Au-
frecht (L. 660) ascribes the
समग्रप्रदीप to him, but this is not
correct. Ms. No. 10849 प्रायश्चित्त-
विवेक (Baroda O. I.) was copied
in सेवत 1501 माघ (Feb. 1415
A. D.).

शेषाचार्य a. of अणुदर्शनीय.

शौनक (numerous works are attri-
buted to him ; the same शौनक
cannot be the author of all) ; a. of
अर्थविवादपद्धति, अन्वय्योपापपद्धति,
अधोमुखजननशान्ति, एकद्विष्टम-
न्यासांशधि, अज्ञतोत्पत्तिशान्ति, अना-
वृष्टशान्ति, अपमृत्युअवशान्ति, जीव-
व्याख्यायोग, कारिकावली, of यज्ञ
and एतदपरिशिष्ट, of a धर्मशास्त्र

work (in which प्रयोगपरिज्ञात
is mentioned), of इन्द्रकारिका,
of a स्थिति, of गमाधानादिषोडशकर्म-
पद्धति, नागबलि, पुत्रपतिग्रहप्रयोग,
प्रणवकल्प, चलनक्षत्रशान्तिप्रयोग, सं-
न्यासग्रहणपद्धति.

शौरिन्द, son of रामभद्र ; a. of वाग्बली-
तीर्थपात्राप्रकाश.

श्यामसुन्दर, son of सङ्गाधर ; a. of देश-
धर्तिकाप्रयोग, समावर्तनप्रयोग.

श्यामसुन्दरभट्टाचार्य a. of आशीषदीपिका.

श्रीकण्ठ a. of सुहृत्सुखावली.

श्रीकण्ठ Earlier than 1150 A. D. ; m.
in स्वयर्थसार of श्रीधर, डोण्डू's आद्य-
विधि and by रघुनन्दन.

श्रीकण्ठ a. of प्रयोगमञ्जरीसंहिता.

श्रीकण्ठतीर्थ, pupil of महादेवतीर्थ ; a.
of मिश्रतत्त्व.

श्रीकण्ठशर्मन a. of शास्त्रिसार.

श्रीकण्ठापन a. of चातुराश्वधर्म.

श्रीकर Sec. 62. .

श्रीकराचार्य, father of श्रीनार आचार्य-
गृह्यमणि. About 1475-1500 A. D. ;
a. of दायनिर्णय, पिबादनिर्णय (of
which दायनिर्णय seems to be
part). Seems to have been
connected with आद्यविवेकटीका
also.

श्रीकृष्ण a. of com. on आद्यविवेक of
शुलपाणि.

श्रीकृष्ण a. of स्थितिसार.

श्रीकृष्ण तर्कान्तर a. of दायकर्मसंग्रह,
and of com. on दायभाग. About
the middle of the 18th century.

श्रीकृष्णभट्टाचार्य, son of नारायणचन्द्र-
प्रदीप ; a. of संवत्सरप्रयोगसार.

श्रीकृष्णविद्यावासीश a. of ज्ञानिकल्प-
प्रदीप or कल्याणप्रदीपिका.

श्रीगर्भ a. of सूत्राद्विकावार, Earlier
than 1540 A. D.

श्रीदत्त Sec. 89. Between 1275-1310
A. D. ; a. of आचार्यदर्श, छन्दोवा-
हिक, पितृभक्ति (for students of
यजुर्वेद), शास्त्रनिर्णय, आश्वकल्प (for
students of सामवेद), समप्रदीप,
व्रतसार. Vide N. vol. III p. 34
and vol. II p. 363 for आश्वकल्प
and N. vol. V p. 250 for पितृ-
भक्ति. Aufrecht (I p. 668) is
wrong in regarding पितृभक्ति as
another name of आश्वकल्प ; vide
Ulwar cat. extract No. 351 for
व्रतसार.

श्रीदत्त, son of नामेश्वरमिश्र. Before
1418 A. D. ; a. of एकाग्रिदानपद्धति,
पुरश्चरणपद्धति, (m. in the एकाग्रि-
दानपद्धति), आश्वसन्नाधानपद्धति (prob-
ably of this author and not of
the preceding).

श्रीदेव a. of स्थितितत्त्वप्रकाश.

श्रीधर, son of नामभट्ट विष्णुभट्ट, of
विश्वामित्रगोत्र. Sec. 81. ; a. of
स्थान्यर्थसार and श्रीधरीय.

श्रीधर a. of आशीचदशकटीका.

श्रीधर a. of कालविधान.

श्रीधर a. of कालविधानपद्धति. Pro-
bably the same as above.

श्रीधर son of बालचन्द्र, son of दील
who was sole minister of the king

of Delhi, About 1500 A. D. ; a.
of जटमङ्गलविलास.

श्रीधर, son of प्रभाकरनाथक ; a. of
नित्यकर्मपद्धति. He was a fol-
lower of the माध्वान्दिन re-
cension of श्रुत्यजुर्वेद and based
his work on कान्यायन ; mentions
रत्नकाण्डिका. Ms. No. 603 (Ba-
roda O. I.) is dated संवत् 1547
भाद्रपद (1490 A. D.). He wrote
also भाष्य on विनायकशान्तिपद्धति.
Vide Ms. No. 5491 (Baroda O.
I.). He mentions विज्ञानेश्वर
therein. The ms. was copied
in संवत् 1607 माघ शुद्ध १३ (1551
A. D.). D. C. Ms. No. 119 of
1884-86 of the नित्यकर्मपद्धति is
dated संवत् 1434 चैत्र वद्य १४ शनि-
वासर (i. e. 1378 A. D.).

श्रीधर a. of विश्वामित्रसंहिता.

श्रीधर a. of भट्टवेशवखण्डन.

श्रीधर, son of रामेश्वर and younger
brother of नारायणभट्ट. About
1520-1590 A. D. ; a. of साविण्डव-
दीपिका or साविण्डवनिर्णय.

श्रीधर (अग्निहोत्रिन्), son of श्रीहर्ष, son
of नामेश ; a. of कुण्डार्णव.

श्रीधरपति a. of दानशान्दिकावली.

श्रीधरभट्ट a. of व्यक्ताहारदशश्लोकी or दाय-
वशाक.

श्रीधरमिश्र a. of दानशरीर.

श्रीधरचर्य a. of आचारपद्धति.

श्रीधरस्वामिन m. by रघुनन्दन in एका-
दर्शितपत्र (vol. II p. 25), in मल-
मासतत्त्व (vol. I. p. 820, as the
author of a मनुष्यपत्र).

श्रीनाथ आचार्यबुद्धामणि, son of श्रीहर; a. of कृत्यतत्त्वार्णव or कृत्यफलनिर्णय, विवेकाण्य and मुद्रितत्त्वार्णव, शब्दार्थचन्द्रिका, दानचन्द्रिका, and आश्वचन्द्रिका, मृदुदीपिका and कुण्डलितशब्ददीपिका or आश्वदीपिका, अक्षयित्त-विवेक, दुर्गोत्सवविवेक, लोकोपनिषद् and of तात्त्वदीपिका (com. on तिथिविवेक of शूलपाणि), दण्डमण्डित्पनी (com. on दण्डभाग), आश्वविवेक-व्याख्या (com. on शूलपाणि's आश्वविवेक), सारमञ्जरी (com. on कुन्दो-नपरिशिष्टप्रकाश of नारायण). Between 1470-1540 A.D. as he quotes कुल्लुक, मदनपाणिनाथ and मुद्रितचिन्तामणि of पाचर्या, and as his मुद्रितचिन्तामणि is quoted in मुद्रिततत्त्व of रघुनन्दन and as रघुनन्दन speaks of him as his guru and mentions his आश्वचन्द्रिका in the पञ्चवेदिव्याख्यतत्त्व (Jivanaṇḍa vol. II p. 393).

श्रीनाथभट्ट a. of दत्तकनिर्णय.

श्रीनिवासा a. of लक्ष्मीसर्पासार.

श्रीनिवासा a. of सुचोदिनी com. on जैमिनिपुत्र and of सुचोदिनी on ब्राह्मणपुत्र.

श्रीनिवास a. of धर्मविवेक.

श्रीनिवासा a. of मुद्रितदीपिका (composed in 1159-60 A.D.).

श्रीनिवासा a. of सदाचाररत्न. Probably same as above.

श्रीनिवासा, pupil of यादवाचार्य; a. of आश्विककीर्तुषु a com. on सदाचाररत्न by आनन्दतीर्थ.

H. D. 95.

श्रीनिवासा, pupil of कृष्ण; a. of स्मृति-सिन्धु.

श्रीनिवासरत्नचामीश a. of आश्वोचनिर्णय. श्रीनिवासरत्न a. of सम्प्रदायचन्द्रिका.

श्रीनिवासरत्न a. of यद्वैद्वनपाय-चित्त.

श्रीनिवासापण्डित a. of सदाचारसंग्रह.

श्रीनिवासाभट्ट, son of श्रीनिकेतन; a. of शिवाचर्यचन्द्रिका and भेरवाचार्यपरि-जात.

श्रीनिवासाभयिन a. of प्रायश्चित्तसुचोदिनी

श्रीनिवासाशिश्र, brother of सीताराम; a. of प्रथमचन्द्रिका.

श्रीनिवासाचार्य a. of दत्तनन्दप्रदीपिका.

श्रीनिवासाचार्य a. of प्रणवदर्पण.

श्रीनिवासाचार्य, son of गोविन्दाचार्य of the द्यौशिकगोत्र; a. of सिद्धिनिर्णयकारिका and of श्रीनिवासरत्नद्वितीय (on वैष्णव-नसङ्ग).

श्रीपति a. of अद्भुतसागरसार.

श्रीपति or नीलकण्ठ a. of वैद्यज्ञपथम्.

श्रीपति a. of मुहूर्तसंग्रहमाला m. by रघु-नन्दन.

श्रीपति a. of श्रमहारनिर्णय m. by रघु-नन्दन in एकादशीतत्त्व (vol. II. p. 39) and in मलमासतत्त्व.

श्रीपति a. on व्यवहारसङ्ख्यया m. in संस्कारतत्त्व (vol. I. p. 928).

श्रीश्रीम vide under श्रीम.

श्रीबल्लभाचार्य of the भारद्वाजगोत्र, same as बल्लभाचार्य; a. of जगद्बल्लभा.

श्रीशैलतताचार्य, son of मुन्दराचार्य; a. of वधनसारसंग्रह.

- श्रीहर्षविरचित a. of हर्षकोशरी com. on
शारदाचरितम्.
- श्लोककान्यापन m. by अपरार्क p. 485.
- श्लोकगोमिल m. by हेमाद्रि.
- श्लोकमौलम m. by कालविवेक of
जीवतवाहन, अपरार्क (p. 483), काल-
माधव (p. 153).
- श्लोकव्यास m. in मद्-पा.
- श्लोकापस्तम्ब m. in आचारमयूख.
- श्वेतकेतु m. in आप. घ. सू. I. 4-13-
19.
- संकर्यशाशरण a. of शिवशरणसुरद्वयमन्त्राली.
- सचलामित्र a. of स्मृतिसार (B. O. mss.
cat. vol. I. No. 447 p. 524).
- सच्चिदानन्द a. of वैदिकाचारनिर्णय.
- सच्चिदानन्दनाथ a. of ललितार्चनचन्द्रिका.
- सच्चिदानन्दसरस्वती a. of यतिसिद्धान्त-
निर्णय.
- सद्य (probably a purely astronomi-
cal writer) m. in कालविवेक (p.
191) of जीवतवाहन, अपरार्क (p. 550).
A सन्वाचार्क is mentioned by
बराहमिहिर (6th century) in his
बृहज्जातक.
- सत्यतपस्य a. of a स्मृति; m. in स्मृति-
चन्द्रिका, in कालमाधव (p. 88), in
वि. सि.
- सत्यनाथसीर्य a. of कर्मप्रकाशिका (com-
m. of जयसीर्य's टीका on कर्मनिर्णय of
आनन्दतीर्थ).
- सत्यव्रत a. of स्मृति; m. by कालविवेक of
जीवतवाहन (p. 141), आद्यसागर of
कुलुक, स्मृतिच. अपरार्क (pp. 134,
527, 548).
- सन्वाचीशशिष्य a. of आशीचसंग्रह.
- सदानन्द a. of com. on विष्णुपूजाक्रम-
वैपिका.
- सदानन्द a. of छन्दोगाद्विक.
- सदानन्द a. of दिव्यसंग्रह.
- सदानन्दस्वामिन् a. of शैवसुधाकर (B.
O. mss. cat. vol. I No. 387 p.
454).
- सदागम son of वेद्येश्वर; a. of प्राय-
श्चित्तसंग्रह.
- सदागम a. of आचारचन्द्रोदय.
- सदागम a. of गोत्रप्रवरनिर्णय.
- सदाशङ्कर a. of प्रायश्चित्तसंग्रह.
- सदाशिव, son of सदापर of the बृहद्वज्र
family, First quarter of 18th cen-
tury A. D.; a. of आचारचन्द्रोदय,
आशीचस्मृतिचन्द्रिका (composed for
king जयसिंह of जयनगर), लिङ्ग-
चर्चचन्द्रिका.
- सदाशिव a. of चतुरशीतित्तातिप्रकाशित.
- सदाशिव, son of विष्णुपरमानन्द; a. of
दानमतोद्धार (composed in 1678-
79 A. D. at the bidding of
गोविन्द मनोहरदास).
- सदाशिव a. of प्रायश्चित्तसंग्रह.
- सदाशिव (same as आपदेव q. v.);
a. of साधिविष्णुचन्द्रिका.
- सद्विषयदीक्षित a. of ग्रहणज्योतिषिका.
- सदाशिवद्विवेदिन a. of शालग्रामलक्षण.

सनकुमार m. in नि. नि., निर्णयाद्युत,
विश्वलीसेतु.

सनातनगोशामिन, son of कुमार and
pupil of वैतन्य and brother of
रूप and वल्लभ. About 1500-1550
A. D.; a. of भक्तिरसाद्युतसिन्धु and
हरिभक्तिविलासटीका.

सप्तर्षि- a स्मृति is ascribed to them.
Vide under सप्तर्षिसंमतस्मृति.

सप्तप्रकर a. of माण्य on आनन्दसूत्र
(कात्यायनीय); m. in आनन्दतत्त्व
(vol. I pp. 194, 220), आह्निक-
तत्त्व (vol. I pp. 336, 388),
तिथितत्त्व (vol. I p. 17), शुद्धि-
तत्त्व (vol. II p. 311).

संक्रममदु About 1000 A. D.; m.
in कालविवेक of जीहृत् (pp. 240,
255).

सरस्वतीतीर्थ or नरहरि a. of स्मृतिवर्णन.
About 1300 A. D.

सर्वज्ञनारायण vide under नारायण-
सर्वज्ञ.

सर्वेश्वर, son of विश्वेश्वर, son of
भूतेश्वर; a. of मयहारसर्वेश्वर.

सर्वेश्वर, son of लीलाधर; a. of
संस्थाकारिका.

सर्वोक्त विवेचिन् a. of विवादसामर्थ्य
(compiled for Sir William
Jones in 1789).

महस्वरवामिन m. in com. on आशी-
चाष्टक of परकचि.

मांसनायन vide under आह्निक.

सामराज a. of व्रतरत्नाकर.

सायबभट्ट a. of मायवीरप्रकरणप्रयोग.

सायवाजी or सावाजी प्रतापराज, son of
पण्डित वदनाम of जामदग्न्यवन-
शोध. He was a protégé of
नितामसाह; a. of परशुरामप्रताप and
भार्गवाचनदीपिका (vide ms. No.
5887 Baroda O. I. for राजवल्लभ-
काण्ड of the परशुरामप्रताप and
दानकाण्डपर्य is a part of it).

सायण, brother of साधवाचार्य and
son of मायण. Vide sec. 92.
Several works are attributed to
him, but one cannot be certain
of their authenticity; a. of सो-
भिलस्यमुत्रमाय्य, ज्ञानिविवेकशतप्रश्न,
दुरुवाच्यसुधानिधि, संस्थाभाष्य, प्राय-
श्चित्तसुधानिधि, रामतत्त्वप्रकाश, स्मृति-
संग्रह.

सारङ्गपाणि, son of सुकुन्द; a. of
विवाहपट्ट.

सार्वभौम (this is a mere title);
a. of स्मृतिग्रन्थराज, दावभागव्यवस्था.

साहेवराम a. of तीर्थसंग्रह.

सिद्धनाथ a. of तुलादानप्रकरण.

सिद्धलक्ष्मण a. of तिथिनिर्णय (com-
posed by order of king प्रतापदेव
of Kalpi).

सिद्धान्तप्रधानन a. of वाक्यतत्त्व (part
of वृत्ततत्त्व).

सिद्धान्तवागीश, son of श्रीहर्षाचार्य; a.
of शुद्धबालोक com. on मिताक्षरा
[B. O. mss. cat. vol. I No. 383
p. 418].

सिद्धान्तवागीशभट्टाचार्य. Not later
than 1610 A. D.; a. of तीर्थ-
कोमुदी, ऊनकोमुदी, व्यवहारकोमुदी,
शुद्धिकोमुदी, संक्रान्तिकोमुदी.

सिद्धान्तवाचस्पति a. of शुद्धिमहम्मद.

सिद्धेश्वर, son of दामोदर, son of शङ्करभट्ट. About 1530-1670 A.D.; a. of संस्कारभास्कर or संस्कारमण्डल, संस्कारासूत.

सीताराम, son of मङ्गलपद of कौण्डिन्यगोत्र; a. of तत्त्वविहृति com. on नीतिप्रकाश of वीरभद्राचार्य.

सीतारामचन्द्र, son of श्रीधरामन्द and कामका and grandson of सुमिह, of कौण्डिन्यगोत्र; a. of शास्त्रनिर्णयचन्द्रिका.

सीतारामशास्त्रिन a. of दत्तत्रयापण.

सुदर्शनान्धार्य, son of दामिजज. Earlier than 1500 A.D.; a. of तत्त्वदर्शन com. on आरसम्बद्धा (pr. in Kashi S. series); आक्षिप्तिमार, तिथिनिर्णय, आर्यनिर्णय; m. in भट्टोजि's com. on चतुर्विंशतिमत and in विष्णुस्वामिन, by नारायणभट्ट in his प्रयोगदर्शन, in the द्वैतनिर्णय of शङ्करभट्ट. He mentions कर्तृभाष्य in the तत्त्वदर्शन.

सुन्दर, son of राघव; a. of बाराणसी-वर्षण.

सुन्दरसेन m. in com. on नीतिवाक्यासूत.

सुबल्लण्य, son of वेङ्कटेश. Later than 1400 A.D.; a. अभिमतपद्धति with com. धर्मप्रदीपिका.

सुमन्तु Sec. 29.

सुरेश्वर a. of पतिसंख्याकारिक.

सुरेश्वर a. of तिथिसम्बन्ध or सर्वतिथि-स्वरूप.

सुरेश्वर वराणसी. Earlier than 1500 A.D.; a. of उपपदलोचन.

सुरेश्वररामि a. pupil of सधुराम्भीर्य; a. of उपपाध्यायदशरथमाला and महादेशपरिचर्यापरिचय.

सुरेश्वरराय a. of काशीसूतिमोक्षनिर्णय or काशीमोक्षनिर्णय.

सुरानन्द a. of विष्णुतीर्थवज्रपाषाण.

सुरमिश्र a. of जगन्नाथप्रकाश (compiled under orders of जगन्नाथ, king of राजकोट).

सुरभट्टलक्ष्मीरामि a. of कालासूत.

सुरपण्डित. Later than 1500 A.D.; a. of com. on कालनिर्णयदीपिका of रामचन्द्राचार्य.

सुर्यकरधामि a. of ज्ञानवर्जी (compiled at the bidding of त्वाज).

सुर्यनाथयण (हन्तमण्डि) a. of आक्षिप्त-भास्कर.

सुर्यराम a. of कर्मविपाकसार.

सुर्यनेत्र (reputed) a. of निर्णयसूत.

सोडेय, son of सतमवेचनाथ, son of कृष्णदेव who was treasurer (कोषाधिकारी) to a great prince; a. of देवासूत (B. O. mss. cat. vol. I No. 589 p. 456).

सोमसूति आचार्य a. of सतस्यसतकथा-समुच्चय.

सोमसूत m. in हेमाद्रि (कालखण्ड p. 77).

सोमदेव a. of नीतिवाक्यासूत. He wrote his पञ्चस्तिक in Śaka 881 (969-70 A.D.).

सोमनाथ a. of भक्तिरहस्य.

सोमनाथ, son of सुबल and द्वापाश्विका and surnamed सकलकल and a resident of जलपाम; a. of जालि माहा (D. C. No. 302 of 1884-1886 is a work in about 160 verses in various metres on लक्ष्मीनिष्ठा, वैराग्य, पार्वतीस्तुति, but not on प्रमेयाद्य or castes).

सोमनाथभट्ट, son of दुरमदु of the निराल family; a. of सोमनाथीन.

सोममिश्र ms. in अविवाह-प्रवृत्ति.

सोमनाथ a. of आशौचनिर्णय.

सोमशक्त, pupil of सचिद, pupil of ईशान; a. of कर्मक्रियाकाण्ड (composed in 1073 A. D.). HP. cat. p. XI.

सोमसुन्दरशिष्य a. of विवाहपटलसूत्रक.

सोमेश्वर शुलोकमल्ल Calukya king, son of विक्रमादित्य. Reigned 1127-1138 A. D.; a. of अभिलषितार्थचिन्तामणि or गानभोलुप्त (composed in lake 1051 i. e. 1129 A. D.).

सौम्य m. in स्मृतिचक्र.

सुबलदीर्घ m. in नि. नि.

स्मार्त l. c. सुगुणनन्दभट्टाचार्य m. in the अ. म.

स्वल्पयोग्योक्त m. in कालधियेक of जीमूत-बाहुन; vide p. 286 n. 631.

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हरजीभट्ट About 1610 A. D.; a. of सुवर्तचन्द्रकला.

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हरि a. of सतुदय.

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हरि a. of विवाहापनदीपिका.

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हरिदासदीर्घाचार्य m. by सुगुणनन्द in सुचितम्ब (ip. 243)

हरिदीक्षित a. of com. on दायभाग.

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भट्ट.

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-विनिर्णय.

हरिनाथाचार्य a. of सङ्केतकौमुदी, मन्ता-
नदीपिका.

हरिनारायण a. of मूर्तसंज्ञनी.

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(based on रघुनन्दन's work).

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मिथिला) a. of महाराज divided
into seven तरङ्ग on कृत्य, आचार,
विवाद, व्यवहार, दान, शुद्धि and आर्य.
B. O. mss. cat. vol. I. No. 76
p. 69 contains the first viz. on
कृत्य.

हरिप्रसाद, son of मकरन्द; a. of आचार-
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आपाजिभट्ट. Vide under भास्कर-
शर्मन.

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हरिराम Later than 1600 A. D. ; a. of
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हरिवंश m. as a predecessor in काल-
विशेष of जीवन्त and in शुद्धितत्त्व
of रघु ; vol. II. p. 295).

हरिसङ्कर a. of पात्राप्रयोगतत्त्व.

हरिशर्मन Earlier than 1500 A. D. ; m.
in प्रायश्चित्ततत्त्व of रघु (vol. I. p.
331) as भाष्यकार of पारस्करशुद्धि, in
शुद्धितत्त्व (vol. II. p. 305), उद्वाह-
तत्त्व (vol. II. p. 143) etc. ; in
पञ्चविंशतिशुद्धितत्त्व (vol. II. p. 488)
हरिहर and हरिशर्म are separately
mentioned in the same sentence
on a passage of the काशीयपद्य.

हरिचन्द्र a. of धर्मसंग्रह.

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सर्वप्रकाश.

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हरिहरवर्णिन, son of नारायण ; a. of आचारसंग्रह.

हरिहरभट्टाचार्य a. of समयप्रदीप (composed in Śaka 1481 i. e. 1559-60 A. D.).

हरीश्वर a. of श्राद्धपरिच्छेद (B. O. Ms. cat. vol. I, No. 379 p. 434). Later than 1450, as he mentions रत्नाकर and श्राद्धविवेक.

हर्ष or श्रीहर्षदीक्षित a. of हर्षकौमुदी (com.) on शारदातिलक.

हर्षणभट्ट m. in आद्यसागर of कुल्लुक.

हलधरदीक्षित, son of पद्मनाभ ; a. of स्मृतिवर्णन.

हलायुध 1000-1100 A. D. ; a jurist in. in कल्पतरु, वि. र., स्मृतिसार of हरिनाथ.

हलायुध, son of धनञ्जय of the बरतगोत्र, brother of ईशान and पद्मपति. Sec. 72. ; a. of आश्वलायनसूत्र, पाण्डितसूत्र, वैजयसूत्र, शेषसूत्र, कर्मोपदेशिनी.

हलायुध a. of com. on भाष्यपद्धति of पद्मपति.

हलायुध, son of सङ्कर्षण. Between 1200-1400 A. D. ; a. of com. प्रकाश on the भाष्यकल्पसूत्र of कात्यायन. Vide p. 301 above.

हलायुध, son of पुरुषोत्तम ; a. of पुराण-सर्वस्व (composed in 1474 A. D.).

हलायुध a. of संचयनप्रदीप (mentioned in the एकादशीतत्त्व and क्षुधितत्त्व).

हलायुधभट्ट a. of com. on the सिताक्षरा of विज्ञानेश्वर.

हलिरामशर्मा a. of कामरूपवाचापद्धति.

हारीत. Sec. 11, 56 ; a. of धर्मसूत्र and (another हारीत) a. of a स्मृति in verse on व्यवहार &c.

हिरण्यकेतु m. in आद्यसागर of कुल्लुक.

हिरण्यकेशिन् a. of धर्मसूत्र, पितृमेघसूत्र, धातुसूत्र.

हृदयनाथ a. of नान्दीमुखनिरूपण (B. O. mss. cat. No. 242 p. 264) ; ms. dated शके 1753.

हृदयनाथ विद्यालङ्कार a. of ज्योतिःसार-संग्रह.

हेमकामदु m. by कुल्लूक in आश्वलायन.

हेमाचार्य a. of अहंशीति. Flourished between 1088-1172 A. D.

हेमाद्रि, son of कामदेव, son of वामदेव. Sec. 87; a. of चतुर्वर्गचिन्तामणि, आश्वकल्प (according to कात्यायन).

हेमाद्रि a. of त्रिखलीपिपि.

हेमाद्रि a. of लक्षणसमुच्चय.

होरिलसिध (or होरिल); a. of परमेश्वरीदासायि or श्रुतिसंग्रह, आश्वकल्पप्रदीप (Udwar cat. extract No. 355), आश्वकल्पदीप.



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